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A

NEW GENERAL

BIOGRAPHICAL DICTIONARY,

PROJECTED AND PARTLY ARRANGED

BY THE LATE

REV. HUGH JAMES ROSE, B.D.

PRINCIPAL OF KING'S COLLEGE, LONDON.

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BIOGRAPHICAL DICTIONARY.

PAYS, (Rene le,) a poet of the light and sprightly class, born at Nantes in 1636. He obtained the post of director-general of the gabelles in Dauphiné and Provence, where he passed a great part of his life. He wrote, Amitiés, Amours, et Amourettes, 1685, which, notwithstanding its provincial origin, was read with avidity in Paris. The ladies of that capital being curious in their inquiries as to the person of the author, he addressed to the duchess of Nemours a Portrait of himself, written in the same style. He died in 1690.

PAZ, (James Alvarez de,) a Spanish Jesuit and devotional writer, was born at Toledo in 1560, and went through his theological course at Alcala. He was afterwards sent by his superiors to Peru, where he occupied successively the chairs of philosophy, and divinity, at Lima. He filled the high office of provincial of Peru during six years, and died in 1620. His works are written in Latin; but they have been translated into many of the European languages, and are held in high estimation. Their titles are, De Vita Spirituali, ejusque Perfectione, Lib. IX.; De Exterminatione Mali, et Promotione Boni, Lib. V.; De Inquisitione Pacis, sive Studio Orationis; De Vita religiosè instituenda, sive de quotidiana Virtutum Exercitatione; Meditationes tripartitæ; De Humilitate, Virtutum omnium Fundamento; De Virtutum Adeptione.

PAZZI, (Jacopo,) a banker of Florence, of illustrious family. He headed the faction which opposed the Medici, and he conspired with Salviati, archbishop of Pisa, and with cardinal Riario, to cut off the two brothers, Giuliano and Lorenzo, and to seize upon the sovereign power. The elevation of the host, 26th of April, 1478, was the signal for this murderous action, and at the moment of this solemn ceremony Giuliano was stabbed to the heart by a brother of Pazzi; but Lorenzo escaped with a slight wound. The popularity of the Medici, and the atrocity of the deed, soon armed the people in their favour, and the conspirators were seized, and put to death; and among them Pazzi suffered. The house of Pazzi was afterwards reconciled to the Medici, and became allied to them by marriage. One of their descendants, Cosmo, was archbishop of Florence in 1508, and would have risen to the dignity of cardinal, if he had not died before the elevation of his uncle Leo X. to the chair of St. Peter. He translated Maximus Tyrius into Latin.—His brother, Alessandro, wrote some tragedies, and translated the Poetics of Aristotle.

PEACHAM, (Henry,) a writer of considerable note in his day, was born at North Mims, near St. Alban's, in Hertfordshire, and educated at Trinity college, Cambridge. He resided for a considerable time in Italy, where he studied music under Orazio Vecchi. He was also intimate with all the great masters of the time at home, and has characterised their several styles, as well as those of many on the continent. He had also some skill in painting; and lord Orford mentions an engraving by him, after Holbein, of a portrait of Sir Thomas Cromwell, afterwards earl of Essex. From his Gentleman's Exercise we learn that he either kept school or had private pupils. Lord Orford says that he was tutor to the children of the earl of Arundel, whom he accompanied to the Low Countries. In the same work Peacham says he translated king James's Basilicon Doron into Latin verse, and presented it to prince Henry, to whom he also dedicated his Minerva Britannica in 1612. He also published in 1615, Prince Henry revived; or, a poem upon the birth of prince H. Frederic, Heir apparent to Frederic Count Palatine of the Rhine.

The work by which he is best known is his Complete Gentleman, 4to, 1622, and reprinted in 1627, 1634, 1654, and 1661. This last edition received some improvements in the heraldic part from Thomas Blount, author of the Jocular Tenures. It treats of "nobilitie in generall; of dignitie and necessitie of learning in princes and nobilitie; the time of learning; the dutie of parents in their children's education; of a gentleman's carriage in the universitie; of style in speaking, writing, and reading history; of cosmography; of memorable observation in the survey of the earth; of geometry; of poetry; of musicke; of statues and medalls; of drawing and painting in oyle; of sundry blazonnes both ancient and modern; of armory or blazing armes; of exercise of body; of reputation and carriage; of travaile; of warre; of fishing." His other works are, Minerva Britannica, or a Garden of Heroical Devises; this is a collection of emblems in verse, with a plate to each; The Period of Mourning, in memory of the late Prince. Together with Nuptial Hymnes in honour of this happy Marriage betweene Frederick Count Palatine and Elizabeth Daughter of our Sovereigne; A most true Relation of the Affairs of Cleve and Gulick; Thalia's Banquet; The Valley of Varietie; The Duty of all true Subjects to their King; as also to their native Country in Time of Extremity and Danger; The Worth of a Penny, or a Caution to keep Money; with the Causes of the Scarcity and Misery of the want thereof, in these hard and merciless Times; as also how to save it, in our Diet, Apparel, Recreations, &c.; this was often reprinted; The Gentleman's Exercise; or, an Exquisite Practise as well for Drawing all manner of Beasts in their true Portraiture, as also the making of Colours for Limning, Painting, Tricking, and Blazoning of Coats of Arms, &c. 1630, and 1634, 4to. All these are works of considerable merit, Peacham being a man of general knowledge, good taste, and acute observation, and were very popular during the seventeenth century. His Complete Gentleman particularly was in high estimation with the gentry of that age. Sir Charles Sedley, who had been guilty of an offence against good manners, and was indicted for it, was asked on his trial by the chief justice, Sir Robert Hyde, whether he had ever read the Complete Gentleman?

PEACOCK, or PECOCK, (Reynold,) an English prelate, was born, as is supposed, in Wales, about 1390, and educated at Oriel college, Oxford, of which he was chosen fellow in 1417. Humphrey, duke of Gloucester, the protector, invited him to court. In 1431 he was elected master of the college of St. Spirit and St. Mary, founded by Sir Richard Whittington; and he was also appointed to the rectory of St. Michael in Riola, now St. Michael Royal, in Tower Royal, in Vintry ward, which he resigned in 1444, on being promoted to the bishopric of St. Asaph. In 1447 he preached a sermon at Paul's Cross, in which he maintained that bishops were not under obligation to preach or to take the cure of souls, and that their duties consist entirely in the various acts of church government. In 1449 he was translated to the see of Chichester, and now began to express opinions which were ill suited to the times in which he lived. Although he had taken great pains both in his preaching and writings to defend the established church against the disciples of Wickliffe, now called Lollards, he gave it as his opinion, that the most probable means of reclaiming them was by allowing them the use of their reason, and not insisting on the infallibility of the Church. These opinions gave great offence; and in 1457 the archbishop of Canterbury issued his mandate, ordering all persons to appear who had any thing to allege against the bishop of Chichester; and his books being found to contain various heretical opinions, he read a recantation, first in the archbishop's court at Lambeth, and afterwards at St. Paul's Cross, where his books were burnt, as they also were at Oxford. He was likewise deprived of his bishopric, and confined in Thorney abbey, in Cambridgeshire, where it is supposed he died about 1460. His Treatise of Faith was published by Wharton in 1688, 4to. He appears to have been a man of learning, and an acute reasoner; and he was one of the first who contended against the infallibility of the Romish church, and in favour of the Holy Scriptures as being the principal guide in matters of faith. In 1744 the Rev. John Lewis, of Margate, published The Life of this prelate, which forms a sequel to the Life of Wickliffe, and is a useful introduction to the history of the English reformation.

PEARCE, (Zachary,) a learned prelate, and distinguished classical scholar, the son of a distiller in Holborn, was born in 1690, and educated at a private school at Ealing, at Westminster school, under Dr. Busby, and at Trinity college,

Cambridge, where, during the earlier years of his residence, he occasionally amused himself with the lighter species of composition; among these were, a letter in the Guardian, No. 121, and two numbers of the Spectator (572 and 633). In the year 1716 he printed, at the University Press, an edition of Cicero de Oratore, 8vo, with notes and emendations; which he dedicated to lord chief justice Parker, by whom he was afterwards patronized, and who, when he became lord chancellor in 1718, appointed him his domestic chaplain. He had been previously, through his patron's influence with Bentley, elected a fellow of Trinity college. In 1717 he entered into deacon's orders; and in the following year he was ordained priest. In 1719 he was presented to the rectory of Stapleford Abbots, in Essex; to which preferment the lord chancellor added, in the following year, that of the rectory of St. Bartholomew, by the Royal Exchange, in the city of London. Not long after this he was appointed chaplain to the king. In 1723 he was presented by the chancellor to the valuable vicarage of St. Martin's-in-the-Fields, Westminster; and as he was not of sufficient standing at the university to take the degree of D.D., application was made to Dr. Wake, archbishop of Canterbury, who granted him that title by diploma. In 1724 he dedicated to his patron, now earl of Macclesfield, his edition of Longinus on the Sublime, with a new Latin version, and notes. Through the influence of queen Caroline, (at this time deceased,) Sir Robert Walpole, in 1739, appointed him dean of Winchester. In 1744 he was elected prolocutor of the Lower House of Convocation for the province of Canterbury; and in 1748 he was promoted to the see of Bangor, from which, in 1756, he was translated to that of Rochester, with the deanery of Westminster annexed. Having arrived at the age of seventy-three, and believing himself to be unfit for the discharge of the duties of his stations, he informed lord Bath of his intention to resign both his bishopric and deanery, and to live retired upon his own private fortune; at the same time soliciting his lordship to request for him the honour of a private audience from his majesty George III. for that purpose. Accordingly, the king fixed a day for his attendance in the closet, when he entreated permission to resign both of his dignities, that he might be enabled to spend more time in his devotions and studies. He was of the same way of thinking, he said, with a general officer of the emperor Charles V., who, when he desired a dismission from that monarch's service, and the emperor asked the reason for his request, answered, "Sir, every wise man would, at the latter end of life, wish to have an interval between the fatigues of business and eternity!" The ministers, however, informed the king, that the design was generally disapproved of by the episcopal bench. Upon this his majesty sent for Dr. Pearce, and told him that he must think no more about resigning his bishopric. However, in 1768, he obtained the king's consent to his resigning his deanery of Westminster. He died at Little Ealing, on the 29th of June, 1774, in the eighty-fourth year of his age, and was buried in the church of Bromley, in Kent. A cenotaph was afterwards erected to his memory in Westminster Abbey, with a Latin inscription. Bishop Pearce did not confine his attention to the learned languages. He was particularly studious of Milton's poetry; and when Bentley published his emendations of the Paradise Lost, he wrote in opposition to them a full vindication of the established text, 1733, 8vo. Besides the works already mentioned, he published, An Account of Trinity College, Cambridge; Epistolæ duæ ad celeberrimum doctissimumque Virum, F. V. Professorem Amstelodamemsem Scriptæ; Quarum in altera agitur de Editione Novi Testamenti a clarissimo Bentleio suscepta, &c.; A Letter to the Clergy of the Church of England, on Occasion of the Bishop of Rochester's Commitment to the Tower; The Miracles of Jesus vindicated, in 4 Parts, 1727, and 1728, 8vo; in answer to some of the principal parts of Mr. Woolston's Six Discourses on the Miracles of our Saviour, &c.; Two Letters in Controversy with Dr. Middleton, on the Subject of his attack upon Dr. Waterland; Two Letters to the Rev. Dr. Waterland, upon the Eucharist; Nine occasional Sermons; a Discourse against Self-murder; this is on the list of tracts printed by the Society for Promoting Christian Knowledge; and a Concio ad Clerum. By his will he bequeathed his library to the dean and chapter of Westminster. To his chaplain, the Rev. John Derby, he committed the care of publishing his great work, the result of many years' studious application, which made its appearance in 1777, under the title of, A Commentary, with Notes, on the Four Evangelists, and the Acts of the Apostles; together with a

new Translation of St. Paul's first Epistle to the Corinthians, with a Paraphrase and Notes, &c. in 2 vols, 4to. To the Commentary are added some of the author's earlier theological pieces; and an account of his life is prefixed to it. Mr. Derby also published, from the author's MSS., Sermons on several Subjects, 1778, in 4 vols, 8vo, together with an elegant dedication to George III., written by Dr. Johnson. Besides some legacies to individuals, and some to various public charities, he left a bequest of 5000*l.* towards the better support of the twenty widows of clergymen, who are maintained in the college of Bromley, the funds of which had become too scanty for that kind of genteel provision intended by the founder, bishop Warner.

PEARSALL, (Richard,) a Dissenting divine, was born at Kidderminster, in Warwickshire, in 1698, and educated at a Dissenting academy at Tewkesbury, in Gloucestershire, under Mr. Jones, who was likewise the master of this school when Butler and Secker, afterwards the well-known prelates, were educated there. Having been admitted into the ministry among the Dissenters, he was settled for ten years at Bromyard, in Herefordshire, and afterwards for sixteen years at Warminster, in Wiltshire. His last charge, for about fifteen years, was at Taunton, in Somersetshire, where he died in 1762. He wrote, Contemplations on the Ocean, and, Reliquiæ Sacræ.

PEARSON, (John,) an eminently learned prelate, the son of the rector of Creake and Snoring, in Norfolk, was born at the latter place on the 12th February, 1612, and was educated at King's college, Cambridge, of which he was chosen fellow. In 1639 he proceeded M.A., and not long afterwards resigned his fellowship, but continued to reside in college as a fellow-commoner. Having entered into holy orders in the same year, bishop Davenant collated him to a prebend in the church of Sarum; and in 1640 he was appointed chaplain to the lord-keeper Finch, who presented him to the living of Torrington, in Suffolk. When the civil war commenced between Charles I. and the Parliament, Pearson was made chaplain to George lord Goring, and attended him when he went in the king's service into the west of England. He was afterwards chaplain to Sir Robert Cook. In 1650 he obtained the living of St. Clement's, East-cheap, in London, where he preached a series of sermons, which he afterwards cast into a different form, and published under the title of, An Exposition on the Creed, &c. 1659, 4to; this admirable work was afterwards reprinted, with improvements, in folio, and has been often printed since. An abridgment of it was published by Dr. Charles Burney in 1810. In 1657 Mr. Pearson, and Mr. Peter Gunning, afterwards bishop of Ely, held a dispute with two Papists on the subject of schism; of which a false account was published at Paris in 1658, which was disclaimed by both the Protestant disputants, and even by one of their Popish opponents. Before the close of 1660, Pearson was collated by Juxton, bishop of London, to the rectory of St. Christopher's, in that city; created D.D. at Cambridge, by a mandamus from the king; installed a prebend in the cathedral of Ely; nominated archdeacon of Surrey; and appointed master of Jesus college, Cambridge. In 1661 he was one of the assistant managers on the side of the Establishment at the Savoy Conference for a review of the Liturgy; on this occasion the nonconformists admitted that he was the first of their opponents for candour and ability. In June 1661 he succeeded Dr. Love, as lady Margaret's professor of divinity at Cambridge. In 1662 he was elected to the mastership of Trinity college; and he soon after resigned his prebends of Ely and Sarum, as well as his rectory of St. Christopher's. In 1667 he was chosen a fellow of the Royal Society. In 1672 he was nominated successor to Dr. Wilkins, in the see of Chester; with which he was permitted to hold *in commendam* the archdeaconry of Surrey, and the rectory of Wigan, in Lancashire. He published, Vindiciæ Epistolarum S. Ignatii—Accesserunt Isaaci Vossii Epistolæ duæ adversus David Blondellum, 1672, 4to. This work owed its origin to the dispute then agitated concerning episcopacy, and was intended to support the arguments in its favour drawn from the epistles attributed to Ignatius, in opposition to such anti-Episcopalians as preferred the charge of spuriousness against those remains of antiquity. On this point Dr. Pearson so far concedes to his opponents as to admit, that of the three Latin and twelve Greek epistles published in St. Ignatius's name, the former are spurious, and five of the latter of doubtful authority; but he maintains the authenticity and genuineness of the seven other Greek epistles, which are mentioned by Eusebius. Dr. Pearson held the bishopric of Chester for upwards of thirteen years, but was dis-

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qualified from all public service by his infirmities, and especially by a total loss of memory, for some years before his death, which took place at Chester, on the 16th July, 1686, in the seventy-fifth year of his age. He was the author of a preface to The Golden Remains of the ever-memorable Mr. John Hales, of Eton college, 1660, 8vo; No Necessity of Reformation of the public Doctrine of the Church of England, &c. a Sermon; a Sermon, preached before the king, on Eccles. vii. 14, and published by his majesty's command; the learned preface, (Præfatio Parænetica,) to Field's edition of The Septuagint, 1665, 12mo; and of Annales Cyprianici, sive tredecim Annorum, quibus S. Cyprianus inter Christianos versatus est, Historia Chronologica, printed with bishop Fell's edition of the works of that father, 1682, fol. He was also one of the editors of the Critici Sacri; and from his MSS. were published, after his death, V. Cl. Joannis Pearsonii, S. T. P. Cestriensis nuper Episcopi, Opera Posthuma Chronologica, &c. Singula prælo tradidit; edenda curavit et Dissertationis novis Additionibus auxit H. Dodwellus, &c. 1688, 4to. He was reckoned an excellent preacher, very judicious and learned, particularly accurate and exact in chronology, and well versed in the fathers and the ecclesiastical historians. Dr. Bentley used to say that bishop Pearson's "very dross was gold." In bishop Burnet's opinion, he "was in all respects the greatest divine of his age." Huet bishop of Avranches, also, to whom he communicated various readings on some parts of Origen's works, gives him a high character.

PEARSON, (Edward,) a learned divine, was born at Norwich in 1756, and educated at Sidney Sussex college, Cambridge. In 1786 he obtained the Norrisian prize for an Essay on the Goodness of God, as manifested in the Mission of Jesus Christ, which was soon afterwards published. In 1792 he took the degree of B.D., and during a considerable period he filled the situation of tutor. In 1797 he was presented to the rectory of Rempstone, in Nottinghamshire. In 1807 he was chosen to preach the Warburtonian lectures at Lincoln's-inn, which he completed early in 1811. In 1808 he was elected master of Sidney Sussex college, on which occasion he received by royal mandate the degree of D.D.; and in the same year he was appointed vice-chancellor. In 1810 he was elected by the university to the office of Christian Advocate. Besides numerous single sermons preached by him on public occasions, he was the author of a volume of thirteen Sermons addressed to Academic Youth, delivered by him in St. Mary's church, Cambridge. He published also, A Collection of Prayers for the use of families, various tracts in divinity, two treatises against those who adopt Dr. Paley's views on the general theory of Moral Obligation, and those who follow him in some of the practical conclusions to which that celebrated divine and moralist conducts his readers. He likewise, in the character of champion of the Arminian clergy, published several tracts against Mr. Simeon, who maintained the tenets of Calvin in the university to which Dr. Pearson belonged. He died in 1811.

PEARSON, (Margaret Eglington,) distinguished for her skill in the art of painting on glass, was the daughter of Samuel Paterson, the bibliographer, and married an artist named Pearson, with whom she established a manufactory of stained glass at Hampstead. Her copies of the cartoons of Raffaelle are ably executed. She died in 1823.

PEARSON, (George,) a physician and medical writer, was born in Derbyshire, and studied at the university of Edinburgh. He took the degree of M.D. in 1773, and his thesis on that occasion, De Putredine, was inserted in the first volume of the Edinburgh Medical Commentaries. In 1774 he removed to London, and studied at St. Thomas's Hospital. The following year he went to the continent, and having travelled in France, Germany, and Holland, he returned to England in 1777. He first settled as a physician at Doncaster, where he remained for about six years, and then removed to London, where he was chosen one of the physicians to St. George's Hospital, at which he for many years delivered lectures on medicine, physiology, materia medica, and chemistry. He was also elected a fellow of the Royal Society, to whose Transactions he furnished several contributions. He died in 1828. He published, Observations and Experiments on the Buxton Waters; A Translation of the Table of Chemical Nomenclature drawn up by the French Chemists; and, An Inquiry concerning the History of the Cow Pox. He made a successful analysis of Dr. James's fever powders.

PECCHIO, (Giuseppe,) a writer on political economy, was born at Milan in 1785, and educated at the college of Somaschi under father Soave. He after-

wards studied the law at Pavia. He then returned to Milan, and in 1810 was appointed assistant counsellor of state for the departments of finances and the interior of the kingdom of Italy. In 1814 he lost his situation, in consequence of the Austrian occupation of Lombardy. He wrote, Saggio Storico sulla Amministrazione Finanziera dell'ex-Regno d'Italia dal 1802 al 1814. In 1819 he was appointed deputy to the Congregazione, or provincial assembly of Milan. In 1821, being obliged to emigrate, he went to Switzerland, and thence to Spain, and published, Sei Mesi in Ispagna nel 1821. In 1822 he passed into Portugal, and he likewise recorded the impressions he received in that country in, Lettere à Lady G. O. dal Portogallo. Returning to Spain, he visited the southern provinces of that kingdom, and then embarked at Cadiz for England. In 1825 he was appointed, together with count Gamba, by the Philhellenic Committee, to convey to Greece the sum of 60,000*l.*, the fruits of a loan made for the Greeks. Having executed his commission at Nauplia, Pecchio visited Smyrna, whence he returned to England. His account of the affairs of Greece was published in English, with that of other contemporary travellers: A Picture of Greece in 1825, as exhibited in the Narratives of James Emmerson, Joseph Pecchio, and W. H. Humphreys, 2 vols, 8vo. Pecchio's account was afterwards published separately in the original Italian, Relazione degli Avvenimentidella Grecia. He next went to Nottingham, where he gave lessons in the modern languages; and he afterwards removed to an academy at York in the same capacity. Towards the end of 1828 he married an English lady of property, and went to reside with her at Brighton, where he wrote several works, in which he embodied his remarks upon England and the English. He died in June 1835, and was buried in the parish churchyard of Hove, near Brighton. He wrote, besides the works already mentioned, Osservazioni semi-serie di un Esule sull' Inghilterra; Storia della Economia pubblica in Italia; this is the most valuable of his writings; Una Elezione di Membri del Parlamento in Inghilterra; Vita di Ugo Foscolo; and, Storia Critica della Poesia Inglese; this he left unfinished.

PECHANTRE, (Nicholas de,) a dramatic poet, born at Toulouse in 1638. Having been three times honoured with the laurel at the academy of the Floral games, he wrote a tragedy called Gela, which was acted in 1687 with applause. He wrote also, Le Sacrifice d'Abraham; Joseph vendu par ses Frères; and, La Mort de Neron. He died in 1709. He had exercised the profession of physic for some time, till he quitted it for dramatic composition.

PECHLIN, (John Nicholas,) an eminent physician, was born in 1646, at Leyden, and educated there. He was placed in the medical chair at Kiel, in Holstein, in 1673, and rendered himself celebrated by many ingenious and learned publications. He was received into the Academy Naturæ Curiosorum in 1678, and into the Royal Society of London in 1691. He died in 1706.

PECHMEJA, (John,) professor of eloquence in the college of la Flèche, was born in 1741 at Ville-Franche, in the Rouergue, and commenced his career at Paris as a private teacher. His éloge on Colbert received the approbation of the French Academy in 1773. His best production is his Télèphe, in twelve books; which, however, is severely criticised by Laharpe. In this work he draws a beautiful picture of true friendship, of which he exhibited, with his friend Dubreuil, so charming an example, that the two companions who lived together, and had everything in common, were called the Pylades and Orestes of France. Dubreuil died in April 1785; and in three weeks after Pechmeja followed him to the grave, in the forty-eighth year of his age.

PECK, (Francis,) an industrious antiquary, was born in 1692 at Stamford, in Lincolnshire, and educated at Trinity college, Cambridge. He entered into holy orders, and became curate of King's Clifton, in Northamptonshire, and afterwards obtained the rectory of Godeby Maureward, in Leicestershire. In 1736 he received a prebendal stall in the cathedral of Lincoln. He died in 1743. His principal works are, Academia tertia Anglicana, or the Antiquarian Annals of Stamford in Lincoln, Rutland, and Northamptonshires, fol. 1727; Desiderata Curiosa, or a Collection of divers scarce and curious Pieces, relating chiefly to Matters of English History; consisting of choice Tracts, Memoirs, Letters, Wills, Epitaphs, &c. vol. i. 1732; a second volume followed in 1735; and the whole was reprinted in 4to in 1779, by Mr. Thomas Evans; this collection has been much quoted by later biographers and antiquaries; A complete Catalogue of all the Discourses written both for and against Popery in the Time of King

James the Second; in 1739 he edited, Nineteen Letters of the truly reverend and learned Henry Hammond, D.D.; Memoirs of the Life and Actions of Oliver Cromwell, as delivered in three Panegyrics of him written in Latin; with a Collection of divers curious historical Pieces, relating to Oliver Cromwell and a great Number of other remarkable Persons; and, New Memoirs of the Life and Poetical Works of Mr. John Milton, with a great variety of critical illustrations and other additions. He left behind him copious materials for nine different works, which he had in contemplation. Of his MSS. the greater part came into the possession of Sir Thomas Cave, of which the most valuable were five vols in 4to, fairly written out for the press, under the title of Monasticon Anglicanum, Supplementis novis adauctum, and particularly relating to the Præmonstratensian order in England. These were presented to the British Museum in 1779, by the last Sir Thomas Cave. He published also, To ὑψος ἀγιον, or an Exercise on the Creation, and an Hymn to the Creator of the World; written in the express words of the Sacred Text; as an attempt to show the Beauty and Sublimity of Holy Scripture; a poem, entitled, Sighs on the Death of Queen Anne, published in 1719; subjoined to which are three poems, 1. Paraphrase on part of the cxxxixth Psalm; 2. The Choice; 3. Verses to Lady Elizabeth Cecil, on her Birth-day, November 23, 1717; at the end of this he mentions, as preparing for the press, The History of the two last Months of King Charles I. and solicits assistance; but this was never published; a comedy, called The Humours of the University, or the Merry Wives of Cambridge; his last work, published in 1742, is entitled, Four Discourses, viz. 1. Of Grace, and how to excite it; 2. Jesus Christ, the true Messiah, proved from a consideration of his miracles in general; 3. The same proved from a consideration of his resurrection in particular; and, 4. The necessity and advantage of good laws and good magistrates: as delivered in two Visitation and two Assize Sermons.

PECKHAM, (John,) archbishop of Canterbury in the reign of Edward I., was born in the county of Sussex, about 1240, and educated in the monastery at Lewes, whence he was sent to Oxford, and became a Minorite friar. Pits says he was professor of divinity, and afterwards provincial of his order in England. He appears to have been twice at Paris, where he also read lectures with great applause. He went from Paris, after his second visit, to Lyons, where he obtained a canonry in the cathedral, which Godwin and Cave inform us was held with the archbishopric of Canterbury for two centuries after. Fuller says it was a convenient half-way house between Canterbury and Rome. He then went to Rome, where the pope appointed him auditor or chief-judge of his palace; but Leland calls the office which the pope bestowed upon him that of Palatine lecturer or reader, "lector, ut vocant, Palatinus." In 1278 the pope consecrated him archbishop of Canterbury. On his arrival in England he summoned a convocation at Lambeth, reformed various abuses in the Church, and punished several of the clergy for holding pluralities, or for being non-residents; nor did he spare the laity, of whatever rank, if found guilty of incontinence. In 1282 he went in person to the prince of Wales, then at Snowdon, in order to bring about a reconciliation between him and the king (Edward I.) but was unsuccessful; and therefore, when, on his return, he passed through Oxford, he excommunicated the prince and his followers. He died at Mortlake in 1292, and was buried in Canterbury cathedral, near the remains of St. Thomas à Becket. He founded a college at Wingham, in Kent. Wood, in his Annals, makes frequent mention of Peckham's attention to the interests of the university of Oxford; and Tanner enumerates a great number of his works on divinity, which show him accomplished in all the learning of his age. These remain, however, in manuscript, in our different libraries, except some of his letters published by Wharton, and his statutes, institutions, &c. in the Concil. Mag. Brit. et Hib. vol. ii. Two only of his works were published separately, and often reprinted; viz. his Collectanea Bibliorum, libri quinque; and his Perspectiva Communis.

PECKWELL, (Henry,) an English divine, rector of Bloxham, in Lincolnshire, and a popular Calvinistic preacher. He chiefly resided in London, where he studied physic and anatomy for the benefit of poor persons of his persuasion. He died of a mortification, caused by a wound inflicted while dissecting the body of a young woman who had died of a putrid fever, in 1787, in the fortieth year of his age. He published some sermons, &c.

PECOCK. See PEACOCK.

PECQUET, (John,) a distinguished anatomist, was born at Dieppe in 1622,

and studied physic at Montpellier, where he accidentally made the discovery of the receptaculum chyli and the thoracic duct, which has rendered him famous. He took the degree of M.D. at Montpellier, and afterwards went to Paris, where he employed himself in anatomical researches with Mentel and other able men. In 1651 he first made known his discovery, in a work entitled, Experimenta nova Anatomica, quibus incognitum Chyli Receptaculum, et ab eo per Thoracem in Ramos usque subclavios Vasa Lactea deteguntur. Although Eustachius had given some hints of the existence of a thoracic duct, yet Pecquet deserves the credit of having clearly traced the whole course of the lacteal system to its termination in the subclavian vein. For want, indeed, of sufficiently numerous experiments, he described a peculiar and unusual structure, in which the duct dividing sent a branch to each subclavian, instead of the left alone. There was subjoined a valuable Dissertatio de Circulatione Sanguinis et Chyli Motu; in which he demonstrated the course of the venous blood even in the vena portarum and the pulmonary veins, and made some other important observations on the motion of the blood and chyle. His work was reprinted at Paris in 1654, with the addition of a Dissertatio nova de Thoracicis Lacteis, in which he refuted the theoretical objections of Riolan by new and decisive experiments. His discovery may be said to have put an end to the idea long entertained, that the blood was formed in the liver, and to have added important confirmation of the Harveian account of the circulation. He also wrote some papers on anatomical subjects, in the Memoirs of the Academy of Sciences (of which society he was admitted a member in 1666), and in the Journal des Savans. He was physician to the famous financier Fouquet, who used to confer with him in his leisure hours on scientific topics. A theory which this ingenious physiologist had unfortunately adopted concerning the alimentary nature of vinous spirit, made him not only advise the liberal use of brandy to others, but indulge in it so freely himself, that it shortened his days, and he died before his fiftieth year, in 1674.

PEDRO I. (Antonio Jose d'Alcantara, Dom,) emperor of Brazil, was the second son of John VI. of Portugal, and of Charlotte Joachima, sister of Ferdinand VII. of Spain, and was born at Lisbon on the 12th October, 1798. By the death of his elder brother, Antonio, he became heir presumptive to the crown. On the irruption of the French troops into Portugal (1807,) under the command of Junot, Dom Pedro, then duke of Beira, was taken, along with the rest of the royal family, under the protection of an English squadron, to Brazil. In 1817, he married Leopoldina, archduchess of Austria, daughter of the emperor Francis I., by whom he had five children, among whom was the present queen, Donna Maria. On account of the events which led to Pedro's abdication of the crown of Brazil, in favour of his son, Pedro II., he embarked on board an English ship of war for Europe, in the spring of 1831, and arrived in London in July, as a private gentleman, bearing the title of duke of Braganza. Operations immediately commenced for displacing his brother, Dom Miguel, from the throne of Portugal, and many severe conflicts took place; at length, in July 1832, the fleet of Pedro, under the command of admiral Napier, signally defeated that of Miguel; which event, with other successes of the Pedroite party, especially the capture of Evora, on the 26th of May, 1834, led to his brother's abandonment of the throne, and the accession of his daughter, Donna Maria, who was crowned on the 22d of September following, and who married soon after the duke of Leuchtenberg, brother of the duchess of Braganza. Pedro died two days after the coronation of his daughter (24th of September, 1834), in the thirty-sixth year of his age.

PEDRUSI, (Paolo,) a learned antiquary, was born of a noble family at Mantua, in 1644. He entered among the Jesuits at Parma, and distinguished himself by his knowledge of history and antiquities. He was chosen by the duke of Parma to arrange his cabinet of medals, and to give explanations of them. In 1694 he began to publish an account of this collection, under the title of, I Cesari in oro, argento, medaglioni, raccolti nel Farnese Museo, e publicati colle loro congrue interpretazioni, Parma, fol.; and he continued his labours till his death in 1720. At that time eight volumes had been published: the ninth and tenth were edited by Piovene, a brother Jesuit, in 1727.

PEELE, (George,) an English poet, who flourished in the reign of queen Elizabeth, was a native of Devonshire, and was first educated at Broadgate hall, Oxford, but was some time afterwards a student of Christ Church, where, after going through all the several forms of

logie and philosophy, and taking all the necessary steps, he was admitted to his master of arts degree in 1579. After this it appears that he removed to London, became the city poet, and had the ordering of the pageants. Five only of his plays are known—The Arraignment of Paris; Edward the First; King David and Fair Bethsabe; The Turkish Mahomet and Hyren the Fair Greek; and, The Old Wives' Tale, a comedy, 1595, 4to. Wood and Winstanley, misled by former catalogues, have also attributed to him another tragedy, called Alphonsus, Emperor of Germany. But this, according to Langbaine, was written by Chapman. About 1593 Peele seems to have been taken into the patronage of the earl of Northumberland, to whom he dedicated in that year, The Honour of the Garter, a poem gratulatorie, the Firstling, consecrated to his noble name. He wrote also, Merrie conceited Jests of George Peele, gent. sometime student in Oxford; wherein is showed the course of his life, how he lived, &c. 1627, 4to. Peele died before 1598.

PEGGE, (Samuel,) an eminent and industrious antiquary, was born at Chesterfield, in Staffordshire, in 1704, and educated at St. John's college, Cambridge, of which he became fellow in 1726; and in 1729 he obtained a Platt-fellowship. Having taken holy orders, he was appointed to a curacy at Sandwich, in Kent, whence he removed to Bishopsbourne; and in 1731 he was presented to the living of Godmersham, in the same county. In 1751 he obtained the rectory of Whittington, in Staffordshire, to which was added the rectory of Brinhill, or Brindle, in Lancashire; but this last he exchanged for Heath, alias Lown, near Whittington. He obtained also two prebends,—one in Lichfield cathedral, and the other in Lincoln; and he likewise held the perpetual curacy of Wingerworth. In 1791 the university of Oxford conferred on him the degree of LL.D. He died in 1796, in the ninety-second year of his age. He was elected a fellow of the Society of Antiquaries in 1751, the year in which the charter of incorporation was granted; and when their Archæologia began to be published, he contributed to it upwards of fifty memoirs. He also wrote seven curious memoirs for the Bibliotheca Topographica Brit., and many hundred articles in the Gentleman's Magazine from the year 1746 to 1795, in which he adopted the anagram of Paul Gemsege. His principal works are, A Series of Dissertations on some elegant and very valuable Anglo-Saxon Remains; Memoirs of Roger de Weseham, Dean of Lincoln, afterwards Bishop of Lichfield, and the principal favourite of Robert Grossetete, Bishop of Lincoln; An Essay on the Coins of Cunobelin; The Forme of Cury,—a roll of ancient English cookery, compiled about the year 1390, *temp.* Rich. II., with a copious index and glossary; The Life of Robert Grossetete, the celebrated Bishop of Lincoln; this is his greatest work; An Historical Account of Beauchief Abbey, in the county of Derby, from its first Foundation to its final Dissolution; Anonymiana, or Ten Centuries of Observations on various Authors and Subjects; The Inquiry into the meaning of Demoniacs in the New Testament; and two occasional Sermons.

PEGGE, (Samuel,) son of the preceding, born in 1731, studied law, became a barrister of the Middle Temple, one of the grooms of his majesty's privy-chamber, and one of the esquires of the king's household. He was also, like his father, a frequent contributor to the Gentleman's Magazine. He wrote, Curialia, or an Historical Account of some Branches of the Royal Household, Part I. 1782; Part II. 1784; and Part III. 1791. After his death, which took place in 1800, his Anecdotes of the English Language were published by Mr. Nichols.

PEIRCE, (James,) a Dissenting minister, noted for his defence of the principles of nonconformity, as well as for his latitudinarian opinions, was born in 1673 at Wapping, in London, and received his earlier education under the care of Mr. Matthew Mead, the famous Dissenting minister at Stepney. He was afterwards sent to Utrecht, and thence to Leyden. After his return he preached an evening lecture on Sundays at the meeting-house in Miles-lane, London, and occasionally in other places, until he settled at Cambridge. In 1713 he removed to Exeter, where he continued till 1718, when a controversy arising among the Dissenters about the doctrine of the Trinity, from which some of them were at this time departing, three articles were proposed to him, and Mr. Joseph Hallet, senior, another Dissenting minister in Exeter, in order to be subscribed; as both of them refused to subscribe, they were ejected from their congregation. After this a new meeting was opened March 15, 1718-9, in that city, of which Mr. Peirce continued minister till his death, in 1726. His principal works are, Exercitatio Phi-

losophica de Homoeomeria Anaxagorea; Eight Letters to Dr. Wells; these contain a defence of the principles of dissent; Consideration on the sixth Chapter of the Abridgment of the London Cases, relating to Baptism and the sign of the Cross; Vindiciæ Fratrum Dissentientium in Angliâ; this he afterwards translated into English; A Letter to Dr. Bennet, occasioned by his late treatise concerning the Nonjurors' Separation; Preface to the Presbyterians not chargeable with King Charles's Death; Defence of the Dissenting Ministry and Ordination; The Case of the Ministers ejected at Exon; A Paraphrase and Notes on the Epistle of St. Paul to the Colossians, with an Appendix upon Ephes. iv. 8; A Paraphrase and Notes on the Epistle of St. Paul to the Philippians; A Paraphrase and Notes on the Epistle to the Hebrews; this was left unfinished by the author, but was afterwards completed by Mr. Joseph Hallet; An Essay in favour of giving the Eucharist to Children; Fifteen Sermons; and a Scripture Catechism.

PEIRESC, (Nicholas Claude Fabri de,) a scholar of varied and profound learning, and a great promoter of literature, descended from the ancient family of Fabri of Pisa, was born at Beaugensier, in Provence, in 1580, and educated at the Jesuits' college at Avignon. In 1595 he removed to Aix, where he commenced the study of philosophy. At this time a gold medal of Arcadius having been presented to his father, young Peiresc was so much delighted with it, and with two more given him by his uncle, that he thenceforth became passionately addicted to the study of medals, and other remains of antiquity. In 1596 he finished his course of philosophy and mathematics in the Jesuits' college at Tournon, and afterwards studied law at Aix. He was sent, with his brother and a tutor, to travel in Italy in 1599, and further prosecuted his legal studies at Padua, where he also acquired a knowledge of the Oriental languages. After visiting Venice, Rome, and Naples, he returned to France in 1602, and continued his studies at Montpellier; and in 1604 he took the degree of doctor of law at Aix. In 1605 he went to Paris, where he made the acquaintance of De Thou, Isaac Casaubon, Papire Masson, Nicholas Le Favre, Bongars, Sainte Marthe, and Pithou. He came to England in 1606, in the suite of La Broderie, the French ambassador, and was graciously received by James I. He visited Oxford; and he formed an intimacy with Camden, Sir Robert Cotton, Sir Henry Savile, and other learned men. On his way back through Holland he became personally acquainted with Joseph Scaliger, and with Grotius, who, at his suggestion, undertook his great work, De Jure Belli et Pacis. Returning home through Antwerp, Brussels, and Paris, he was made counsellor in the parliament of Aix. In 1618 he was presented by Louis XIII. to the abbey of Notre Dame de Guistre, in the diocese of Bourdeaux. In the same year he procured a faithful copy and published a second edition of, The Acts of the Monastery of Muri, in Switzerland, in defence of the royal line of France against the title of succession of the Austrian family to the French crown. The sole occupation of Peiresc was the acquisition and encouragement of learning; and no man of his time maintained such an extensive correspondence with the literati of different countries. The topics of his inquiries and communications embraced philosophical experiments, natural history, rare products of art, antiquities, history, and philology. He formed a museum of valuable curiosities, and a copious library, and liberally opened his stores to authors and students. He was a true citizen of the republic of letters, and a kind of general agent of learning throughout civilized Europe. The vast variety of objects which his studies comprehended prevented him from finishing any considerable work; but he left behind him a great number of manuscripts, on local history and antiquities, mathematics and astronomy, the medalic science, languages, &c. A catalogue of these, in number more than seven hundred, is preserved among Sir Hans Sloane's MSS. in the British Museum, No. 767. He lived entirely among books, in a style of plainness and simplicity, yet not unworthy of his rank and fortune. He was never married, and suffered from various complaints incident to a sedentary life, under which he expired in the arms of his principal biographer, Gassendi, on the 24th of June, 1637, in the fifty-seventh year of his age. Of the writings of Peiresc there have been published forty-eight Italian letters addressed to Paolo and Giambattista Gualdo, in the Lettere d'Uomini Illustri, Venice, 1744; a considerable number of letters among those of Camden, Lond. 1691; and a long and learned dissertation on an ancient tripod found at Frejus, in the Mém. de Littérature et de l'Histoire, by Desmalets, in 1731. A great number of his inedited

letters were communicated from time to time to M. Millin, for his Magazin Encyclopédique, by the president Fauris de Saint Vincens, who again published them separately, in 8vo, Paris, 1815. His library was purchased by the College of Navarre.

PEIROUSE, (Philip Picot, baron de la,) a naturalist, born at Toulouse in 1744. He was appointed advocate-general of the chamber of waters and forests, in the parliament of Toulouse; and on the abolition of that office he devoted himself to the study of natural history. Until the commencement of the Revolution he employed the greater part of his time in travelling and making observations. He wrote, Description de plusieurs nouvelles Espèces d'Orthocératites et d'Ostracites; Mémoires relating to the Plants and Minerals of the Pyrenean Mountains; Account of the Iron Works in the County of Foix; this was translated into German by Karsten; Account of a Journey to Mont Perdu, a Peak of the Pyrenees; Tables méthodiques des Mammifères et des Oiseaux observés dans le Département de la Haut-Garonne; Histoire abrégée des Plantes des Pyrénées, et Itinéraire des Botanistes dans ces Montagnes; besides Mémoires in the Transactions of various learned societies, and other productions. In 1800 he was appointed mayor of Toulouse; and in 1807 he was made secretary of the Academy of Sciences in that city. He died in 1818.

PELAGIUS, an heresiarch of the fifth century, was a native of Wales. His vernacular name was Morgan, or Marigena, signifying Sea-born, which he changed into Pelagius, a word of Greek derivation, and of the same meaning. He embraced the religious life, probably in the celebrated monastery of Bangor. About the year 400, accompanied by his intimate friend Cœlestius, an Irish monk, he went to Rome, and there began to disseminate his peculiar notions. He absolutely denied all original sin, which he held to be the mere invention of St. Augustine; and taught that men are entire masters of their actions, and perfectly free. He owned, indeed, that the natural power of man needed to be assisted by the grace of God, to enable him to work out his own salvation; but by this grace, he only meant outward assistance—the doctrines of the Law, and of the Gospel. Though, when pressed by those words of St. Paul, "Deus est enim, qui operatur in nobis," &c., he owned that it is God, in effect, that makes us will what is good, when he warns and excites us by the greatness of the glory we are to obtain, and by the promises of rewards; when he makes us love him by revealing his wisdom, &c. These are Pelagius's own words, as cited by St. Augustine. He owned, that the will of man is indeed aided by a real grace; but he added, that this grace is not absolutely necessary in order to live well; but that it only helps us to do well with the more ease. In effect, the grand doctrine of the Pelagians was, that a man might accomplish all the commands of God by the mere power of nature; and that the gifts of grace were only necessary to enable him to act well more easily, and more perfectly. As the morals of Pelagius had long been irreproachable, he found it easy to gain a crowd of followers; and the heresy spread so much, that it became necessary for him to quit Rome, in the year 409, going to Sicily, and accompanied by Cœlestius. They continued in Sicily, till the report of a conference, held at Carthage between the Orthodox and the Donatists, induced them to go to Africa; but Pelagius did not stay long there; and after his departure, Cœlestius, being accused of denying original sin by Paulinus, was condemned by a council held at Carthage in the year 412, under Aurelius, primate of Africa. Upon this he repaired to his friend Pelagius, who had retired to Palestine. Here they were well received by John, bishop of Jerusalem, the enemy of St. Jerome. In Palestine his doctrine was approved in a council held at Diospolis in 415, consisting of fourteen bishops. On the other hand, the African bishops held a council, according to custom, in 416, at Carthage, and decided that Pelagius and Cœlestius ought to be anathematized; and they communicated their judgment to Innocent I. in order to join the authority of the see of Rome to their own; and, prompted by St. Augustine, they refute in a summary way the chief errors imputed to Pelagius, and conclude thus: "Though Pelagius and Cœlestius disown this doctrine, and the writings produced against them, without its being possible to convict them of falsehood; nevertheless, we must anathematize in general whoever teacheth that human nature is capable of avoiding sin, and of fulfilling the commands of God; as he shows himself an enemy to his grace." Pelagius was subsequently condemned by pope Zosimus, and was banished from Italy by an edict of the emperor Honorius, in 418. It is supposed that he afterwards

retired to his native country. Very few of his writings remain. He was confuted by Augustine, Jerome, Prosper, and Fulgentius, his contemporaries. The history of the Pelagian schism has been written by archbishop Usher, in his Antiq. Eccles. Britan.; Laet; Gerard Vossius; Le Clerc; cardinal Noris; Father Garnier, in his Supplem. Oper. Theodoreti; Jansenius, in his Augustino; and by the Jesuits, Longueval and Patouillet.

PELAGIUS I., pope, a native of Rome, succeeded Vigilius on the 16th of April, 555. He had strongly supported his predecessor in the well-known controversy of the Three Chapters, and was himself supported in his view of that question by the emperor Justinian. He began the erection of the church of St. Philip and St. James, which was finished by his successor, John III. He died on the 3d of March, 559.

PELAGIUS II., a Roman, succeeded Benedict I. in 578. He opposed the pretensions of John, patriarch of Constantinople, who had assumed the title of Œcumenical bishop. He died on the 8th of February, 590, and was succeeded by Gregory the Great. He was, like his predecessor, engaged in the controversy respecting the Three Chapters.

PELAGIUS I., an illustrious Spaniard, related to the king of the Goths. He was driven from his possessions by the Moors, after the celebrated battle of Xeres, in 711, and retired into Biscay; but, after an exile of three years, he attacked his enemies, and defeated them, in 716, and assumed the title of king of Leon and Asturias. He died in 737, and was buried in the church of Santa Eulalia, at Cangas de Onis. He is entitled to the grateful remembrance of posterity. At the head of a handful of men he checked the torrent of Mohammedan invasion, and laid the foundations of a power which, after eight centuries of warfare, accomplished the final expulsion of the Mohammedan invader.

PELETIER, (Claude Le,) counsellor of the Châtelet, and of the parliament, president of the chamber of requests, provost of merchants, and builder of the quay which still bears his name at Paris, was born in that city in 1631, and was educated at the college des Grassins, then the most celebrated in the capital. He studied the law, and was the intimate friend of Boileau, Bignon, Lamoignon, and other great men; and he succeeded, in 1683, the famous Colbert, as comptroller-general of the finances. After six years' laborious application, he resigned this office, and exchanged the court for a life of retirement and devotion. He died in 1711. Though much engaged in public affairs, he found time to publish Extracts and Collections from the Fathers, &c.; and published, Comes Senectutis; Comes Rusticus; Pithou's Comes Theologus et Comes Juridicus; The Body of the Canon Law, &c.—His brother, MICHAEL, was counsellor of state, and member of the Academy of Inscriptions, to whose Mémoires he contributed. He resigned his offices at the age of eighty, and retired to the abbey of St. Victor at Paris, where he died in 1725.

PELHESTRE, (Peter,) a very learned French writer in the department of ecclesiastical history, born at Rouen about 1635. At an early age he was inspired with the love of learning, and he devoted his whole life to study. In his course of reading he did not confine himself to the perusal of such authors as are sanctioned with the approbation of the Romish church, but also freely consulted the writings of Protestants. He accepted the place of sub-librarian in the great convent of the Cordeliers at Paris. His motive for taking this post was the unrestrained access which it gave him to a valuable library. He became intimately acquainted with father Mabillon, and several others of the most learned persons of his time. He died suddenly in 1710. He was a man of prodigious reading, and particularly conversant in theological controversy, and the knowledge of ecclesiastical authors. He wrote a severe criticism on various passages in M. Dupin's Bibliothèque des Auteurs Ecclesiastiques, and filled all the margins of Cave's Historia Literaria with notes. The manuscripts of these performances are said to have fallen into the hands of the Benedictines, to whom they would prove useful in their editorial and critical undertakings. He was the author of the numerous additions and valuable notes to the second impression of Father Bonaventure's Treatise on the most proper method of reading the Fathers of the Church. He revised the French version of the Letters of St. Paulinus, published in 8vo, under the name of Claude Frassen, a Cordelier, but really executed by Claude de Santeul, brother to the poet of that name; and he was also for a long time a considerable contributor to the Mémoires de Trévoux.

PELL, (John,) an eminent mathematician, born at Southwick, in Sussex, in

1610, and educated at Stenning school, in that county, and at Trinity college, Cambridge, where he applied himself to the mathematics with unusual assiduity. After taking his master's degree he was incorporated at Oxford in 1631; and by his various publications he acquired so much reputation that, through the interest of Sir William Boswell, the English resident with the States-General, he was invited in 1639 to fill up a professor's chair at Amsterdam, to which he succeeded in 1643. In 1646 he settled at Breda, as professor of philosophy and mathematics, at the request of the prince of Orange; and in 1652 he returned to his native country. In 1654 he was sent by Cromwell as English resident to the Protestant cantons of Switzerland, and returned a little while before the protector's death. His diaries and correspondence during this period are still preserved among the Lansdowne manuscripts in the British Museum, and are particularly curious and valuable for the history of this period. His negotiations abroad gave general satisfaction, as it appeared he had done no small service to the interest of Charles II. and of the Church of England. Having taken orders, he was instituted, in 1661, to the rectory of Fobbing, in Essex, with the chapel of Battlesden annexed, on the presentation of the king. In 1673 he was presented, by Dr. Sheldon, then bishop of London, to the rectory of Laingdon, in Essex; and about the same time he took the degree of doctor of divinity. Shortly afterwards his patron was translated to the archbishopric of Canterbury, and made him one of his domestic chaplains. Though respectable as a scholar, and a man of science, Dr. Pell was unfortunately very inattentive to the state of his domestic affairs; and, in consequence of this, he became poor in his old age, and was twice confined in the King's Bench prison as a debtor. He died on the 12th of December, 1685, and was interred by the charity of Dr. Busby, master of Westminster school, and Mr. Sharp, rector of St. Giles'. It was to Pell that Newton first developed his invention of fluxions; and the original letter containing his method, which was printed in the Commercium Epistolicum, has been recently discovered by the late professor Rigaud, in the library of the earl of Macclesfield. Dr. Pell published, A Refutation of Longomontanus's Discourse, De verâ Circuli Mensurâ; A Letter to Theodore Haak concerning Easter; An Idea of the Mathematics; this is printed at the end of Mr. John Durie's Reformer Library-keeper; A Table of Ten Thousand Square Numbers, viz. of all the Square Numbers between 0 and 100 millions, and of their Sides or Roots, which are all the whole numbers between 0 and ten thousand; Rhonius's Algebra, translated out of the High Dutch into English by Thomas Branker, much altered and amended, by Dr. John Pell; in this he introduced the character ÷ for division, which is now employed; An Essay on the Day Fatality of Rome; this is printed in Aubrey's Miscellanies, 1721, p. 22. His MSS. and letters in the British Museum fill nearly forty folio volumes. His letters in the library of the Royal Society are addressed principally to Cavendish.

PELLEGRIN, (Simon Joseph,) a French ecclesiastic, born at Marseilles in 1663. He was of the society of the Servites, and obtained, in 1704, the prize of the French Academy, for his poetical Epistle to the King on the glorious Success of his Arms. This made him known at court, and by means of madame de Maintenon, he was permitted to remove to the ecclesiastical order of Clugny; but as he kept a shop for the sale of poetical pieces, amorous odes and ballads, and even wrote for the stage, he drew upon himself the animadversion of cardinal de Noailles, who insisted upon his relinquishing either his theatrical employments, or the privilege of officiating at the mass. He chose the latter alternative, and subsisted afterwards by his pen. He died in 1745. His works consist of dramas from the Old and New Testament; The Psalms of David; a translation of Horace, 2 vols, with the Latin text, notes, &c. Upon this last La Monnoie wrote the following smart epigram:

"On devroit, soit dit entre nous,
A deux divinités offrir ces deux HORACES;
Le Latin à Vénus, la déesse des grâces,
Et le François à son époux."

PELLEGRINI, (Camillo,) a learned historian and antiquarian, was born in 1598 at Capua, and educated at the Jesuits' college at Naples. He entered into the clerical order; and having been sent to Rome, he diligently consulted the archives and libraries of that capital for the purpose of collecting all the ancient documents relating to his native place, and to the whole kingdom of Naples. The first fruit of his labours was L'Apparato alle Antichità di Capua, 1651. He afterwards published, Historia Principum Longobardorum; this was republished in the

collections of Burmann and Muratori; and it was also re-edited, with various additions, at Naples, in 1749, by Pratilli. He died in 1663.

PELLEGRINI, (Antonio,) a native of Padua, celebrated as an historical painter. He visited England through the friendship of the duke of Manchester, and several specimens of his excellent execution are preserved in this country. He died in 1741, in the sixty-seventh year of his age.

PELLEGRINO, (Tibaldi,) born in 1527 at Valdelsa, in the Milanese, was eminent as an architect and painter. He displayed his abilities at Rome and Pavia, and also at Milan, where he built the cathedral of St. Ambrose; and he was afterwards invited to Spain, to direct the paintings and architecture of the Escurial. His services were liberally rewarded by Philip II., who made him a marquis, and sent him back loaded with presents. He died at Modena in 1592.

PELLEGRINO DA MODANA, a painter, born at Modena, was instructed in the school of Raffaelle, and employed in adorning the Vatican. He died of wounds received in rescuing his son, who had committed a murder in the streets of Modena, in 1523.

PELLERIN, (Joseph,) commissary-general and chief clerk of the French marine, born in 1684 at Marli le Roi, near Versailles, is famous for his fine collection of medals, which was purchased by the king in 1776. He published his interesting Observations on Medals, in 9 vols, 4to, with plates, a work of great beauty. He died in 1782, in the ninety-ninth year of his age.

PELLETIER, (James,) a French physician, born at Mans in 1517, became principal of the colleges of Bayeux and Mans at Paris, where he died in 1582. He published Latin Commentaries on Euclid; Description of Savoy; Treatise on the Plague; Curious Dialogue on Orthography; Poetic works; a French Art of Poetry, &c.

PELLETIER, (Gaspard,) physician and counsellor of Middleburg, in Zealand, acquired reputation in his profession, and died in his native town in 1659. He is the author of Plantarum tum Patriarum, tum Exoticarum in Wallachia, et Zealand, nascentium Synonyma, 8vo, 1610.

PELLETIER, (John le,) a native of Rouen, who studied painting, which he afterwards abandoned for literature. He made himself completely acquainted with the learned languages, Italian, Spanish, mathematics, chemistry, astronomy, &c. without the assistance of a master; and in the latter part of life he devoted himself to religious studies. He died in 1711, in the seventy-eighth year of his age. He published, Dissertation on Noah's Ark; On St. Benedict's Hemina; On the Journal of Trevoux; The Life of Sixtus V. by Leti, translated; Naunton's Fragmenta Regalia, or Queen Elizabeth's History, translated, &c.

PELLETIER, (Bertrand,) born at Bayonne in 1761, was distinguished for his knowledge of chemistry and pharmacy. He settled at Paris as an apothecary, and was admitted a member of the Academy of Sciences, and afterwards of the Institute. He wrote various dissertations in the Mémoires of the French Academies, and had a share in the Journal of Natural History, and wrote besides, Observations on Arsenic. He died in 1797.

PELLEW, (Edward,) viscount Exmouth, a distinguished naval officer, descended from a Cornish family, was born at Dover in 1757. At the age of thirteen he entered the navy as a midshipman on board the *Juno* frigate; and during the American war he served in the *Blonde* frigate, on Lake Champlain. He was at length sent home with despatches, and strong recommendations for promotion. At the commencement of the war with France in 1793, his services were called into immediate action as captain of the *Nymphe*, a 36-gun frigate, which he manned chiefly with Cornish miners; and, meeting the *Cleopatre*, of 40 guns, he had the good fortune to make her his prize, after sustaining one of the most gallant fights on record. For this service he received the honour of knighthood. He was now appointed to the command of the *Arethusa*, 44. After this he commanded the *Indefatigable*. For his courage and humanity in saving the crew of the *Dutton*, which was wrecked, he was created a baronet. In 1799 he removed into *L'Impétueux*, 74; and in 1800 he was despatched, with a squadron, to assist general Maitland in cooperating with the French royalists at Quiberon Bay. During the short peace he was elected to represent Barnstaple in parliament; but on the resumption of hostilities he hoisted his flag on board *Le Tonnant*, 80. Soon after this he was advanced to the rank of rear-admiral, and proceeded to the East Indies, as commander-in-chief on that station, which he held till 1809. On his return he received the command

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of the fleet in the North Sea; and a year afterwards he succeeded Sir Charles Cotton in the command of the Mediterranean fleet. For a long period he was engaged in upholding the patriot cause on the Eastern coast of Spain, and in cooperating with the British forces there. His services were rewarded by his elevation to the peerage by the title of baron Exmouth, with a pension of 2000*l.* per annum. In March 1816, he proceeded to the Barbary States, and concluded a negotiation for the liberation of all Christian slaves in those dominions; but he had scarcely reached home before it was discovered that they had violated all their engagements; and he returned to Algiers with a force sufficient to carry into effect the object of his former mission. He drew up his fleet in order of battle, and sent a message to the Dey; but no answer being returned, there followed one of the fiercest and most destructive bombardments ever known; the result of this was, that the terms prescribed by the British government for the total abolition of Christian slavery, &c. were unconditionally submitted to. Lord Exmouth was now created a viscount; and on the death of admiral Duckworth, in 1817, he was appointed to the chief command at Plymouth, where he continued till 1821, when he finally retired from the active duties of his profession, but obtained the high station of vice-admiral of England. He died in 1832.

PELLICAN, (Conrad,) in German Kürschner, a learned divine of the Reformed communion, the son of Roman Catholic parents, was born at Ruffach, in Alsace, in 1478, and educated at Heidelberg. But the narrowness of his circumstances forced him to leave that university after sixteen months; and he became the assistant of an old schoolmaster in his native town. He now gladly availed himself of the permission which was given him to read the books belonging to a neighbouring convent of Minorites. Observing his fondness for study, the monks used all their arts to engage him to enter into their community, and he took the habit in his sixteenth year, without the knowledge of his parents. In this convent he applied himself to the study of Latin and Greek, polite literature, philosophy, and divinity; and in 1496 he was sent for further improvement to Basle, and thence to Tübingen, where, with the assistance of a converted Jew, who was now one of his own order, he acquired a knowledge of Hebrew, in which he afterwards profited so well under the instruction of Reuchlin, who came to Tübingen in 1500, that he was at length reputed, after that eminent man, the first Hebrew scholar in Germany. In 1501 he was ordained priest; and in 1502 he was appointed professor of divinity in the convent belonging to his order at Basle. Here he was employed by some of the learned printers in editing the works of St. Augustine, and St. Chrysostom. He contracted an intimacy, in particular, with the celebrated Froben, for whom he superintended an edition of the Psalter in four languages. In 1508 he was appointed to fill the divinity chair at Ruffach; and he was afterwards elected successively guardian of the convents belonging to his order at Pfortzheim and in that town. While he held these offices, he made himself master of the Chaldee, and read the Targum of Onkelos on the Pentateuch, and various Jewish commentators on the Old Testament. In 1519 he was appointed guardian of the convent at Basle. By reading the writings of Luther, which were about this time brought to Basle, some doubts which he had already begun to entertain respecting the leading tenets of the Romish church were strengthened and confirmed, and he gradually became an entire convert to the doctrines of that great Reformer. Under the influence of this change in his principles, he delivered in the pulpit an exposition of the Gospel of St. Matthew, which was attended by crowded auditories. This exasperated the zealous adherents to Popery; and in 1523, when the provincial Gaspar Sazger visited the convent at Basle, some doctors of the university, and canons of the great church, accused Pellican, and other members of the fraternity, of being Lutherans, and encouragers of the writings of that daring heretic. By their representations the provincial was determined to remove the accused from their situations; but he was prevented from taking that step by the interference of the senate, who confirmed Pellican in his place, and appointed him fellow-professor of divinity with Œcolampadius. Sometime afterwards he was removed from the office of guardian; but he still retained his post in the university, and filled the theological chair alternately with his learned colleague. In 1526, on the invitation of Zuinglius, he withdrew to Zurich, where he was appointed professor of divinity and of Hebrew. He now, in his forty-eighth year, to show that he finally renounced

the papal communion, followed the example of many of the other clergy who embraced the Reformation, by taking to himself a wife. This step lost him the friendship of Erasmus, with whom he had been intimately connected. In the same year he edited a second impression of the Biblia Hebraica, cum Comment. R. Abraam Abeneara, et R. Salomonis in Prophetas; and also of the Sepher Michlol, first printed at Constantinople. In 1528 he took part in the celebrated disputation at Bern, on the subject of the Eucharist, and published a volume of the debates and speeches on that occasion. In the following year he commenced his public exposition of the books of the Old Testament. This work, entitled, Commentarii Bibliorum cum Vulgatâ Editione, sed ad Hebraïcam lectionem accurate emendatâ, Zurich, 1531—1536, 4 vols, fol.; this is highly commended by Richard Simon. He next devoted his labours to an illustration of the New Testament, which he published in 2 vols, fol. He had, besides, a considerable share in editing the commentaries of Sebastian Meyer upon the Apocryphal books. He also translated into Latin the Chaldee paraphrases, including the Targums of Onkelos, Jonathan, and Jerusalem, various small talmudical treatises, and Elias Levita's edition of the Massora. He published, in German, An Exposition of the Pentateuch, Joshua, Judges, Ruth, Samuel, and the Books of Kings. He also published, Psalterium Davidis ad Hebraïcam veritatem interpretatum, cum Scholis brevissimis; and he bestowed great labour in editing various commentaries, dictionaries, &c. of which an enumeration may be seen in Melchior Adam. He died in 1556. His works have been collected together, and published in 7 vols, fol.

PELLICER, (Josef de Ossau, Salas y Tobar,) an eminent Spanish historian, was born at Saragossa in 1602, and educated at Alcala and Salamanca. In 1684 he took up his residence in Madrid; and in 1629 he was made chronicler or historiographer of Castile. Philip IV. created him arch-historiographer for the kingdoms of the crown of Arragon. He died in 1679.

PELLICER, (Juan Antonio,) a Spanish bibliographer, librarian to Charles III. and a member of the Royal Academy of Sciences, was born in Valencia about 1740, and studied at Salamanca. He died in 1806. He wrote, An Essay towards a Library of Spanish Translators, 1778, 4to; and a History of the Royal Library at Madrid, the printing of which was interrupted by the invasion of Spain by the French in 1808. He also published a valuable edition of Don Quixote, with notes, 5 vols, 8vo, 1798—1800.

PELLISSON-FONTANIER, (Paul,) an eminent French writer, born at Beziers in 1624, having lost his father at an early age, was brought up by his mother, who educated him in the Protestant religion. He studied successively at Castres, Montauban, and Toulouse, and applied himself to the study of the law, and had already appeared with distinction at the bar at Castres, when he was attacked with the small-pox. This cruel disease left a permanent weakness in his eyes, and so disfigured him that he became a model of ugliness. Under a forbidding exterior, however, dwelt many fair qualities of the mind. He quitted the bar, and retired for some time into the country. He then went to Paris, and made himself known as a man of letters. In 1652 he obtained the place of a king's secretary; and in the same year he read before the French Academy a history which he had composed of that institution, and which was printed in 1653. In 1657 he was appointed first clerk to the celebrated superintendent Fouquet; and his services were recompensed in 1660 by admission into the council of state; but in the following year he was involved in the fall of his patron, and, as having been one of his principal confidants, was committed to the Bastile. Here he kept up a constant correspondence with his friend, mademoiselle de Scudéri; and he likewise composed three memoirs in favour of Fouquet, which are reckoned among the most eloquent and best-written pieces of the kind in any language, and have conferred lasting honour on his memory. They were, however, the immediate cause of increased rigour in his confinement. He was forbidden the use of ink and paper, and was reduced to write with the lead of his casement upon the margins of books, or to use a kind of ink which he made with burnt crusts moistened with wine. His sole companion was a stupid Basque, whose only talent was playing on the bagpipe. With infinite pains he trained a spider to come out of its hole at the sound of this instrument, and take flies from his hand. This incident, embellished by Delille, forms an episode in the Sixth Canto of his poem, L'Imagination. He also studied books of controversy, and he received in the Bastile those impressions

which afterwards produced a change of religious profession. He preserved many friends in this forlorn situation; and Tannegui le Fèvre had the courage to dedicate to him, whilst in prison, his Lucretius, and his translation of Plutarch's treatise On Superstition. At length, after a confinement of four years and a half, he was liberated; he also obtained a royal pension and a brevet of entrée, and was made the king's historiographer. His public recantation of Protestantism, in 1670, was, doubtless, one of the conditions of this favour. He soon after took the order of sub-deacon, and was presented to an abbacy and a rich priory. In 1671 he delivered at the French Academy a Panegyric on Louis XIV. which was translated into various languages, and even into Arabic by a patriarch of Mount Lebanon. He accompanied his royal master in his campaigns, and for some time was the only man of letters engaged in writing his history; but some offence which he gave to madame de Montespan induced the king to transfer from him the appointment of historiographer royal to Boileau and Racine. He was, however, ordered to proceed in his own historical labours; and he produced a History of Louis XIV. from the death of cardinal Mazarin in 1661 to the peace of Nimeguen in 1678, 3 vols, 12mo. Pellisson engaged with great zeal in what was called in France *la grande affaire*, namely, the conversion of heretics: but it is to his credit that he disapproved of the dragooning system of proselyting; and he seems to have relied much more on the judicious distribution (which was entrusted to him) of the third of the savings destined by the king for rewards to such as should conform to the established religion. He also employed his pen in controversy, and wrote, Réflexions sur les Différends en Matière de Religion, and, Traité de l'Eucharistie. Pellisson was made a master of requests, and passed all the latter part of his life in great credit and prosperity. He died in 1693. Besides the works above mentioned, he wrote several pieces in verse and prose, among which were, an Abridgment of the Life of Anne of Austria; Lettres Historiques, being a journal of the king's journeys and encampments; Recueil des Pièces galantes; Poesies Chrétiennes et Morales; Courtes Prières pendant la Messe; and, Préface des Œuvres de Sarrazin. His poetry is indifferent; but his prose is often eloquent and forcible.

PELLOUTIER, (Simon,) pastor of the French Protestant church at Berlin, member and librarian of the academy in that capital, and ecclesiastical counsellor, was born in 1694, at Leipsic, (of a family originally from Lyons, but which had been exiled by the revocation of the Edict of Nantes,) and studied theology at Geneva under Turretin and Pictet, and at Berlin under Lenfant. He filled with reputation the posts confided to him, and obtained a high character for erudition by his work entitled, Histoire des Celtes, et particulièrement des Gaulois et des Germains, depuis les Temps Fabuleux jusqu'à la Prise de Rome par les Gaulois. Of this work, which is replete with learned and curious research, the best edition is that of Chiniac, Paris, 1771, in 8 vols, 12mo, and 2 vols, 4to. Pelloutier also enriched the Mémoires of the Berlin Academy with a number of valuable papers. He died in 1757.

PELOPIDAS, an illustrious Theban, the son of Hippoclus, though brought up in affluence, adopted a frugal and simple mode of living, and emulated in private and public virtue his friend Epaminondas, though he had less mental cultivation than that hero. He made a campaign with the Theban auxiliaries who marched to the aid of the Spartans in the Peloponnesian war; and in the battle of Mantinea (B.C. 385), received several wounds, and would have been killed, had he not been covered when fallen by Epaminondas. After this period the citadel of Thebes being betrayed to the Spartans, who threw a garrison into it, popular government was abolished in that city, and a tyranny was established under the Lacedemonian influence. It was sealed by the execution of some of the heads of the other party, and Pelopidas, with many others, avoided the same fate only by taking refuge at Athens, whence they kept up a correspondence with those of their friends who remained at Thebes. Pelopidas afterwards (B.C. 379), by a stratagem, found means to surprise the Spartan garrison, which surrendered the citadel by capitulation. In the subsequent war with Sparta, Pelopidas defeated that power at Tanagra, where he slew their commander with his own hand. Having formed a design of surprising Orchomenos, a city of Bœotia, which was then garrisoned by the Lacedemonians, he advanced at the head of a small troop of cavalry, and only 300 infantry, which were, however, the famous Sacred Band. On his march he received intelligence

that a large body of Spartans was on its way to reinforce the garrison. This induced him to begin his retreat, but he had not proceeded far before the Spartans were descried intercepting him near the town of Tegyra. A fierce combat ensued, in which the Thebans entirely defeated the Spartans, with great loss, and thus gave proof that Lacedemonian valour was not invincible. Before the battle of Leuctra he supported with his voice the advice of Epaminondas for an immediate engagement, and at the head of the sacred band greatly contributed to the success of the day. He was joint commander with that chief in the expedition into Peloponnesus, in which the city of Messene was restored; and he partook with him the danger of a charge made against them on their return, for having illegally prolonged their command. The Thessalians having requested the aid of the Thebans against the tyrant Alexander of Pheræ, Pelopidas was sent with an army into that country, where he recovered Larissa, and brought Alexander to terms. He afterwards marched into Macedonia as arbitrator of a dispute in the royal family of that country; and the opinion of his equity was such, that he was entrusted with a number of noble hostages, for the purpose of securing tranquillity, among whom was Philip, the justly renowned father of Alexander the Great. He went a second time into Macedonia, and obliged Ptolemy, the usurper of the throne, to give his own son, with fifty others, as hostages for performing the conditions enjoined him. Returning through Thessaly with a small escort, he met with Alexander the Pheræan at the head of his army; and, with his colleague Ismenias, went to him unarmed, trusting to the sacredness of their character as ambassadors. The tyrant, however, seized their persons, and took them with him as prisoners to Pheræ. Soon after, Epaminondas was sent to invade Thessaly, and proceed against the tyrant, whom he brought to consent to a truce, with the condition of releasing Pelopidas and Ismenias. The Thebans having discovered that the Athenians and Lacedemonians were negotiating a treaty against them with the king of Persia, sent Pelopidas to counteract it. He was received with great honour at the Persian court, and succeeded in confirming the former friendship between it and the Thebans, and in obtaining a declaration in favour of the liberty and independence of Greece. Alexander the Pheræan continuing to injure and oppress his neighbours, deputies were again sent to Thebes, requesting that forces might be sent to their aid, with Pelopidas to command them. An army was levied for the purpose; but, as it was about to march, an eclipse of the sun struck a superstitious terror into the minds of the Thebans; and Pelopidas, not choosing to proceed with a disheartened army, took with him only 300 volunteer cavalry, and entered Thessaly, disregarding the warnings of the soothsayers. When he arrived at Pharsalus he assembled all the Thessalians, who were opposers of the tyrant, and marched in quest of Alexander, who, knowing that he had but few Thebans with him, did not hesitate to meet him with a much superior force. They encountered each other at Cynoscephalæ, and the fortune of the battle was still dubious, when Pelopidas, descrying Alexander at some distance, rushed forwards and challenged him to single combat. The tyrant, dreading his approach, turned about and sheltered himself among the thickest of his troops. The Theban followed him almost alone, and beat down a number of his opposers; at length, covered with darts, and pierced through with spears, he fell dead a victim to his unrestrained ardour. The Thebans avenged his death by a total defeat of the enemy (B.C. 364), and his obsequies were celebrated with great solemnity both by his countrymen and the Thessalians.

PELTAN, (Theodore Anthony,) a learned Jesuit, was born at Pelta, in the diocese of Liege, and became a member of the society in 1552. When Albert, duke of Bavaria, founded the university of Ingolstadt, in 1556, Peltan was appointed professor of Greek and Hebrew literature in that seminary. In 1562 he proceeded D.D., and was soon after called to the theological chair. He retired in 1574 to the college belonging to his order at Augsburg, where he died in 1584. He wrote, Theologia Naturalis, et Theologia mystica; and he published Latin versions from the Greek, of Andreæ Cæsareæ Cappadociæ Episcopi Comment. in Apocalypsim; Synodi Ephesinæ Primæ Acta Lib. IV. cum Notis; Septemdecim Græcorum Patrum Homiliæ in præcipua Christi Salvatoris Festa; Victoris Antiocheni in Marci Evangelium Comment.; and, Titi Bostrorum Episcopi in Lucam Comment.; both of these are inserted in the fourth vol. of the Bibl. Patr.; and, Metaphrasis B. Gregorii Thaumaturgi in Ecclesiasten, cum Notis. After his death were published from his MSS.,

Catena Græcorum Patrum in Proverbia Salomonis, Latinè facta, 1604, 8vo; and, Commentarii ac Paraphrasis in Proverbia Salomonis, 1606, 4to.

PEMBERTON, (Henry,) a learned physician, mathematician, and mechanist, was born in London in 1694, and, after studying grammar at a school, and the higher classics under Mr. John Ward, afterwards professor of rhetoric at Gresham college, he went to Leyden, where he attended the lectures of Boerhaave. He then went to Paris, to perfect himself in the practice of anatomy, to which he readily attained, being naturally dexterous in all manual operations. After his return to London he assiduously attended St. Thomas's Hospital, to study medicine, though he seldom practised, owing to his delicate state of health. In 1719 he returned to Leyden, to take his degree of M.D. On this occasion he read his inaugural dissertation, entitled, De Facultate Oculi ad diversas Rerum Computarum Distantias se accommodante, and confirmed his friendship with Boerhaave, which continued uninterruptedly till the death of the latter in 1738. In 1728 he succeeded Dr. Woodward as professor of physic in Gresham college, when he commenced a course of lectures on chemistry, which were published by his friend Dr. James Wilson in 1771, London, 8vo. At a later period he was requested by the College of Physicians, of which he was early elected a fellow, to remodel their Pharmacopœia, of which he published a translation, in an improved form, in 1746, London, 8vo. He died in 1771. Besides superintending the edition of Newton's Principia which appeared in 1726, he published, Epistola ad Amicum de Cotesii Inventis; View of Sir Isaac Newton's Philosophy; and, Lectures on Physiology. His communications to the Transactions of the Royal Society, of which body he was admitted a fellow, 8th December, 1720, extend from vol. 32 to vol. 62, and among them may be noticed, Remarks on an Experiment by which it has been attempted to show the falsity of the common opinion respecting the force of bodies in motion; On the Locus for three and four lines, celebrated among the ancient Geometers; Kepler's Method of computing the Moon's Parallaxes in Solar Eclipses demonstrated and extended to all degrees of latitude; Geometrical Solutions of three celebrated Astronomical Problems. Among the MSS. found by his executors were, History of Trigonometry; Comment on Newton's Principia; Treatise on Spherics and Spherical Projections; Dissertation on the Screw of Archimedes; Principles of Mercator's and Middle Latitude Sailing; and some others enumerated in Dr. Hutton's Dictionary. His library contained a choice collection of mathematical works, a large proportion of which was purchased at the sale of the library of the abbé Gallois, which took place during his stay in Paris.

PEMBLE, (William,) a learned divine, was born, according to Fuller, in Sussex, but more probably at Egerton, in Kent, in 1591, and was educated at Magdalen college, Oxford. Wood says that, having completed his degree of bachelor by determination in 1613, he removed to Magdalen hall, where he became a noted reader and tutor, took the degree of M.A., entered into orders, was made divinity reader of that house, became a famous preacher, a skilful linguist, a good orator, and an expert mathematician. As he was a zealous Calvinist, he may be ranked among the Puritans; but he was not a nonconformist. He died in April 1623, while on a visit to his tutor, Richard Capel, who was at this time minister of Eastington, in Gloucestershire, in the thirty-second year of his age. His works, all of which were separately printed after his death, were collected in 1635, fol., and reprinted four or five times; but this volume does not include his Latin works, De Formarum Origine; De Sensibus internis; and, Enchiridion Oratorium.

PENA, (John,) a mathematician, was born in 1530 at Moustiers, in Provence, and studied the belles-lettres under Ramus, but is said to have afterwards instructed his master in mathematics, which science he taught with great credit in the Royal College at Paris. He died in 1560. He left a Latin translation of Euclid's Catoptrica, with a preface, and also employed his pen upon that geometrician's other works, and upon an edition of the Spherica of Theodosius, Greek and Latin, Paris, 1558, 4to.

PENINGTON, (Isaac,) a writer of considerable estimation among the people called Quakers, was the son of an alderman of London in Cromwell's time, who was lord mayor in 1642, and was a noted member of the Long Parliament, and appointed one of the judges on the trial of Charles I., though he did not take his seat among them. He was at the Restoration prosecuted, and committed to the Tower, where he died. Isaac was born about 1617, and was well educated. He was much given to religious meditation,

and the reading of the Scriptures; and though he at first felt a dislike to the principles and practices of the Quakers, he at length, in 1658, became fully reconciled to both, partly through the preaching of George Fox, whom he heard in Bedfordshire; and he became himself an unshaken and constant asserter of their peculiar tenets, as a minister and writer. In 1648 he had married Mary Springett, a widow, whose daughter, by her former husband, became the wife of William Penn. He resided on his own estate, called the Grange, at Chalfont, in Buckinghamshire, in which county he underwent five out of six imprisonments which he suffered in the reign of Charles II. During one of these imprisonments his estate was seized, and his wife and family were turned out of his house. It seems probable that the political principles of the father had some share in occasioning the cruel treatment of the son, who, from his writings, appears to have been of a meek and quiet spirit. He died at Goodnestone-court, in Sussex, in 1679. His writings were collected, and published in 1681, fol.; and they were afterwards reprinted in 2 vols, 4to, and in 4 vols, 8vo.

PENN, (Sir William,) an admiral, born at Bristol in 1621, of an ancient family. He was addicted from his youth to maritime affairs; and before he had reached his thirty-second year he had gone through the various promotions of captain, rear-admiral of Ireland, vice-admiral of Ireland, admiral to the Straits, vice-admiral of England, and general in the first Dutch war. He was commander-in-chief, under the duke of York, in the signal victory over the Dutch in 1665, on which occasion he was knighted. On his return he was elected into parliament for the town of Weymouth; in 1660 he was made commissioner of the admiralty and navy, governor of the fort and town of Kinsale, vice-admiral of Munster, and a member of the council of that province. He then took leave of the sea, but still continued his other employments till 1669, when he withdrew to Wanstead, in Essex, where he died in 1670. Besides having the reputation of a brave and patriotic officer, he acquired credit for having improved the naval service in several important departments; and he was the author of several tracts on this subject, some of which are preserved in the British Museum. The monument erected to his memory by his wife in Radcliffe church, Bristol, contains a short account of his life and promotions. He was commander of the fleet against the Spaniards, in the reduction of Jamaica, in 1655, by Venables; but he lost, for a time, the good opinion of Cromwell, who confined him in the Tower for absenting himself from the American station without leave.

PENN, (William,) only son of the preceding, was born in the parish of St. Catharine, near the Tower of London, on the 14th of October, 1644, and was educated at Chigwell, in Essex, at a school on Tower-hill, and at Christ Church, Oxford, where he, with some other students, who, like himself, had listened to the preaching of Thomas Loe, an eminent Quaker, withdrew from the national forms of worship, and held private meetings. This gave great offence to the heads of the college, and Penn, at the age of sixteen, was fined for nonconformity; but as he persisted in his religious exercises, and even joined a party who tore from the backs of several students the surplices which they wore, he was expelled from the college. On his return home his father, observing that his conduct was little fitted to promote his advancement in the gay and licentious court of Charles II., endeavoured by severity to divert him from his purpose. Penn, as he relates himself, was whipped, beaten, and finally turned out of doors, in 1662. The father, however, either relenting, or hoping to gain his point by other means, sent his son to Paris, in company with some persons of quality who were travelling thither. In France he continued for some time; and after studying at Saumur under Moses Amyrault, and visiting Turin, he returned to England, in 1664, so well skilled in the French language and in all polite accomplishments, that he was joyfully received by his parent. He was now admitted of Lincoln's-inn, with the view of studying the law, and continued there till 1665, when the plague compelled him to quit London. In 1666 his father committed to him the care of an estate in Ireland, where, at Cork, he renewed his acquaintance with Loe, and openly joined the fraternity of Quakers. While attending a meeting in that city he was, with many others, carried before the mayor, by whom he was committed to prison; but he was soon released, on application to the earl of Orrery, then lord-president of Munster. This was his first imprisonment, at which time he was about twenty-three years of age. Admiral Penn, on being informed that his son had joined the Quakers, summoned him home, and remonstrated

with him, and threatened him, but in vain; the son was firm, but respectful. The admiral at last restricted himself to the demand, that William should take off his hat in the presence of the king, the duke of York, and himself. But the young Quaker refused to pay even this limited degree of hat worship; at which the admiral was so much incensed that he again turned his son out of doors; but in a short time he allowed him to return home. In 1668 he first appeared both as a minister and an author among the Quakers, and published, Truth Exalted, In a short but sure Testimony against all those Religions, Faiths, and Worships, that have been formed and followed in the Darkness of Apostacy; and for that glorious Light which is now risen and shines forth in the Life and Doctrine of the despised Quakers, as the alone good old Way of Life and Salvation; presented to Princes, Priests, and People, that they may repent, believe, and obey. By William Penn; whom Divine love constrains, in an holy contempt, to trample on Egypt's glory, not fearing the king's wrath, having beheld the majesty of Him who is invisible. The same year, on occasion of a dispute with Thomas Vincent, a Presbyterian, Penn wrote his Sandy Foundation shaken, for which he was imprisoned a second time in the Tower, where he remained about seven months; and from which he obtained his release also, by another book entitled, Innocency with her Open Face, in which he vindicated himself from the charges which had been cast on him for the former treatise. In the Tower also he wrote his famous No Cross, no Crown, or rather, probably, the first edition of it, of which the title was different. After his release he again visited Ireland, where his time was employed, not only in his father's business, but in his own function as a minister among the Quakers, and in applications to the government for their relief from suffering; in which application he succeeded so well as to obtain, in 1670, an order of council for their general release from prison. He returned to London in the same year in which the Conventicle Act came into operation, by which the meetings of Dissenters were forbidden under severe penalties. The Quakers, however, believing it their religious duty, continued to meet as usual; and when sometimes forcibly kept out of their meeting-houses, they assembled as near to them as they could in the street. At one of these open and public meetings in Gracechurch-street Penn preached, for which he was committed to Newgate; and at the next session at the Old Bailey, together with William Mead, he was indicted for being present at, and preaching to an unlawful, seditious, and riotous assembly. He pleaded his own cause, made a long and vigorous defence, though menaced and ill treated by the recorder, and was finally acquitted by the jury. He was, nevertheless, detained in Newgate, and the jury fined. The trial was soon after published, under the title of The People's ancient and just Liberties asserted, in the Trial of William Penn and William Mead, at the Sessions held at the Old Bailey, in London, the 1st, 3d, 4th, and 5th of September, 1670, against the most arbitrary Procedure of that Court. This trial is inserted in his works, and at once affords a proof of his legal knowledge and firmness, and of the oppression of the times. In the same year his father died, fully reconciled to his son, to whom he left an estate of about 1,500*l.* per annum. Penn, in his No Cross, no Crown, p. 473, (edit. xiii. 1789), has collected some of his father's dying expressions; among which we find this remarkable one, in the mouth of a man who had so much opposed the religious conduct of his son:—"Son William, let nothing in this world tempt you to wrong your conscience: I charge you, do nothing against your conscience. So will you keep peace at home, which will be a feast to you in a day of trouble." During his residence this winter at Penn, in Buckinghamshire, he published his Seasonable Caveat against Popery, though it was the religion of the queen and of the heir-apparent. Near the close of this year he was committed again, on the charge of preaching publicly, to Newgate, where he remained for six months; and during his confinement he wrote several treatises; and he also addressed the parliament, which was then about to take measures for enforcing the Conventicle Act with greater severity. Shortly after his release he travelled, in the exercise of his ministry, in Holland and Germany. In 1672 he married Gulielma Maria Springett, whose father had been killed at the siege of Bamber, in the civil wars, and her mother afterwards married Isaac Penington, of *Chalfont*, in Buckinghamshire. Penn now took up his residence at Rickmansworth, in Hertfordshire. The same year he wrote several controversial pieces; and among the rest one against Muggleton. About 1674 he presented to the king, and to both houses of parliament, a

book entitled, The continued Cry of the oppressed for Justice; giving an account of the cruel and unjust proceedings against the persons and estates of many of the people called Quakers. In 1675 he held, near Rickmansworth, a public dispute with Richard Baxter. In 1677, in company with George Fox and Robert Barclay, he visited the continent. He travelled by Rotterdam, Leyden, and Haerlem, to Amsterdam, whence he proceeded to Herwerden, or Herford, the residence of the princess Elizabeth of the Rhine, daughter of the king of Bohemia, and grandaughter of James I., who, as well as her friend and companion, Anna Maria, countess of Hornes, received him with marked distinction. He then took a circuit in Germany, returning home by Harwich and London, to his wife and family at Werminghurst, in Sussex. About this time he was heard before a committee of the House of Commons, in behalf of the Quakers, who were oppressed by Exchequer prosecutions under the statutes of the 23d and 29th of Elizabeth, enacted against the Papists; and a bill for the relief of the Quakers soon after passed that house (1678); but before it could pass the other house, it was set aside by a prorogation of parliament. The same fate attended another legislative measure, the admission of the solemn affirmation of the Quakers in the place of an oath. In 1681 Charles II., in consideration of the services of his father, the admiral, and of a debt of 16,000*l.* due to him from the crown at his death, granted to Penn a province in North America, lying on the west side of the Delaware, called the New Netherlands; but on this occasion, denominated by the king, in respect to the grantee, Pennsylvania. Penn soon after published an account of the province, with the king's patent, (which was dated March 4, 1681,) describing the country and its produce, and proposing easy terms of settlement to such as might be inclined to go thither. He also sent a letter to the native Indians, informing them of his desire to hold his possession, not only by the king's grant, but with their consent and love, acknowledging the injustice which had been done them by Europeans, and assuring them of his peaceable intentions. He then drew up, in twenty-four articles, The Fundamental Constitution of Pennsylvania; and the following year he published the Frame of Government of Pennsylvania. Many single persons, and some families, went to the new province, where they soon began to clear and improve their lands, and to build a city, which Penn, keeping in view the principle of brotherly love, which is the strength of civil society, named Philadelphia. Commissioners were also appointed to treat with the Indians; and in 1682 he visited his newly acquired territory. In the following year he gave a more full description of Pennsylvania, in A Letter, addressed to the Committee of the Free Society of Traders to that Province, residing in London. Having thus settled his infant colony, he returned to England in 1684. Not many months after the return of Penn, Charles II. died, and the respect which James II. bore to the late admiral, who had recommended his son to his care, together with that monarch's personal acquaintance with Penn himself, procured for him a free access at court, which led to the groundless suspicion that he was secretly inclined to Popery; to this suspicion Burnet gave both credit and currency. In 1686 Penn published, A Persuasive to Moderation to Dissenting Christians, &c., humbly submitted to the King and his great Council; soon after which came out the king's proclamation for a general pardon; which was followed, the next year, by his suspension of the penal laws. Penn presented an address of the Quakers on this occasion. He now purposed a second voyage to America, and published proposals for another settlement there; but the Revolution of 1688 took place, and he was four times arrested on accusations of being a concealed Papist and a Jesuit; but he always cleared himself before the king and council, till one William Fuller, who was afterwards declared by parliament to be an impostor, in 1690 accused him on oath of being concerned in a plot to restore the late king. He narrowly escaped being apprehended on this charge, as he was returning from the funeral of George Fox; and finding his liberty rendered so precarious by these repeated attacks, he passed two or three years in privacy, during which he wrote several works. Two of these, his Fruits of Solitude, in Reflections and Maxims relating to the Conduct of Human Life, and his Key, &c. to discern the Difference between the Religion professed by the Quakers, and the Misrepresentations of their Adversaries, &c., became popular. Whilst he lay under this discountenance from the court, he was deprived of the government of Pennsylvania, and a commission was issued to the governor of

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New York to take upon himself the administration of that province. At length, in the latter end of 1693, through the mediation of his friends, he was admitted to plead his cause before the king and council, by whom he was acquitted, and his government was restored to him. In 1694 he wrote, as a preface to George Fox's Journals, a Brief Account of the Rise and Progress of the People called Quakers, which has several times been reprinted. He also wrote, Primitive Christianity revived, and had a controversy with George Keith, who, from being a champion of Quakerism, became one of its most earnest opponents. He was also actively employed in that year and the subsequent years as a preacher in several parts of England, and in Ireland. Having in 1693 lost his wife, with whom he had lived in perfect harmony, he took, in 1696, a second wife, the daughter of Thomas Callowhill of Bristol, by whom he had several children. His eldest son, by his first marriage, a youth of great hopes, died of a consumption in his twenty-first year, to his deep affliction. In 1699 Penn embarked with his family for America, with the intention of fixing there for the remainder of his life, and he would probably never again have crossed the Atlantic, had not measures been taken in England to reduce all proprietary governments in North America to regal ones. A bill for this purpose was already before the Lords, when it was delayed by petition of the friends of Penn, who immediately embarked for England, where he arrived in December 1701. The bill was dropped after his return, and the accession of queen Anne once more restored him to favour at court. In the meantime Penn had become encumbered with debt. He had mortgaged Pennsylvania in 1708 for 6,600*l.* In 1712 he agreed to sell his rights to the English government for 12,000*l.* but was unable to complete the transaction by three apoplectic fits, which followed each other in rapid succession, and considerably impaired both his memory and understanding. He survived, however, in a tranquil state, though with his bodily and mental vigour gradually decaying, till the 30th July, 1718, when he died, at his seat at Ruscombe, near Twyford, in Berkshire. Penn left children by both of his wives, and to them he bequeathed his property in Great Britain and America. The government and quit-rents of Pennsylvania devolved to the surviving sons of the second family, with the title of Proprietaries, and by them were sold to the state of Pennsylvania, after the American Revolution, for 130,000*l.* Penn's works were collected, and published, with a Life prefixed, in 1728, in 2 vols, fol.

PENNANT, (Thomas,) an eminent traveller, naturalist, and antiquary, was born of an ancient Welsh family, in 1726, at Downing, in Flintshire, and was educated at Wrexham, at Fulham, and at Queen's and Oriel colleges, Oxford, where, however, he took no degree, but was complimented with that of LL.D. in 1771. A present of the Ornithology of Francis Willoughby, made to him at the age of twelve, first gave him a taste for that study, and a love for natural history in general. In 1746 he made a tour into Cornwall, where he contracted a strong passion for the study of minerals and fossils. The first production of his which appeared in print was an abstract of a letter which he wrote to his uncle on an earthquake which was felt at Downing, April 2, 1750. This appeared, unknown to himself, in the Philosophical Transactions. In 1754 he was elected a fellow of the Society of Antiquaries, and in the same year he visited Ireland. In 1756 he published in the Philosophical Transactions a paper on several coralloid bodies he had collected at Coalbrook-dale, in Shropshire. In 1757, at the instance of Linnæus, with whom he maintained an uninterrupted correspondence, he was elected member of the Royal Society at Upsal. In 1761 he began his well-known British Zoology, which, when completed, consisted of 132 plates on imperial paper, all engraved by Mazel. It afterwards went through many smaller editions, and received numerous additions. Latin and German translations, with the plates, were published abroad. The best copies of this work are those which came out in 4to in 1776 and 1777, in 4 volumes. The British Zoology included nearly the whole of the species of the animal kingdom (at that time known) inhabiting this island, with the exception of the class of insects, which was entirely omitted. The death of his wife interrupted his domestic enjoyments, and in the spring of 1765 he made a tour to the continent. France, Switzerland, part of Germany, and Holland, were visited by him; and he became personally known to several men of scientific eminence, among whom were Buffon, Haller, the Gesners, Trew, Gronovius, and Pallas. His conference with the last-mentioned, at the Hague, gave rise to the plan of one of his most valuable works, the Synopsis

of Quadrupeds. This was intended as a sort of index to the species of animals described by Buffon in his great work on natural history; he gradually, however, extended its limits, and included in it the description of many animals which he had observed in different collections, or which had been discovered by different travellers, and were unknown to Buffon. In 1767 he was elected a fellow of the Royal Society. In 1769 he undertook a journey to the remotest point of Scotland; and the numerous observations which he made were afterwards the basis of a very interesting publication. In 1771 he published his Synopsis of Quadrupeds, 8vo; and his first Tour in Scotland. In 1772 he repeated his northern tour, which he extended to the principal islands of the Hebrides. He had for a companion in this tour Dr. Lightfoot, who then collected a great part of the materials for his Flora Scotica. In 1773 he published, Genera of Birds; and he likewise made a journey through the northern counties of England. Antiquities and family history were now become favourite objects of his inquiry, and he visited every place which was likely to afford curious matter of this kind. Mr. Pennant was now become an habitual traveller, and he found his excursions, almost always made on horseback, equally serviceable to his health and spirits. In these journeys he was accompanied by Moses Griffiths, a clever draughtsman. In all his journeys he laid up new stores of information; and he found even the most frequented tracks fertile in those topographical memoranda to which his attention was now chiefly directed. In 1775 he published the third vol. 4to, of his Tour in Scotland, which he had the satisfaction of seeing a popular work both at home and abroad. In 1778 he published, A Tour in Wales, 4to; and in 1781 he added another volume, with the title of, A Journey to Snowdon. He had added, in 1777, a 4to volume to his British Zoology, containing the vermes, testaceous, and crustaceous animals. His Synopsis of Quadrupeds, greatly enlarged and improved, and bearing the title of History of Quadrupeds, was published in 2 vols, 4to, 1781; together with his History and Natural History of the Turkey, which was inserted in the Philosophical Transactions. In the same year he was elected honorary member of the Society of Antiquaries of Edinburgh. His Arctic Zoology, in 2 vols, 4to, containing quadrupeds and birds, appeared in 1785. There was prefixed to it a copious introduction, which is, perhaps, the most interesting and original of all his writings. It is a kind of survey of all the coasts of the arctic regions, beginning from the Straits of Dover, and proceeding to the remotest north, on the east and west, and filled with a great variety of geographical, historical, and physical facts, affording a series of the most animated pictures. A Supplement to this work was given in 1787. He published also, A Journey from Chester to London, 4to, 1782, and an account of the antiquities of the metropolis itself, entitled, London, 4to, 1790. In 1783 he was elected a member of the Societas Physiographica of Lund, in Sweden. In 1793 he published his life, under the whimsical title of, The Literary Life of *the late* Thomas Pennant, Esq., by himself. In the advertisement he states, that the termination of his authorial existence took place on March 1, 1791. He came to life again, however, in 1797, and published The History of the Parishes of Whiteford and Holywell; and in the last year of his life he published his View of Hindostan, 2 vols, 4to. He died on the 16th December, 1798, in the seventy-second year of his age. Besides the works above enumerated, he wrote some smaller pieces. He was a member of the Royal Academy of Stockholm, and of the American Philosophical Society of Philadelphia, besides several minor societies. Mr. Pennant possessed a well compacted frame of body, an open and intelligent aspect, and a cheerfulness and vivacity of disposition, with gentlemanlike manners, which rendered him highly agreeable in society. He was exemplary in the relations of domestic life, zealously attached to the interests of his country, both local and general, and kindly attentive to the wants of his poorer neighbours. As an author, he was too rapid and various to be perfectly correct either in matter or style; but he always meant honestly, and was ready to rectify mistakes. In the department of natural history, in which he stands highest, he is clear and judicious in his principles of arrangement, concise, energetic, and exact in his descriptions. He is regarded both by native and foreign naturalists as very respectable authority; and Cuvier, in his account of him in the Biographie Universelle (tome xxxiii.) has bestowed high commendation upon his character and his writings. Dr. Johnson said of him, when some objections were made to his Tours, that "he had greater variety of inquiry than almost any man; and has told us more than per-

haps one in ten thousand could have done, in the time that he took." In 1800 his son published the third and fourth volumes of The Outlines of the Globe, the title which Mr. Pennant gave to his imaginary Tours, and which were a continuation of his View of Hindostan. This work was accompanied by an elegant tribute to his memory by his affectionate son, who also published, in the following year, Mr. Pennant's last work, left by him nearly finished for the press, entitled, A Journey from London to the Isle of Wight, 4to.

PENNI, (Giovanni Francesco,) an eminent painter, usually known by the name of *Il Fattore*, or The Steward, because he managed the domestic affairs of his master, Raffaelle, was born at Florence in 1488. He entered early into the school of Raffaelle at Rome, and was much beloved and trusted by that great artist, who made him one of his heirs. Penni assisted him in his Cartoons, and painted the histories of Abraham and Isaac in the loggie of the Vatican. He painted both in fresco and oil, in a grand style, more resembling the antique than that of his master; and he was peculiarly happy in the landscapes with which he adorned his pieces. After the death of Raffaelle, he finished, in conjunction with Giulio Romano, and Perino del Vaga, the pictures begun in the Belvedere palace, and painted the hall of Constantine, in the Vatican, from the designs of his master. He also painted several pieces in concert with Perino del Vaga, who married his sister. After dividing the property left him by Raffaelle with his co-heir, Giulio Romano, he followed the latter to Mantua, whence he went to Naples, upon the invitation of the marquis del Vasto, to whom he sold his admirable copy of Raffaelle's picture of the Transfiguration. He was proceeding successfully in that capital, when he was seized with a disorder, of which he died in 1528, at the age of forty. Very few of his works remain.

PENNI, (Luca,) a painter, brother of the preceding, was born at Florence about the year 1500, and is said to have frequented, for a short time, the school of Raffaelle; and after the death of that master he attached himself to Perino del Vaga. After painting some pictures for the churches at Lucca and Genoa, he visited England, in the reign of Henry VIII. by whom he was for some time employed; and he afterwards went to France, where he painted at Fontainebleau, in conjunction with Il Rosso. On his return to Italy he applied himself to engraving, and executed several plates, both with the point and the graver.

PENNICUIK, (Alexander,) a Scotch physician, born at New Hall, in Edinburghshire. His father, who was of a very respectable and ancient family, had been surgeon under general Bannier in the Swedish army; and the son, after travelling abroad, settled in his native country, where he published a topographical account of Tweedale, some poems, descriptive of the manners of his countrymen, &c. He died in 1722, aged 70. It is said that he communicated to Allan Ramsay the incidents which he has so charmingly narrated in his Gentle Shepherd.

PENNY, (Thomas,) an English naturalist. He travelled over various countries in search of botanical knowledge, and brought from Majorca the curious plant called Hypericum Balearicum, which Clusius, in honour of him, names Myrto Cistus Pennæi. He was very communicative of his information to his friends, especially to Lobel, Gerard, Gesner, and other botanists. He wrote letters on insects, inserted in Trew's Collection. He was fellow of the College of Physicians in London. The date of his death is not known.

PENNY, (Edward,) a painter, was born at Knutsford, in Cheshire, in 1714, and was placed under Thomas Hudson, in London, on leaving whom he went to Italy, and at Rome became a pupil of Marco Benefial. When he returned to England, he joined the Society of Artists, of which he was chosen vice-president. On the foundation of the Royal Academy, he was one of the original members, and the first professor of painting, in which situation he continued till 1783, when the declining state of his health obliged him to resign the chair. He then went to reside at Chiswick, where he died in 1791. His principal employment was painting small portraits in oil; but he also exhibited some moral and historical pictures. One of the latter was the Death of General Wolfe, of which there is an engraving; as there is also of his portrait of the Marquis of Granby.

PENROSE, (Thomas,) a poet, was born in 1743, at Newbury, in Berkshire, where his father was rector, and educated at Christ Church, Oxford; but in 1762 he left his college, and embarked in the unfortunate expedition against Nova Colonia, in South America, under the

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command of captain Macnamara. The issue was fatal; the *Clive*, the largest vessel, was burnt, and although the *Ambuscade* escaped (on board of which Mr. Penrose, acting as lieutenant of marines, was wounded), yet the hardships which he afterwards sustained in a prize sloop, in which he was stationed, utterly ruined his constitution. Returning to England, he finished his studies at Hertford college, Oxford, and, having taken orders, he accepted the curacy of Newbury, from which, nine years after, he was removed, on the presentation of a friend, to the rectory of Beckington and Standerwick, in Somersetshire, where he died in 1779, in the thirty-sixth year of his age. In 1781 a collection of his Poems was published, with his Life prefixed. He published two occasional Sermons.

PENRUDDOCK, (John,) son of Sir John of Wiltshire, was zealous in the cause of his sovereign during the civil wars, and obtained the rank of colonel in the royal army. He was defeated by colonel Croke, who, after he had solemnly promised him pardon, caused him to be beheaded in 1655. He was a man of great piety, and equally distinguished for the virtues of private life. The letters which passed between him and his wife after his condemnation were published by Steele, and display him, in the most affecting language, in the amiable light of the good Christian, and the loyal subject.

PENRY, (John,) or AP HENRY, commonly known by his assumed name of *Martin Mar-prelate*, or *Mar-priest*, was born in 1559 in Wales, and studied first at Peterhouse, Cambridge, and afterwards at Oxford, in which latter university he took the degree of M.A. and was ordained a priest. Afterwards, meeting with some disappointment, and being very warm in his temper, he changed his religion, and became an Anabaptist, or rather a Brownist. He proved thenceforward a virulent enemy to the Church of England, against which he wrote some scandalous libels. At length, after he had concealed himself for some years, he was apprehended at Stepney, and tried at the King's Bench, before Sir John Popham, chief justice, and the rest of the judges, where he was indicted and condemned for felony, for papers found in his pocket, purporting to be a petition to the queen; and he was executed, according to Fuller, at St. Thomas Waterings, in 1593. His chief publications are, Martin Mar-prelate; this is the tract that gave so much offence; Theses Martinianæ; A View of Publicke Wants and Disorders in the Service of God, in a Petition to the High Court of Parliament; An Exhortation to the Governors and People of Wales, to labour earnestly to have the preaching of the Gospel planted among them; Reformation no Enemy to her Majesty and the State; Sir Simon Synod's Hue and Cry for the Apprehension of young Martin Mar-priest, with Martin's Echo. In the composition of these he is said to have had the assistance of John Udall, John Field, and Job Throckmorton, who published their joint effusions at a private printing-press.

PENTZ, or PEINS, (Gregory, erroneously called George,) an eminent engraver, was born at Nuremberg in 1500, and was instructed in design, painting, and engraving, by Albert Durer, on leaving whose school he went to Italy, where he acquired a correct and tasteful design, which distinguishes him from the contemporary artists of his country. Of his works as a painter little is known. In conjunction with Marc Antonio Raimondi, he engraved several plates from the works of Raffaelle; and his style of engraving resembles the best manner of Raimondi. His plates, though executed with the utmost neatness and delicacy, have nothing of the stiffness and formality which mark the productions of the artists of his time. His drawing is correct, and the characters of his heads are finely expressed. The greater part of his plates are of a small size. He was, however, perfectly competent to engrave plates on a large scale, as is evident from his admirable print, after Giulio Romano, described among his works, the greater part of which are from his own compositions. Some of his best engravings are in the Gallery of Vienna, and others are in that of Munich. He died in 1550.

PEPAGOMENUS, or DEMETRIUS PEPAGOMENUS, one of the latest of the Greek physicians, flourished in the thirteenth century, and is the author of a treatise on the Gout (περι ποδαγρας), still extant, which he composed at the command of the emperor Michael Palæologus. It consists of forty-five short chapters, besides the preface and conclusion. He sets out with a true and precise axiom, viz. that the gout is a disease affecting the whole organized frame, and produced by weakness of the digestive organs and excesses in the matter of diet. The morbid principle, which is the result, is directed by

nature towards the weakened articulations. Hence it follows that sobriety and temperance are the only means of preventing the disease. The treatise was published in Latin, by Marcus Musurus, Romæ, 1517, 8vo, with the title, De Podagrâ Libellus incerti Auctoris e Græco in Latinum conversus, &c. This translation is inserted in the Medicæ Artis Principes, by H. Stephens, Paris, 1567, fol. The Greek text was first published at Paris, ap. G. Morelium, 1558, 8vo, with a Latin translation. The last and best edition is by I. S. Bernard, Leyden, 1743, 8vo. The Greek and Latin text is also to be found in the tenth volume of Chartier's edition of Hippocrates and Galen.

PEPIN LE GROS, or, PEPIN D'HERISTAL, a celebrated person in French history, was grandson of Arnoul, afterwards bishop of Metz, and possessed a seat on the Meuse, near Liege, whence he derived his name of Heristal. He governed Austrasia after the death of Dagobert II. in 680, and was defeated in 681 by Ebroin, the powerful mayor of the palace of Neustria. He, however, levied new troops, and after the death of Ebroin, defeated Thierri III. king of Burgundy and Neustria, gained possession of Paris, and became master of the king and kingdom, with the title of maire du palais of Burgundy and Neustria. He suffered Thierri to act the pageant of a king, and in public paid him all possible respect, whilst he excluded him from all share in the administration. After the death of Thierri, he placed the crown successively upon the heads of his sons Clovis and Childebert, and his grandson Dagobert, who in French history are denominated, from their insignificance, *les Rois Fainéans*, or "do-nothing kings." Pepin, meantime, was engaged in wars with the Frisons and Germans, over whom he was constantly victorious. He died in 714, leaving his authority so well established, that he nominated his young grandson Theodubaud maire du palais, under the guardianship of his widow. Pepin was father of Charles Martel, founder of the Carlovingian line of French kings.

PEPIN, surnamed Le Bref, or the Short, first king of France of the second race of sovereigns, was the second son of Charles Martel. His father, in his last illness, divided his dominions between his sons Carloman and Pepin; assigning to the former Austrasia, to the latter Neustria and Burgundy. They united in suppressing an insurrection raised by their half-brother Griffon, and afterwards turned their arms against Odilon, duke of Bavaria and other German princes and nations, whom they reduced to submission. In the midst of this prosperity, Carloman, disgusted with the world, retired to a monastery in 746, and resigned his possessions to Pepin. What followed has been briefly and obscurely told by the chroniclers. Childeric was dethroned, A.D. 750, his head was shaved (long hair was an essential appendage of royalty with the Merovingian kings), and he was confined in the monastery of Sithin, or St. Bertin, at St. Omer, and his son Thierri was sent to the convent of Fontenelle in Normandy, where he was brought up in obscurity. Pepin, soon after being proclaimed king, was consecrated at Soissons, (March 752), by Boniface, bishop of Mentz, the pope's legate, and is said to have been the first French king on whom this ceremonial was performed. This new solemnity was doubtless meant to obliterate from the minds of the people the idea of his being an usurper, and to throw additional sanctity round his character. With the same view he undertook on various occasions to be the champion of the Church. He severely chastised the heathen Saxons, who had again taken up arms, and expelled the missionaries. He attacked the Saracens in the southern provinces of France, and took the city of Narbonne. Stephen III. being pressed by Astolphus, king of the Lombards, who threatened Rome itself with a siege, implored the protection of Pepin, and came in person to his court. He was received with all possible respect, and in return crowned Pepin and his queen Bertrade in the church of St. Denis, bestowed the royal unction upon his sons Charles and Carloman, and conferred upon the father and sons the title of Roman patrician. Pepin reconducted the pope to Italy with an army, besieged Astolphus in Pavia, and obliged him to make a treaty, by which he relinquished the sovereignty of Rome, the exarchate of Ravenna, and all his conquests. It is even said, that to these services to the Pope he added that of a donation of the exarchate to the holy see. As soon, however, as Pepin had recrossed the Alps, Astolphus broke the treaty and invested Rome. Pepin passed again into Italy, and constrained the Lombard king to make peace a second time, upon harder conditions than before. He visited Rome, where he was received with great honour as its deliverer, and caused the keys of

Ravenna, and the other cities of the exarchate, to be offered on the shrine of St. Peter. He waged successful wars against the Saxons, the Bavarians, and other German nations; he defeated the duke of Aquitaine, and reunited his duchy to the domains of the crown; he favoured the clergy, and fixed the annual general assemblies of the Frankish nation for the month of May. He died of the dropsy, at St. Denis, in September 768, in the fifty-fourth year of his age, and in the seventeenth of his reign. His son Charlemagne succeeded him as king of the Franks. The fame of Pepin, like that of Philip of Macedon, has been in some degree impaired by the superior renown of his son, but his eminent qualities entitle him to a place among the great men of his age and nation.

PEPIN, (Martin,) a distinguished Flemish painter, was born at Antwerp in 1578, and went to Italy when he was young, where he remained for several years. Such was the reputation he had acquired at Rome, that when Rubens, then in the zenith of his celebrity at Antwerp, heard of Pepin's intention to return to his native country, he felt considerable uneasiness; but on finding that he had married in Italy, and intended to continue his residence there, he was heard to declare, that as Pepin remained at Rome, he no longer feared a diminution of his fame from the rivalship of any other painter. In the church of the Hospital at Antwerp are two admirable works by this master; they are two altar-pieces, with folding doors, as was customary at that time. In the centre picture of one of them he has represented the Baptism of St. Augustine; on one of the doors that saint giving alms to the poor; on the other St. Augustine curing the sick. The centre picture of the other altar-piece represents St. Elizabeth giving alms to a group of miserable objects, who are struggling to approach her. This composition is wonderfully ingenious, every figure appears in movement, and it is drawn in the most correct and grand style. The colouring is not inferior to that of the greatest painter of his time. On one of the doors is the death of that saint, and on the other her ascension to heaven, with a choir of angels. A picture of his, representing the Descent from the Cross, is spoken of by Weyermans in very high terms of admiration. Most of the works of this excellent artist are in Italy, and the above-mentioned are the only productions by him in the Low Countries. They are sufficient to warrant the jealousy expressed by Rubens, and to place him on a level with the ablest painters of his country.

PEPUSCH, (John Christopher,) a distinguished theoretical musician and composer, was born in 1667, at Berlin, where his father was a Protestant minister. He displayed an early propensity to music, and at the age of fourteen became so well skilled in that science, that he was sent for to court, and employed to teach the prince of Prussia. In his twentieth year he went to Holland; and he thence removed to England soon after the Revolution, and was for some years a performer in the band of Drury-lane theatre, and at the same time pursued his studies in the theory of music with great assiduity. At the same time he commenced his inquiries concerning the music of the ancients, for which pursuit his knowledge of the learned languages and studious habits highly qualified him. In these investigations he received no inconsiderable aid from his friend De Moivre, the mathematician. In 1707 he adapted Motteux's translation of the Italian opera of Thomyris to the English stage; and in 1709 and 1710 some of his musical compositions were advertised in the Tattler. Among other admired pieces which he produced about this time may be mentioned his well-known cantata, "See from the silent grove Alexis flies." His reputation caused him in 1713 to obtain the degree of doctor of music at Oxford; and when the duke of Chandos (Pope's Timon) among his other magnificent projects, established a choral chapel at Cannons, Pepusch was engaged as his maestro di capella. About this time he joined some other performers and amateurs in laying the plan of the Academy of Ancient Music. When, in 1724, Dr. Berkeley formed his chimerical project of a college at the Bermudas, Pepusch was one of the professors fixed upon, and he embarked with his associates for the intended settlement; but the vessel was wrecked, and the whole design was abandoned. Soon after his return he married the celebrated singer, Signora Francesca Margarita de l'Epine, who had left the stage with a fortune of 10,000*l*. This enabled him to live in a style of elegance to which he had previously been a stranger; but he did not desert the practice of an art which he loved. He continued to compose dramatic music, and was employed by Gay and Rich to select the tunes for the Beggars' Opera, which he furnished with

excellent basses; he also composed the overture to it. When the new music of Handel and Bononcini began to captivate the public, Pepusch, who was prejudiced in favour of antiquity, composed little, and applied himself chiefly to the theory of music, which he explained to such young performers and amateurs as resorted to him for instruction. Among the latter was the earl of Abercorn, who published, without his knowledge, a short Treatise on Harmony, taken from his lessons in 1731. Of this Pepusch himself afterwards gave an edition, with the necessary plates. In 1737 he was appointed organist of the Charter-house, where he had the opportunity of pursuing his beloved studies undisturbed; and as he soon after (1740) lost his wife and only son, he employed the remainder of his life in augmenting his library and musical collections, and sounding the depths of ancient lore in the theory of the science. He was, however, well acquainted with the theory of modern music, that is, down to the sixteenth century, for he despised all that was recent. He limited his admiration to the works of Corelli; and of all his publications, Dr. Burney reckons his correct edition of that master's sonatas and concertos in score, the most useful to students. He died in 1752, at the age of eighty-five, and was buried in the chapel of the Charter-house, where a tablet to his memory was placed by the Academy of Ancient Music. He was a fellow of the Royal Society, to which body he communicated an account of the Ancient Genera of Music, printed in the Transactions of 1746, vol. xliv. No. 481. His valuable library of scarce musical authors was dispersed after his death.

PEPYS, (Samuel,) secretary to the Admiralty in the reigns of Charles II. and James II., was a descendant of the ancient family of the Pepyses of Cottenham, in Cambridgeshire, and was born in 1632 at Brampton, in Huntingdonshire, and educated at St. Paul's school, and at Magdalen college, and at Trinity college, Cambridge. His father, John Pepys, was a citizen of London, where he followed the occupation of a tailor. In 1655 he married Elizabeth St. Michel, a girl of fifteen. The consequences which might naturally have been expected to attend so imprudent a step were averted by the kindness of a relation, Sir Edward Montaga (afterwards earl of Sandwich), who gave the young couple an asylum in his family. In 1658 he accompanied Sir Edward Montagu in his expedition to the Sound, and on his return became a clerk in the Exchequer. His patron also employed him in various secret services for Charles II., and afterwards as secretary in the expedition for bringing the king over from Holland. He was then appointed one of the principal officers of the navy, by the title of clerk of the acts. In this employment he continued until 1673; and during those great events, the plague, the fire of London, and the Dutch war, the care of the navy in a great measure rested upon him alone. In May 1679 he was committed to the Tower upon a groundless suspicion of being an aider and abettor of "The Popish Plot;" but in the February following he was discharged. Soon after, when Charles II. thought proper to take the direction of the Admiralty into his own hands, he appointed Pepys secretary to that office, into which he introduced an order and method that have formed a model to his successors. Important, however, as his services were, they could not screen him from the malevolence of party spirit; and happening, in 1684, to be concerned in a contested election, this opportunity was taken by his opponent to accuse him of being a Papist,—a charge which the House of Commons inquired into, but without finding any proof. He was then commanded by the king to accompany lord Dartmouth in his expedition against Tangier; and at the same time he had an opportunity of making excursions into Spain, as, at other times, he had already done into France, Flanders, Holland, Sweden, and Denmark. He also sailed frequently with the duke of York to Scotland, and along the coast of England. In April 1684, on his return from Tangier, and on the re-assumption of the office of lord high admiral of England by Charles II., Pepys was again appointed secretary, and held that office during the whole of the reigns of Charles II. and James II. The latter monarch was sitting to Sir Godfrey Kneller for a portrait designed as a present to Pepys, when the news of the landing of the Prince of Orange was brought to him. The king commanded the painter to proceed and finish the portrait, that his friend might not be disappointed. On the accession of William and Mary he lost his official appointments; and in 1690 he published his valuable Memoirs relating to the state of the royal navy of England for the ten years preceding the Revolution. He appears to have led a retired life after this, suffering greatly from a constitution

impaired by the stone, for which he had been cut in his twenty-eighth year. About two years before his death he went to the seat of an old naval friend, William Hewer, Esq. at Clapham, in Surrey, where he died May 26, 1703, and was interred in the same vault with his wife, who died in 1669, in the church of St. Olave, Hart-street; that being the parish in which he lived during the whole of his employment in the Admiralty. He appears to have had an extensive knowledge of naval affairs, and to have always conducted them with the greatest skill and success. Even after his retirement he was consulted as an oracle in all matters respecting this grand defence of the nation; and, while in office, he was the patron and friend of every man of merit in the service. But he was far from being a mere man of business; his conversation and address had been greatly improved by travel, and he was qualified to shine in the literary as well as the political circles. He thoroughly understood and practised music; was a judge of painting, sculpture, and architecture; and had more than a superficial knowledge of history and philosophy. His fame, indeed, was such, that in 1684 he was elected president of the Royal Society, and held that office for two years. To Magdalen college, Cambridge, he left that invaluable collection of MS. naval memoirs, of prints, and ancient English poetry, which has so often been consulted by poetical critics and commentators, and is indeed unrivalled in its kind. One of its most singular curiosities is, a collection of English ballads, in five large folio volumes, begun by Selden, and carried down to the year 1700. The Reliques of ancient English Poetry, published by Dr. Percy, are for the most part taken from this collection. It ought not to be omitted, that among other instances of his regard for the advancement of knowledge, he contributed sixty plates to Ray's edition of Willoughby's Historia Piscium, published in 1686. He published, Memoirs relating to the State of the Royal Navy of England for ten years, determined December 1688, 8vo, London, 1690; and there is a small book in the Pepysian library, entitled, A Relation of the Troubles in the Court of Portugal in 1667 and 1668, by S. P., Esq. 12mo, Lond. 1677, which Watt, in his Bibliotheca Britannica, ascribes to Pepys. His Memoirs, comprising his Diary from 1659 to 1669, and a selection from his private correspondence, were edited by lord Braybrooke, in 2 vols, 4to, London, 1825, republished in 5 vols, 8vo, 1828.

PERANDA, (Santo,) a painter, was born at Venice in 1566, and, according to Ridolfi, he was at first a scholar of Giacomo Palma the Younger, and afterwards studied under Leonardo Corona, of Murano. In his first performances he followed the prompt and hasty manner of Palma; but he afterwards visited Rome, where, by studying and designing the antique statues, and the works of the great masters, especially of Titian, Tintoretto, and Paolo Veronese, he adopted a style more finished and correct. He executed several considerable designs for the Ducal palace at Venice, and for the dukes of Mirandola and Modena. Lanzi considers as his most estimable performance, the Descent from the Cross, in the church of S. Procolo at Venice. He died in 1638.

PERAU, (Gabriel Louis Calabre,) a French author, was born in 1700 at Semur, in Auxois, and educated at the Sorbonne. He is best known for his continuation of the Lives of Illustrious Men of France, begun by D'Auvigny, but carried on by himself from the thirteenth volume to the twenty-third. He also wrote notes and prefaces to several works. His edition of the works of Bossuet was the best, till they were published by the Benedictines of St. Maur; and he was author of a life of Jerome Bignon, in 12mo, 1757. He died in 1767. He had lost his sight a short time before his death by a cataract, for which he underwent, at the hands of Grandjean, a successful operation of couching.

PERCEVAL, (John,) fifth baronet of the family, and first earl of Egmont, was born at Barton, in Yorkshire, in 1683, and educated at Magdalen college, Oxford. Upon the accession of Anne, and the calling of a new parliament in Ireland, he went over with the duke of Ormond, and, though not of age, was elected for the county of Cork, and soon after appointed a privy-counsellor. In 1705 he travelled on the continent; and returning to Ireland in May 1708, he was again representative for the county of Cork. In 1713 he erected a lasting monument of his charity, in a free-school at Burton. On the accession of George I. (1715), he was advanced to the peerage of Ireland by the title of baron Perceval, and in 1722 he was made a viscount. In the parliaments of 1722 and 1727 he was member for Harwich; and in 1728 he was chosen recorder of that borough. Ob-

serving, by the decay of a beneficial commerce, that multitudes, incapable of finding employment at home, might be rendered serviceable to their country abroad, he and a few others applied to the crown for the grant of a district of land in America, since called Georgia, which they proposed to people with emigrants from England, or persecuted Protestants from other parts of Europe, by means of private contribution and parliamentary aid. The charter being granted, in June 1732, lord Perceval was appointed first president; and the king created him earl of Egmont in 1733. He died in 1748. He published, A Dialogue between a Member of the Church of England and a Protestant Dissenter, concerning a Repeal of the Test Act; The Question of the Precedency of the Peers of Ireland in England; Remarks upon a scandalous Piece, entitled, A brief Account of the Causes that have retarded the Progress of the Colony of Georgia. He also formed a collection of the Lives and Characters of eminent Men in England, from very ancient to very modern times, of which Dr. Kippis appears to have made use when employed on the Biographia Britannica. He likewise wrote, A Genealogical History of the House of Ivery. Lord Orford, in the first edition of his Royal and Noble Authors, attributed The great Importance of a Religious Life to this nobleman, which, however, was soon discovered to be from the pen of Mr. Melmoth.

PERCEVAL, (John,) second earl of Egmont, and son of the preceding, was born in Westminster in 1711, and, after a learned education at home, and the advantages of travelling, was chosen in 1731 a burgess for Harwich; and in 1741 he was unanimously elected representative for the city of Westminster; as he was in 1747 for Weobley, in Herefordshire. In 1747 he was appointed one of the lords of the bedchamber to Frederic, prince of Wales, in which station he continued till the death of that prince. In 1754 he was elected member for the borough of Bridgwater; and in January 1755, he was sworn one of the lords of his majesty's most honourable privy-council. He was likewise appointed one of the privy-council upon the accession of George III.; and he was again elected in 1761 for the borough of Bridgwater. In May 1762 he was called up to the House of Peers, by the title of lord Lovel and Holland, baron Lovel and Holland, of Enmore, in the county of Somerset, two of those baronies which were forfeited by attainder of Francis viscount Lovel, in the 1st of Henry VII. In the same year he was appointed one of the postmasters-general; and in 1763 first lord of the Admiralty, which office he resigned in 1766. He died in 1770. He wrote a very able and celebrated pamphlet, long attributed to lord Bath, entitled, Faction detected by the Evidence of Facts; containing an impartial View of Parties at Home and Affairs Abroad; An Examination of the Principles, and an Inquiry into the Conduct of the Two Brothers (the Duke of Newcastle and Mr. Pelham;) and some other political tracts.

PERCEVAL, (Spencer,) second son of the preceding, was born in London in 1762, and educated at Charlton, the seat of his family, in Kent, at Harrow, and at Trinity college, Cambridge, whence he was removed to Lincoln's-inn; where, after performing the necessary studies, he was called to the bar in Hilary Term, 1786. He commenced his professional career in the court of King's Bench, and accompanied the judges through the Midland circuit. In Hilary Term, 1796, he obtained a silk gown, and became the leading counsel on the Midland circuit. He was soon after appointed counsel to the Admiralty, and to the university of Cambridge. About this time a pamphlet which he had written, to prove "that an impeachment of the House of Commons did not abate by a dissolution of parliament," attracted the notice of Mr. Pitt, to whom he was introduced; and he determined thenceforward to direct his attention to politics. In April 1796, he was returned for the borough of Northampton. He now endeavoured to become thoroughly master of every branch of policy; and he particularly devoted his attention to the subject of finance. In Hilary vacation in 1801, at the formation of the Addington administration, he was appointed solicitor-general, on the resignation of Sir William Grant, who succeeded Sir Pepper Arden, afterwards lord Alvanley, as master of the rolls. In Hilary vacation, 1802, he was promoted to the situation of attorney-general, become vacant by the elevation of Sir Edward Law (created lord Ellenborough) to the seat of chief justice of the Court of King's Bench. He now practised only in the Court of Chancery. He retained his situation as attorney-general when Mr Pitt resumed the reins of government, and continued to distinguish himself as

a ready and staunch supporter of the measures of that great man. On Mr. Pitt's death, a coalition took place between the Fox and Grenville parties, in which Mr. Perceval declined to share. This last-mentioned administration was soon dissolved, in consequence of its failure upon the Catholic Question. In the new ministry, which was formed in March 1807, Mr. Perceval was appointed chancellor of the exchequer, in which high office he displayed great political talents, particularly in the settlement of the regency; but, unhappily, he fell soon afterwards, by the hand of an assassin. About five o'clock in the evening of the 11th May, 1812, as he was entering the lobby of the House of Commons, he was shot by a person named John Bellingham, and almost instantly expired. The murderer, when apprehended, acknowledged his guilt, but pleaded that he had claims on administration which had been neglected; and it appeared, on his trial, that he had deliberately prepared to murder some person in administration; and that while he was waiting with this design, Mr. Perceval presented himself. No marks of insanity appeared either previous to or on his trial, nor could he be brought to any proper sense of his crime. The assassin was executed on the 18th of the same month.

PERCIVAL, (Thomas,) a physician and writer on ethics, was born at Warrington in 1740, and was educated at a private school in the neighbourhood of his native place, at the free grammar-school of that town, and at a Dissenting academy there. In 1761 he went to Edinburgh, and commenced his studies in medical science, which he also carried on for a year in London. In 1765 he removed to the university of Leyden, where, after having defended in the public schools his inaugural dissertation, De Frigore, he was presented with the diploma of M.D. July 6. In 1767 he removed to Manchester, and commenced his professional career with great success. The leisure which he had hitherto enjoyed, had given him the opportunity of engaging in various philosophical and experimental inquiries, relating, for the most part, to the science of physic. The Essays which he formed on the result of his investigations were presented to the Royal Society, and were afterwards inserted in the volumes of its Transactions, or were published in some of the periodical journals. These miscellaneous pieces were afterwards collected, and published in one volume, under the title of Essays Medical and Experimental. A second volume appeared in 1773, and a third in 1776. In 1781 he founded The Literary and Philosophical Society of Manchester, of which he was chosen president, and to the Transactions of which he contributed several valuable papers. He also wrote, Observations and Experiments on the Poison of Lead; A Father's Instructions, consisting of tales, fables, and reflections, designed to promote the love of virtue, a taste for knowledge, and an early acquaintance with the works of nature; On the Use of Flowers of Zinc in Epileptic Cases; Miscellaneous practical Observations; Account of the Earthquake at Manchester; The Disadvantages of early Inoculation; Experiments and Observations on Water; Moral and Literary Dissertations; On the Roman Colonies and Stations in Cheshire and Lancashire; Account of a Double Child; Experiments on the Peruvian Bark; Experiments and Observations on the Waters of Buxton and Manchester; and, On the Population of Manchester and other adjacent Places. He died of an acute disease on August 30, 1804, in the sixty-fourth year of his age, universally lamented by the inhabitants of Manchester. His works were collected and published in 1807, 4 vols, 8vo, by one of his sons, with a prefixed biographical memoir. There is also an interesting account of him written by Dr. Magee, late archbishop of Dublin.

PERCY, (William de,) the progenitor of the illustrious house of Percy, was one of the courtiers of William the Conqueror, and, having attended that prince when he invaded England, was rewarded for his services and attachment by the grant of numerous manors in the counties of York and Lincoln. It is supposed that the name is derived from a place called Percy, in Lower Normandy.—In the reign of Henry II. there was a William de Percy, who died without male issue, and whose grand-daughters, Maud and Agnes, became his heirs. The former married the earl of Warwick; the latter married Josceline of Louvain, of the illustrious family of the dukes of Brabant, and a brother of Adeliza, the second wife of Henry I. By the death of her sister without issue, the descendants of Agnes became the sole representatives of the first race of Percys, and they adopted the name of Percy as their name of addition. It was a Henry de Percy who, in the

reign of Edward I., acquired Alnwick and other lands in Northumberland, which thenceforward became the county to which the Percys are particularly supposed to belong. Warkworth was granted to his son. Another Henry de Percy, in the reign of Edward III., married Mary of Lancaster, daughter of Henry, earl of Lancaster, grandson of Henry III. One of the two sons by this marriage was made earl of Northumberland by Richard II., who conferred upon the other the title of earl of Worcester. The latter title soon ceased in this family, the earl of Worcester having engaged in the rebellion against Henry IV., and being beheaded at Shrewsbury soon after the battle which was fought near that town. In the same battle Henry Percy (Hotspur), nephew of the earl of Worcester, son of the elder brother, the earl of Northumberland, was slain; and the earl of Northumberland himself, uneasy under the rule of his near relative, Henry IV., was killed by the posse comitatus of Yorkshire in 1408. The son of Hotspur was restored by Henry V. to the title of earl of Northumberland, and was slain at the battle of St. Alban's in 1455.—The three existing peers of the family of Percy—the duke of Northumberland, the earl of Beverley, and lord Prudhoe—are descended from Sir Hugh Smithson, who became earl of Northumberland on the death of his father-in-law, and was created duke of Northumberland in 1766.

PERCY, (Thomas,) an elegant scholar and a prelate of the Irish church, the son of a grocer at Bridgnorth, in Shropshire, was born there on the 13th of April, 1729, and was educated at Christ Church, Oxford, whither he was sent from the school of his native place, as an exhibitioner, on the foundation of Mr. Careswell, in July 1746. In 1756 he was presented by the dean and chapter of Christ Church to the vicarage of Easton Mauduit, in Northamptonshire, which he held with the rectory of Wilbye, in the same county, given him by the earl of Sussex. He commenced his literary career in 1761 by the publication of a Chinese romance, under the title of Han Kiou Chouan, 4 vols, 12mo. The last volume was translated from a Portuguese version of the original by Percy; the other volumes had been translated from the Portuguese by an English merchant. Percy added the notes, which throw light upon the literature of the Chinese. In 1762 he published, in 2 vols, 12mo, Miscellaneous Pieces relating to the Chinese. He next published translations from the Icelandic of five pieces of Runic poetry. These appeared in 1761, 1762, and 1763. In 1764 he published a new version of Solomon's Song, with a commentary and notes; and in 1765, a Key to the New Testament. In the same year, 1765, appeared his Reliques of Ancient English Poetry, which he undertook at the suggestion of Dr. Johnson and Mr. Shenstone. This publication contains some of the best of the old English ballads, many very beautiful lyrical pieces by the poets of the Elizabethan period and the age immediately succeeding, some extracts from the larger writings of the poets of those periods, and a few lyrical pieces by modern writers. Each piece is well illustrated. The fame acquired by the editor of a work at once so popular and so pleasing soon led to Percy's introduction to that illustrious family whose name he bore; and in 1765 he was appointed chaplain to the duke and duchess of Northumberland. In 1769 he was made one of the chaplains of George III. and took his degree of D.D. at Cambridge, where he was admitted *ad eundem*, as a member of Emmanuel college, of which his friend Dr. Farmer was then master; and here he was introduced to Mr. Cole, the antiquary, with whom he had previously corresponded. In 1778 he was made dean of Carlisle; and in 1782, bishop of Dromore. In 1770 he printed the Northumberland Household Book; and a poem, the subject of which is connected with the History of the Percy family, called The Hermit of Warkworth. In the same year appeared his translation, with notes, of The Northern Antiquities, by Mallet. In 1783 he lost an only son, who died of consumption at Marseilles. His eye-sight now failed him, and he became at length totally blind. He died at the palace of Dromore, September 30, 1811, in the eighty-third year of his age.

PERCY, (Peter Francis, baron,) an eminent French army-surgeon, was born at Montagney, in Franche-Comté, in 1754, and studied at Besançon and Paris. At the commencement of the revolutionary wars he engaged in professional service in the army, and he successively exercised the functions of chief surgeon of the armies of the Moselle, the Sambre and Meuse, and the Rhine. Buonaparte made him a commandant of the Legion of Honour, and a baron, and he was present, in his professional capacity, at the battle of Waterloo. On the second return of the Bourbons he was dismissed

from office. He died in 1825. He wrote, Manuel du Chirurgien d'Armée; and, Pyrotechnie Chirurgicale pratique, ou l'Art d'appliquer le Feu en Chirurgie.

PERDICCAS, the son of Orontes, was one of the captains of Alexander the Great, and rose to high favour with his master, in whose conquests he bore a considerable part. Alexander in his last illness entrusted his ring to Perdiccas, who, at a meeting of the great officers, after the death of that conqueror, resigned the ring, together with any authority it might be supposed to convey. When Arrhidæus, the brother of Alexander, was appointed to the succession, Perdiccas gained a great ascendency over him, and procured the death of Meleager, the commander of the Macedonian phalanx, of whom he was jealous. At the division of honours and provinces among the great officers, Antipater had Macedonia and Greece; Lysimachus, Thrace; Eumenes, Paphlagonia and Cappadocia; Antigonus, the rest of Asia Minor; and Ptolemy had Egypt. Perdiccas himself was nominated general of the household troops, and, in fact, exercised the protectorate of the Macedonian princes, Arrhidæus, and the new-born son of Alexander by Roxana, though Craterus had the title of protector. In conjunction with Roxana, he removed all who could be competitors to the crown, and put Statira to death. A league being now formed against him between Ptolemy, Antipater, and Craterus, he resolved to march into Egypt against the first, while Eumenes, who adhered to him as guardian of the royal family, should make head against the two latter. Perdiccas on entering Egypt found some symptoms of disaffection in his troops, which he was at first disposed to treat with severity conformably to his natural disposition; but finding that this method would not succeed, he changed his conduct, and behaved to them with so much condescension, that they were induced to cross the Nile, and attack Ptolemy in his entrenchments. After a bloody action they were repulsed, and many of them were drowned in repassing the river. At length their discontents rose so high, that they mutinied, and a party of horse, surrounding the tent of Perdiccas, murdered him, B.C. 321, two years after the death of Alexander.

PEREDA, (Antonio de,) a Spanish painter, was born at Valladolid in 1599, and was a pupil of Pedro de las Cuevas, at Madrid, where, under the patronage of the marquis de la Torre, he had permission to copy the pictures by the Venetian masters in the royal collection. In his eighteenth year he obtained so great applause for a picture of the Conception, that his patron sent him to Rome. On his return he was appointed by the duke d'Olivares to decorate the palace of the Retiro. His picture of Human Vanity was among the spoils of the Louvre, and was restored in 1815. He died in 1669.

PEREFIXE, (Hardouin de Beaumont de,) a prelate and historian, descended from an ancient family in Poitou, was the son of cardinal Richelieu's maître d'hôtel, and was born in 1605. That minister took care of his education, which was commenced at Poitiers, and finished at Paris. Being brought up to the Church, he was made a doctor of the Sorbonne, and preached with applause. In 1644 he was chosen preceptor to Louis XIV. In 1648 he was nominated to the see of Rhodez; but, as he could not fulfil the duties of both these functions, he resigned his bishopric. In 1654 he was admitted into the French Academy, in the room of Balzac. In 1647 he published a small piece, entitled, Institutio Principis, being a plan of royal education during the period of childhood. In 1661, on the cessation of his functions as preceptor to Louis XIV., he published his great work, La Vie de Henri IV. 4to. Four editions of it were printed by the Elzevirs, the best of which is that of 1661, 12mo. An attempt was made to rob Perefixe of the glory of the authorship of this admirable production, by ascribing it to Mezeray; while others have claimed it for P. Annat, confessor to Louis XIV. But the name of Perefixe remains inseparably connected with La Vie de Henri IV. In 1664 he was created archbishop of Paris, and had the misfortune to be deeply involved in the quarrels of Jansenism. He was governed by the Jesuits: and it was by the advice of father Annat that he published his *mandement* for the pure and simple signature of the Formulary of Alexander VII. He imagined the distinction between divine faith and human faith, which pleased the fanatics of neither party. He gave particular offence by requiring a subscription of the Formulary from the nuns of Port-Royal, and thence has been painted in unfavourable colours by the writers of that party. His private character, however, was mild and amiable. He died in 1676.

PEREGRINUS, surnamed Proteus, a Cynic philosopher in the second century, was a native of Parium, in Pontus. Ac-

cording to Lucian, his conduct in early life was so flagitious, that he was obliged to fly to Palestine, where he made a profession of Christianity, and gained much reputation for his constancy under persecution. But having been detected in the commission of some crime, he was dismissed from the Christian society, and went into Egypt, where, in the character of a mendicant Cynic, he practised the most extravagant exploits of fanaticism, in order to show his contempt for the opinion of the world. He next went to Rome, where he poured forth the most indecent invectives against men of rank, and even the emperor himself, whose bounty he experienced; till at length the præfect was provoked to drive him from the city. Passing over into Greece, he attracted the admiration of the crowd at Athens, by the severity of his manners and the lectures which he delivered. Finding, by degrees, their enthusiasm in his favour becoming less ardent, he determined to procure an immortal name, by burning himself at the Olympic games, in imitation of Hercules. This design he announced throughout the whole of Greece, and, at the appointed time, went to Olympia, where, in the presence of a vast concourse of spectators, he raised a funeral pile, and devoted himself to a voluntary death, in A.D. 168, according to Eusebius. By the weaker part of the assembled multitude this action was highly applauded, and Peregrinus was spoken of as worthy of divine honours; but it was properly condemned by the wise, and is finely exposed by Lucian, who observes, "that of all who have been plagued with that passion,—the love of fame,—there can scarcely have been one who had fewer pretensions to her favour than Peregrinus." Aulus Gellius, however, speaks of him as a philosopher of reputation at Athens, who was admired for his constancy, and whose moral lectures were much frequented.

PEREIRA DE FIGUEIREDO, (Antonio,) a Portuguese divine, was born at Macao in 1725, and educated at the Jesuits' college at Villa Viciosa. In 1744 he entered the congregation of the Oratory at Lisbon. In the disputes between the courts of Rome and Lisbon he published various treatises to prove the independence of the regal power in ecclesiastical affairs. Joseph I., in recompence of his services, appointed him chief interpreter in the foreign and war offices, which post he held till his death, in 1797. He published, besides the tracts already mentioned, A New Method of Latin Grammar; of this there have been ten editions; A Translation of the Bible into Portuguese, with a preface and notes, 23 vols, 8vo; Tentativa Theologica; and, Elements of Ecclesiastical History, in the form of Dialogue; this was left unfinished. He wrote also some useful works on education.

PEREIRE, (Jacob Rodriguez,) born in 1716, at Berlanga, in Estremadura, was the first who practised in France the art of teaching the deaf and dumb. His method of instruction was different from that of the abbé l'Epée; but it was considered so good, that Louis XV. bestowed on him a pension of 500 francs. He died in 1780.

PEREZ, (Don Antonio,) a famous and unhappy Spanish statesman, was the natural son of Gonzalo Perez, (who had been for forty years sole secretary of state to Charles V. and Philip II.), and was educated at Alcala. In due time he succeeded his father, and was made also secretary of war. Having engaged in an intrigue with the princess d'Eboli, the mistress of Philip II., and procured the assassination of Juan de Escovedo (secretary of Don Juan, of Austria), who had discovered his treachery, he was condemned to imprisonment in the castle of Toreno. Farther proceedings being instituted against him, he was tortured; but he escaped from custody, and took refuge in the province of Arragon. There he was a second time arrested, and conducted to Saragossa, where he found means to interest the people in his favour, and thus eluded the grasp of the Inquisition. At length he sought an asylum in France, whence he went to London, and was well received by Elizabeth, and her favourite Leicester, the earl of Essex, lord Southampton, Francis and Anthony Bacon, and others, with whom he corresponded in Latin. He returned to Paris, where Henry IV. bestowed on him a pension. He afterwards published the narrative of his sufferings; and it is evident by the great names which appear in his correspondence, that he was highly esteemed both in France and England. Emissaries were repeatedly sent to murder him. He died, however, miserably poor, at Paris, in 1611. His writings show him to have been a vain man. Every trite sentiment is collected out of his works, and appended to them under the pompous titles of Aphorisms. His history, however, is valuable for the historical facts which it communicates. His Memoirs and Letters

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were published together, under the title of, Obras y Relaciones, Paris, 1598, 4to; Geneva, 1631, and 1644, 8vo. A History of Philip II., attributed to Pedro Matheo, is supposed to have been written by him: it existed in the Villumbrose library at Madrid. It should be remarked in justice to Antonio Perez, that strange as the story of his persecution is, it has never been contradicted, or called in question.

PERGOLESI, (Giovanni Battista,) a celebrated musical composer, was born in 1704 at Casoria, near Naples. His early disposition for music was cultivated by placing him in the conservatorio at Naples, called De' Poveri in Giesu Cristo, over which Gaetano Greco, a learned contrapuntist, presided. The young scholar made an extraordinary progress in this seminary; but having ideas of taste and melody beyond the pedantry of harmonic science as there taught, he desired, at the age of fourteen, to be taken home, that he might indulge his own fancies. He thenceforth totally changed his style, and adopted that of Vinci and Hasse, both of whom he surpassed in grace and pathos. He was employed from 1730 to 1734 at the Teatro Nuovo in Naples, where his productions were chiefly of the comic kind, and adapted to the Neapolitan dialect, which is unintelligible to the rest of Italy. It was there that his light but elegant intermezzo, La Serva Padrona, which afterwards caused so extraordinary a sensation in Paris, was brought out in 1731. In 1735 he was engaged to compose for a theatre at Rome, and set Metastasio's opera of Olimpiade. This was coldly received, and he returned to Naples much mortified. The duke of Matelon, a Neapolitan nobleman, however, proposed to him the composition of a mass and vespers for the festival of a saint which was to be celebrated with great magnificence in the church of San Lorenzo, at Rome. This he undertook, and his fine mass in D, in which is the no less popular than beautiful movement "Gloria in excelsis," was heard with general rapture, says Dr. Burney, at Rome; where also his grand motet, Dixit Dominus, and his Laudate, Pueri, were equally admired. But his health now began visibly to decline. Frequent spitting of blood indicated a consumptive tendency; and he was advised by his patron, the prince of Stifgliano, to take a small house at Torre del Greco, at the foot of Mount Vesuvius, for the benefit of the air. During his last illness he composed his cantata of Orpheo e Euridice, and his famous Stabat Mater. The last of his productions was his Salve Regina, which he just lived to finish. He died in 1737, at the age of thirty-three. Immediately after his death all Italy became sensible of his merit, and even the slightest of his compositions were collected by the curious. At Rome his Olimpiade was revived, and an *amende honorable* made to it by the public applause. Pergolesi is characterised by Dr. Burney as "the child of taste and elegance, and nursling of the Graces." According to Walpole, it was Gray, the poet, who first made known in England the works of Pergolesi, which he regarded as models of perfection. The Italians have called him the Domenichino of music.

PERIANDER, tyrant of Corinth, was the son of Cypselus, whom he succeeded about B.C. 633. The first years of his government were mild and popular; but he soon learnt to become oppressive, when he had consulted Thrasybulus the tyrant of Sicily about the surest way of reigning. He received no other answer but whatever explanation he wished to place on the Sicilian tyrant's having, in the presence of his messenger, plucked, in a field, all the ears of corn which seemed to tower above the rest. Periander understood the meaning of this answer. He immediately surrounded himself with a numerous guard, and put to death the richest and most powerful citizens of Corinth. He equipped a powerful navy; and he encouraged literature and the arts. He was, however, not only cruel to his subjects, but his family also were objects of his vengeance. He committed incest with his mother, and put to death his wife Melissa upon a false accusation. He banished to Corcyra his younger son, Lycophron, who had manifested great abhorrence of him as his mother's murderer; but in his old age he sent to recall him, in order to govern Corinth in his stead, whilst he himself should reside at Corcyra. The people of that island prevented this exchange by putting the prince to death. Periander took a just vengeance on the perpetrators, but indulged a cruel resentment by sending 300 youths of the best families to be made eunuchs by king Alyattes of Sardis. These innocent victims, stopping by the way at Samos, were rescued by the people of that island; and the chagrin of Periander on that account proved fatal to him, at the age of eighty, B.C. 563. An inscription on his tomb at Corinth, preserved by Laertius, proves that his coun-

trymen honoured him as a wise and able ruler. He was traditionally reckoned among the seven sages of Greece.

PERICLES, one of the most illustrious statesmen of Athens, son of Xanthippus, who gained the battle of Mycale against the Persians, and of Agariste, niece of the famous Clisthenes, who expelled the Pisistratidæ, was born at Athens between B.C. 500 and 490. One of his instructors was Damon, who, under the pretext of teaching him music, gave him lessons in politics. Another was the celebrated Anaxagoras, from whom he gained an acquaintance with the phenomena of nature, that freed him from vulgar fears and superstitions. He also attended the lectures of Zeno of Elea. His family connexions were with the aristocracy; but being sensible of the jealousy with which this party was viewed by the body of the people, in whom the real power resided, and, moreover, finding the post of head of the nobility preoccupied by Cimon, the son of Miltiades, he employed himself, at his first appearance, in obtaining the favour and confidence of the democracy, B.C. 469. Not being himself a member of the court of Areopagus, he endeavoured to lessen its authority, and encouraged his friend Ephialtes to render the people jealous of it, and to procure a decree for transferring to other courts most of the causes of which it had taken cognizance; and in spite of Cimon, and of an advocate yet more powerful (the poet Æschylus), he succeeded in depriving the Areopagus of its judicial power, except in certain inconsiderable cases. This triumph preceded, if it did not produce, the ostracism of Cimon (B.C. 461). The species of eloquence which he adopted was of the lofty, dignified, and energetic kind; and such were his powers, that he was said to thunder and lighten in his harangues. In the war between the Athenians and Lacedemonians, which broke out B.C. 458, Pericles exposed himself to great danger at the unfortunate battle of Tanagra, and afterwards successfully invaded the Peloponnesus with a fleet and a small body of troops. Finding the people now desirous of the return of Cimon, he proposed a decree for that purpose; and it is said that, through the medium of Elpinice, Cimon's sister, he made a private agreement with that general, that the latter should have the supreme command abroad, while he himself should direct public affairs at home. In B.C. 447 he made himself master of the island of Eubœa; and he soon after made a truce of thirty years with the Lacedemonians. After the death of Cimon, Pericles may be regarded as the undoubted master of Athens: for although Thucydides, son of Melesias, a relation of Cimon, was placed in opposition to him by the aristocratical party, yet he was an unequal competitor for popular favour, and Thucydides was ostracised, B.C. 444. He contrived always to occupy the attention of the people, either in sending out new colonies, or engaging in expeditions; and by the great public works which he set on foot, he both flattered the vanity of the Athenians by the splendour of their city, and provided employment for a number of artists and mechanics of all descriptions. A war between the Athenians and Samians took place, B.C. 440, which is said in part to have been produced by the influence of the celebrated Aspasia, who accompanied Pericles in his expedition to Samos, which ended in the subjugation of that island, and the establishment of democratical government in it. The Samians revolted, and expelled the Athenian garrison, but were again forced to submit, by Pericles, after a defeat at sea, and the siege of that city. On his return from this war he pronounced a funeral oration upon those who had fallen in the battles of their country. The authority of Pericles, however, became at length so great, that it excited the jealousy of the Athenians. Some of his friends were prosecuted: Anaxagoras, his revered preceptor, underwent a charge of irreligion. Aspasia was publicly accused both of impiety and of favouring the illicit amours of Pericles. He pleaded her cause in person, and was so much affected as to forget all his dignity, and shed tears in abundance. He procured her acquittal; and he eluded the attack upon Anaxagoras, by sending him out of Attica, himself accompanying him to the borders, as a mark of respect. When the Spartans, taking part with the small states of Greece, sent their demands of reparation of injuries to Athens, denouncing war in case of refusal, Pericles, in a speech preserved by Thucydides, persuaded the Athenians to reject the conditions, and was thus the immediate author of the Peloponnesian war. His conduct is by some ascribed to the purpose of finding his countrymen so much employment, that they should not be able to attend to the accusations which his enemies were preparing against him. When the war began (B.C. 431), it was the advice of Pericles that the Athenians

should neglect the defence of their estates in the country, and turn all their attention to fortifying the city, and equipping fleets. In pursuance of this policy, when he was appointed to the command, he suffered the superior army of the Spartans and their allies to advance as far as Acharne in Attica, without opposition, unmoved by the murmurs of the Athenians; but at the same time he sent a powerful fleet to the coasts of Peloponnesus, and to Locris and Ægina, which more than retaliated the ravages committed in Attica. He also, after the Peloponnesians had retired, attacked the people of Megara, who had been the principal cause of the war. At the conclusion of the campaign he exercised his powerful eloquence in a justly celebrated and inimitable funeral oration for those who had fallen in the service of their country. In the next year began the memorable plague of Athens; and it required all the fortitude of Pericles to support his own spirits, and infuse courage into his countrymen. In order to divert their attention, he fitted out a powerful armament, and sailed to Epidaurus; but the mortality among his men prevented him from effecting anything considerable. Returning with a much diminished force, he was unable to restore confidence to the distressed and disheartened Athenians; and, with their usual levity, they dismissed him from his command, and fined him, though without any particular charge against him. In a short time, however, they replaced him at the head of affairs, with a more absolute authority than before. But domestic calamity now united with public disaster to subdue the mind of this great man. In the third year of the war his eldest son Xanthippus died of the plague; and the same disease carried off the sister of Pericles, and almost all his relations. In fine, Paralus, his only remaining son by his first wife, also died; and at the funeral, as the father was placing a wreath of flowers on the head of the corpse of his child, he burst into tears, and withdrew in an agony of grief. He soon after fell into a lingering illness, which carried him off, B. C. 429. The administration of Pericles is particularly memorable for the magnificent decorations it conferred on the city of Athens. Phidias was made superintendent of the public edifices; and the Parthenon, the Odeum, the vestibule of the Acropolis, the Long Walls, and numerous statues and other ornaments in the finest taste, were the product of this period. The drama, too, was then at perfection in the hands of Sophocles, and, by enabling the poor to attend theatrical representations, Pericles nurtured their taste and increased his own popularity. Vast sums were lavished on those objects, but they stamped that character of refined art upon Athens, which she retained after she had lost all political distinction.

PERIER, (Casimir,) a French statesman, was born at Grenoble in 1773, and educated at the college of the Oratoire, at Lyons. In 1798 he entered the army, and served in Italy, in the staff of the military engineers, during the campaigns of 1799 and 1800. On the death of his father he resolved to devote himself to commerce, and in 1802 he founded a banking establishment at Paris. He subsequently established a number of cotton-spinning and sugar-refining manufactories, and also steam flour-mills; all of which were eminently successful, and laid the foundation of an immense fortune. In 1816 he published a pamphlet against the foreign loan system, which attracted much notice. In 1817 he was elected one of the deputies to the legislative body from the department of the Seine; and from that period till the revolution of 1830 he acted as the steadfast opponent of the ministry, and particularly to the Villele administration. When M. de Polignac became president of the council, Perrier was one of the foremost among the 221 deputies who voted for the famous address which led to the fatal Ordonnances of July. When the Revolution broke out he avowed himself the advocate of the popular cause, and opened his house as the place of meeting for the deputies who assembled to protest against the illegality of the proceedings of the government. He was, however, one of the last to abandon the hope that his infatuated sovereign would perceive the error he had committed, and, by a timely revocation of the Ordonnances, prevent the necessity of adopting extreme measures. But when these became inevitable, Perier devoted himself with ardour to the task of consolidating the new throne of Louis Philippe. On the dissolution of the ministry of Lafitte, Perrier was called to the head of the government, and he immediately entered upon that system of Conservative policy which he continued until the close of his career. He was cut off by an attack of cholera, on the 16th of May, 1832, and was buried with great solemnity, in the cemetery of Père la Chaise, where a noble monument has been erected to his memory.

PERIERS, (Bonaventure des,) a French writer, was born at Arnai-le-Duc, in Burgundy. In 1536 he became valet-de-chambre to Margaret of Valois, queen of Navarre, sister of Francis I. He published several translations, and other pieces, in verse and prose; but he is chiefly noted for his work entitled, Cymbalum Mundi, written first in Latin, and translated by himself into French under the assumed name of Thomas du Clevier, first printed at Paris in 1537, by Morin, who was imprisoned on its account. This work, concerning which much has been written, consists of four dialogues in the style of Lucian, ridiculing the follies and false opinions of mankind. It was censured by the theologians of Paris, and ever after passed as a prohibited or scandalous book, on which account it became very rare, and much sought after by the curious. New editions of it were published in the last century. An English translation of it was published in 1712, 8vo. It is affirmed that the author made an unhappy end, by falling on his sword in a fit of despair, in 1544.

PERIGNON, (Dominic Catherine de,) maréchal of France, was born at Grenode, near Toulouse, in 1754. He joined the army of the Eastern Pyrenees, and rose to the chief command as successor to Dugommier. He distinguished himself at the battle of Escola (November 1794), and took the strong fortress of Figuieres. On the conclusion of peace with Spain he was nominated ambassador at Madrid, where he signed an offensive and defensive treaty of alliance between France and Spain in 1796. He subsequently fought in Italy, and was taken prisoner at the battle of Novi. In 1804 he was created maréchal; and in 1808 he replaced Jourdan as commander of the French at Naples. On the return of Buonaparte he attempted to organize a plan of resistance to him in the south of France; but, not succeeding, he retired to his estates. After the second return of the Bourbons he was made governor of the first military division (Paris), and Grand Cross of St. Louis, with the title of marquis. He died in 1818.

PERINGSKIOELD, (John,) a learned Swedish antiquary, was born in 1654, at Strengnes, in Sudermania, and was the son of Lawrence Frederic Peringer, professor of rhetoric and poetry. Having acquired great skill in northern antiquities, he was in 1689 appointed professor at Upsal; in 1693 secretary and antiquary to the king of Sweden; and in 1719 counsellor to the chancery for antiquities. When appointed secretary to the king he changed his name from Peringer to Peringskiöld. He died in 1720. His principal works are, Snarronis Sturlonidæ Hist. Regum Septentrionalium; Historia Wilkinensium, Theodorici Veronensis, ac Niflungorum; Historia Hialmari Regis; this is inserted in Hickes's Thesaurus; and, Monumenta Sueco-Gothica.

PERION, (Joachim,) a learned Benedictine, was born at Cormeri, in the Touraine, about 1500, and at the age of seventeen entered the Benedictine abbey at his native place, and afterwards studied at Paris, where for twenty years he applied himself to the reading of the authors of antiquity, especially Cicero. He was admitted to the degree of doctor by the faculty of theology at Paris, and during several years explained the Scriptures in that city, with great applause. By a decree of the university he was appointed to defend Aristotle and Cicero against Ramus; and he discharged that task with great success. He died in 1559. His printed works are, De Dialecticâ Lib. III.; Historia Abdiæ Babylonii; Topicorum Theologicorum Lib. II.; De Origine Linguæ Gallicæ, et ejus cum Græcâ Cognatione; Liber de sanctorum Virorum qui Patriarchæ ab Ecclesiâ appellantur Rebus gestis, ac Vitis; De Vitâ Rebusque Jesu Christi; and, De Vitâ Virginis et Apostolorum; in both of these the Scripture history is debased by the intermixture of absurd fabulous legends; De Romanorum et Græcorum Magistratibus Lib. III.; Notes on the Harangues in Livy; and, a Latin Version of the Commentary of Origen upon Job, &c.

PERIZONIUS, (James,) a very learned Dutch philologist and critic, was born in 1651, at Dam, in the province of Groningen, where his father was pastor and master of the public school. His family name was Voorbroek, which he changed to Perizonius, which has a similar signification in Greek. He studied at Deventer under Gisbert Cuper, and afterwards at Utrecht under George Grævius. The invasion of Louis XIV. interrupted his academical studies in 1672, but he resumed them in 1674 at Leyden, where he attended the lectures of Theodore Ryckius. His first public employment was that of rector of the Latin school at Delft. In 1681 he was appointed to the chair of history and eloquence at Franeker, and in 1693 he removed to the same professorship, with that of the Greek

language, at Leyden. He died in 1715. His principal works are, Animadversiones Historicæ; these consist of explanations of many passages in the Greek and Latin writers, and are very valuable; Dissertations; these chiefly relate to Roman history; Orations; Origines Babylonicæ et Ægyptiacæ; this is a very learned performance, in which various errors of Sir John Marsham are corrected; An edition of Ælian's Various History, with a Commentary; and, Rerum per Europam, sæculo xvii. maxime Gestarum Comment. Histor. He wrote also copious notes to Sanctii Minerva, the best edition of which is that of 1714, 8vo. He left his MSS. to the Leyden library.

PERKINS, (William,) a learned and pious English divine, was born at Marston in Warwickshire, in 1558, and educated at Christ's college, Cambridge, of which he became fellow. He was also appointed one of the tutors, and acquired high reputation for the learning and judgment with which he discharged the duties of that office. He was likewise nominated catechist of his college, and delivered a course of lectures on the Commandments. After having entered into holy orders, he first preached to the prisoners in the castle of Cambridge, whom he prevailed upon the jailor to bring to the adjoining shire-house every Sunday. At length he was invited to become preacher of St. Andrew's parish in Cambridge. In his religious sentiments he was Calvinistical, and he published several treatises in defence of the doctrines of that school, which involved him in a controversy with Arminius, then professor of divinity at Leyden. He died of a violent attack of the stone in 1602, in the forty-fourth year of his age. In person he was rather short and corpulent, in his disposition cheerful and pleasant; and, owing to a lameness in his right hand, wrote all his works with his left. Many of his pieces have been translated into Latin, and others into the German, Dutch, French, Italian, and Spanish languages. The whole have been collected together, in 3 vols, fol. consisting of, A Foundation of Christian Religion; The Golden Chain, or Description of Divinity; An Exposition of the Apostles' Creed; An Exposition of the Lord's Prayer; Cases of Conscience, in Three Books; An Analysis and Harmony of the Bible; Commentaries upon the Fifth, Sixth, and Seventh Chapters of St. Matthew; Commentaries on the Five First Chapters of the Epistle to the Galatians; A Commentary on the Epistle of Jude; Commentaries on the Three First Chapters of the Apocalypse; Problem of the forged Catholicism, or Universality of the Romish Religion, in Latin, intended as an introduction to young students in the study of the Fathers and Councils; together with numerous doctrinal, practical, and controversial treatises. His works are highly commended by bishop Hall.

PERNETY, or PERNETTY, (James,) an historian, was born in 1696, in the Forez, and educated at Lyons. He wrote, On the Abuses of Education; History of the Reign of Cyrus; Letters on Physiognomy; Counsels of Friendship; Memoirs of Remarkable Citizens of Lyons; and, A Picture of Lyons, of which city he was historiographer, and a member of the academy, whence in his writings he calls himself, somewhat affectedly, a Soldier of the Church of Lyons. He died in 1777.

PERNETY, (Dom Anthony Joseph,) a learned French writer, was born in 1716, at Roanne, in the Forez, and entered the order of Benedictines of the congregation of St. Maur, and was afterwards removed to the abbey of St. Germain. His principal works are, Dictionnaire portatif de Peinture, Sculpture et Gravure; Dictionnaire mytho-hermétique; Discours sur la Physionomie; Journal historique d'un Voyage fait aux Isles Malouines en 1763 et 1764, 2 vols, 8vo, 1769; this account of a voyage made by himself contains many curious particulars; it was translated into English, and read with interest at the time of the dispute with Spain relative to these islands, which are the same with the Falkland Isles; Dissertation sur l'Amérique et les Américains; in this work and in his Examen des Recherches Philosophiques de Pauw sur les Américains, he controverts the opinions of Pauw; La Connaissance de l'Homme moral par celle de l'Homme physique. He likewise published a translation of Columella, and of Wolff's Course of Mathematics; assisted in the 8vo volume of the Gallia Christiana; and communicated several mémoires to the Academy of Berlin, of which he was a member, and in which capital he resided for a long time. He at length returned to Valence, in the department of La Drome, where he died in 1801. He published, The Wonders of Heaven and Hell, by Swedenborg, whose opinions he adopted.

PERON, (Francis,) a French naturalist and voyager, born in 1775, at Cerilly, in

the Bourbonnais, and educated in the college of his native place. He entered the army in 1792, and was sent into Germany, and distinguished himself at the siege of Landau. Having lost the sight of one eye, he was discharged from the service, and returned to Cerilly in 1795. He then obtained admission into the school of medicine at Paris, where he also devoted himself to the study of natural history. When the expedition to the South Seas, under captain Baudin, was projected, Peron obtained the situation of zoologist. The vessels appointed for this service, the *Géographe* and the *Naturaliste*, sailed from Havre, October 19, 1800, and returned to France in April 1804. They visited New Holland, and many of the Australasian and Polynesian islands; and during the whole of the voyage Peron seized every opportunity for augmenting the stores of science, by making collections and observations. After his return he was employed, in conjunction with captain Freycinet, to draw up an account of the voyage; and with M. le Sueur, to describe the new objects of natural history which had been procured. He died in 1810. His works are, Observations sur l'Anthropologie; and, Voyage de Découvertes aux Terres Australes, 1807—1816, 3 vols, 4to, with an Atlas.

PEROTTI, (Niccolo,) one of the early Italian men of letters, was born, of an ancient but decayed family, in 1430, at Sassoferrato, a small town on the confines of Umbria and the marche of Ancona. He was the scholar of Volpe at Bologna, and after finishing his studies became himself a professor in that city, first of polite literature, and then of philosophy. He made himself known by various translations of Greek authors into Latin. As early as 1452 and 1453 he sent to Nicholas V. his version of the three first books of Polybius, to which he afterwards added two more, all that were then known of that author. He subsequently translated Epictetus's Enchiridion, the Commentary of Simplicius upon Aristotle's Physics, and Tatian's Oration to the Greeks. In 1452, when the emperor Frederic III. visited Bologna, Perotti complimented him in the name of the city in an oration which was printed, and was recompensed with the title of poet laureat and imperial counsellor. He appears in 1456 to have been in the service of Calixtus III. as his secretary and a count of the Lateran palace. In 1458 he was nominated by Pius II. archbishop of Siponto, or Manfredonia. He was made governor of Umbria in 1465, of Spoleto in 1471, and of Perugia in 1474. He died in 1480. His translations are composed with pure Latinity, but, like all those from the Greek in that age, are loose and inexact. Casaubon speaks with contempt of that of Polybius. His most celebrated work is entitled Cornucopia, being a diffuse and learned commentary on Martial's book on Spectacles, and the first book of his Epigrams. It was not published till after his death, as being somewhat incongruous with his ecclesiastical dignity. It contains a treasure of erudition respecting the Latin language, and was made use of by Calepinus in compiling his Dictionary. He also wrote remarks on other classical authors, many orations and letters, and had a share in the angry contentions among the literati of his time. Some writers have maintained that he was the real author of the Fables ascribed to Phædrus.

PEROUSE, (John Francis Galaup de la,) a distinguished but ill-fated French navigator, was born in 1741, at Albi, in the department of Tarn. In his fifteenth year he entered the navy, and was appointed midshipman in 1756. In 1759 he distinguished himself under Conflans, on board the *Formidable*, at the battle of Belleisle, in which he was wounded and taken prisoner. After the peace of 1762 he returned home, and in 1764 received further promotion. In 1773 he visited the East Indies, where he remained till 1777, when he was made lieutenant. In the war from 1778 to 1783 he distinguished himself on several occasions. In August 1782 he commanded in the successful attempt to destroy the English settlements in Hudson's Bay. On that occasion he gave a signal proof of his considerate humanity; for, reflecting that the English who had fled into the woods would be exposed by the destruction of their settlements to perish through want, or by the hands of the savages, upon his departure he left them a supply of provisions and arms. On the restoration of peace in 1783, it was resolved by the French ministry that a voyage of discovery should be undertaken to supply what had been left defective in the voyages of Cook and his associates. Louis XVI. himself drew up the plan of the intended expedition; and La Pérouse was the person fixed upon to conduct it. With two frigates, *La Boussole* and *L'Astrolabe*, the first under his own command, the second under that of M. de

Langle, but subject to his orders, he sailed from Brest on the 1st August, 1785. They touched at Madeira and Teneriffe, and in November anchored on the coast of Brazil. Thence they proceeded round Cape Horn into the South Sea, and in February 1786 cast anchor in the Bay of Conception, on the coast of Chili. At this time, so well had the means of preserving health been employed, they had not a man sick. The ships reached Easter Island in the month of April, and thence sailed without touching at any land to the Sandwich islands. On June 23d, they anchored on the American coast in lat. 58° 37', and landed on an island to explore the country and take observations. At this place M. Pérouse had the misfortune of having two boats wrecked, with the loss of all their crews. Thence they ran down to California, and in September anchored in the Bay of Monterey, whence they took their departure across the Pacific Ocean, and in January 1787 arrived in Macao roads. In February they reached Manilla, which they quitted in April, shaping their course for the island of Japan. Passing the coasts of Corea and Japan, they fell in with Chinese Tartary in lat. 42½° and ran to the northward. They anchored in a bay of the island of Sagalien, and thence proceeded up the shallow channel between that island and the continent, as far as lat. 51° 29'. Returning thence, they reached the southern extremity of Sagalien in August, and passed a strait between it and Jesso (since named Pérouse Strait) into the North Pacific. On September 6th, they anchored in the harbour of St. Peter and Paul in Kamtschatka. Hence Pérouse despatched to Paris Lessep, one of his officers, with an account of the voyage. The ships having been refitted, they set sail on September 30th for the southward, and crossing the line, arrived in December at the group called by Bougainville, Navigators Islands. Anchoring in the Bay of Maouna, they met with a friendly reception from the numerous natives, and began to take in refreshments. A party of sixty-one, under the command of M. de Langle, went ashore to procure fresh water, when a most unfortunate occurrence took place. The natives, confiding in their numbers and personal strength, were resolved to make prize of the boats, and without the least provocation commenced an attack with clubs and stones, in which M. de Langle and eleven more lost their lives, the rest escaping with great difficulty. After touching at the Friendly Islands, Pérouse proceeded to New Holland, and arrived at Botany Bay in January 1788, just at the time when governor Phillip with the whole English colony was leaving it for the new settlement at Port Jackson. From this place he sent to Europe an account of the continuation of his voyage. Here terminates all that is known of this navigator: he had many and important objects of research remaining, but was never more heard of. The interest excited by the continued absence of Pérouse and his companions led the National Assembly in 1791 to decree that two ships should be sent in search of them, and they accordingly sailed under M. d'Entrecasteaux; but the effort proved fruitless. In the same year a decree passed for the publication of the accounts sent home by Pérouse, at the national expense, and for the profit of his widow. Circumstances retarded the execution of this design till 1798, when the Voyage autour du Monde, par J. F. G. de la Pérouse, &c. edited by M. L. A. Milet Mureau, appeared in 3 vols, 4to, with an Atlas in folio. It has been twice translated into English. It was finally ascertained that the vessels of Pérouse had been wrecked on one of the islands of Santa Cruz, also called Queen Charlotte Islands. This island is called by the English Wanicoro, or Wanicolo, and by the French, Isle de Recherche.

PERRAULT, (Claude,) a physician, and a distinguished architect, born at Paris in 1613, was the son of an advocate of parliament, and was brought up to the medical profession, and admitted a doctor of the faculty of Paris in 1641. He had studied mathematics in his medical course, and had acquired great skill as a draughtsman. His attention became more especially directed to architecture on being engaged by Colbert to undertake a translation of Vitruvius, the first edition of which appeared in 1673, in a folio volume, with plates after his own drawings. When in 1666 the Academy of Sciences was founded, under the patronage of Colbert, Perrault, who was one of the first members, was appointed to select a spot for an observatory, and he also gave a plan of the building, which was executed. When it was resolved by Louis XIV. to proceed in completing the east front and colonnades of the Louvre, all the eminent architects were invited to send designs of the façade, and that of Perrault was preferred. This is accounted the masterpiece of French architecture,

and it would alone suffice to transmit his name with honour to posterity. It was in vain that persons jealous of his reputation endeavoured to make the public believe that the real designer of this work was Le Veau: they entirely failed in their proof, and the glory of Perrault remained untarnished. When Colbert, after the king's first conquests, proposed to construct a grand triumphal arch at the entrance of the Fauxbourg St. Antoine, Perrault's design had the preference, and the edifice was commenced. It was, however, never finished; and the stones were all removed under the regency of the duke of Orleans. In its masonry Perrault employed the practice of the ancients, of rubbing the surfaces of the stones together with grit and water, so as to make them cohere without mortar; and he invented a machine for the purpose. Other works of this architect were the chapel at Sceaux, that of Notre Dame in the church of the Petits Pères in Paris, the grotto at Versailles, and most of the designs of the vases in the park of that palace. He died in 1688. Besides his translation of Vitruvius, an enlarged edition of which appeared in 1684, he published an abridgment of it in 1674; Ordonnance des cinq Espèces de Colonnes, selon la Méthode des Anciens, fol, 1683; Essais de Physique, 2 vols, 4to, 1680; and a work on natural history; to which may be added a posthumous one (1700,) giving an account of several machines of his invention. Besides various papers on the subject of anatomy communicated to the Academy of Sciences, he published, Mémoires pour servir à l'Histoire naturelle des Animaux, part in 1669, and complete in 2 vols, fol. 1671-76, with fine plates. Du Verney assisted in the dissections and descriptions, which were from subjects in the royal menagerie. From this account of his labours in art and science, it appears that Perrault was not a man to be rendered ridiculous and contemptible by the petulance of wit; and Boileau, who attempted it, has injured his own memory by the attack.

PERRAULT, (Charles,) younger brother of the preceding, was born at Paris in 1628, and educated at the college of Beauvais. He discovered early a talent for versification, and on one occasion amused himself with turning the sixth book of the Æneid into burlesque. He was admitted an advocate, and pleaded two causes with success. But he quitted the bar at the instance of Colbert, who appointed him secretary to a small academy of four or five men of letters, who assembled at his house twice a-week. This was the cradle of that learned society afterwards called The Academy of Inscriptions and Belles Lettres. The little academy employed itself on the medals and devices required from it by Colbert, in the king's name; and those proposed by Charles Perrault were almost always preferred. He also procured the establishment of the Academy of Sciences. When Colbert caused a fund of 100,000 livres to be set apart in the treasury, for pensioning, in the king's name, the most eminent men of letters, as well in foreign countries as in France, its distribution was principally confided to Perrault. He seems to have executed his trust very honourably; yet the list of pensions granted in France was far from being a scale of relative merit. The esteem of Colbert for Perrault was substantially proved by appointing him controller-general of the royal buildings, of which he was himself superintendent. During his possession of this office, he obtained the establishment of the Academies of Painting and Sculpture. The French Academy manifested its gratitude for his services, by admitting him as a member in November 1671. The wayward and capricious temper of Colbert at length gave Perrault a distate for the duties of his office, and he withdrew to a house in one of the suburbs of St. Jacques, in the neighbourhood of the colleges, which he chose for the purpose of superintending the education of his two sons. Here he passed his time in literary leisure, and in writing. He is now chiefly known as the author of the Parallèle des Anciens et des Modernes, Paris, 1688—1696, 4 vols, 12mo, wherein he extols the latter at the expense of the former. Such an extravagant opinion was hardly worth serious refutation; yet it was formally opposed by Boileau in his Reflections on Longinus, intended as an answer to the Parallèle, and this literary warfare was prolonged for some time. Of Perrault's work, entitled, Les Hommes Illustres qui ont paru en France pendant ce Siècle, fol., the first volume appeared in 1696, the second in 1701. There is an English translation of this by Ozell, 1704-5, 2 vols, 8vo. The number of lives is a hundred and two. A collection of his miscellaneous pieces in verse and prose appeared at Paris in 1676. One of his most interesting literary productions is his own Mémoires, first published at Avignon, in 1759. He died in 1703.

He published in 1697, under the name of Perrault d'Armancour, his infant son; his Contes des Fées, which contain the nursery stories of Cinderella, &c. and may be considered as a classical work in that branch of literature; this he dedicated to Mademoiselle.—He had two other brothers: PETER, who was receiver-general of the finances, and published a work, De l'Origine des Fontaines; and NICHOLAS, who was a doctor of the Sorbonne, and died in 1661. He wrote, La Morale des Jesuites, extraite fidèlement de leurs Livres.

PERRENOT, (Anthony,) better known by the name of cardinal de Granvelle, born 1517, at Besançon. He was made canon and archdeacon of Besançon, then bishop of Arras, in which character he spoke very forcibly at the council of Trent when but twenty-four years of age; and he afterwards served the emperor Charles V. in several embassies to France, England, and elsewhere. That prince had so great an esteem for him, that, on abdicating the empire, he recommended him to his son Philip II. who scarcely ever took any step without his advice. Granvelle was afterwards appointed the first archbishop of Malines, was made cardinal in 1561, by Pius IV., and at length counsellor to Margaret of Parma, governess of the Netherlands. Philip II. recalled him a second time to court, and entrusted him with all the affairs of the Spanish monarchy. He died at Madrid in 1586.

PERRIER, (Francis,) a painter and engraver, was born at St. Jean de Lône, in Burgundy, about 1590, and went in early life to Rome, where he studied in the school of Lanfranco. He returned after several years to France, and passed some time at Lyons, where he painted a set of pictures for the cloister of the Carthusians. He then visited Paris, where Simon Vouet employed him in painting the chapel of the château of Chilly, from his design. Finding little employment in Paris, he returned to Rome in 1635, where he applied himself to engraving the principal antique statues and bas-reliefs, and executed several plates after the Italian masters, as well as from his own designs. After the death of Simon Vouet, he returned to Paris in 1645, when he was employed to paint the gallery of the Hôtel de la Vrillière, now the Bank of France, and was received into the Academy. He died about 1650.

PERRIER, (Charles,) or DUPERIER, a French poet, was born at Aix in Provence. He first devoted himself to Latin versification, in which he succeeded greatly; and he boasted of having formed the celebrated Santeuil. They quarrelled afterwards from poetic jealousy, and made Menage the arbitrator of their differences; who, however, decided in favour of Perrier, and did not scruple to call him "the prince of lyric poets." Perrier afterwards applied himself to French poetry, in which he was not so successful, though he took Malherbe for his model. His obtrusive vanity, which led him to repeat his verses to all who came near him, made him at last insupportable. Finding Boileau one day at church, he insisted upon repeating to him an ode during the elevation of the host, and desired his opinion, whether or no it was in the manner of Malherbe. Pope's lines, "No place so sacred from such fops is barr'd," &c. are literally a translation of Boileau's on Perrier, "Gardez-vous d'imiter ce rimeur furieux," &c. Indifferent, however, as his French poetry was, he obtained the Academy prize two years together, in 1681 and 1682. He died in 1692.

PERRON, (James Davy du,) a learned and celebrated cardinal, was descended from two ancient and noble families of Lower Normandy, which, on account of their adherence to the Protestant faith, had fled to Geneva, and afterwards settled in the canton of Berne, where he was born in 1556. Till he was ten years of age, his father, who was a physician, and possessed considerable learning, undertook to instruct him in the mathematics and in Latin. At this period of his life his parents returned with their family into Normandy; but were for some years afterwards driven from place to place by persecution and the civil wars, till the Protestants obtained peace from Charles IX. During this time young Du Perron applied himself with such diligence to his studies, that he taught himself Greek and philosophy, commencing the science last mentioned with the Logic of Aristotle. He then studied the orators and poets; and afterwards acquired a knowledge of Hebrew. In 1576 he was carried to the court of Henry III., then at Blois, where the states were assembled, and introduced him to the king, as a young man of extraordinary abilities. Here he obtained such celebrity as a disputant, that no opponent would venture to enter the lists with him. Upon the breaking up of the states he went to Paris, where he mounted the rostrum in the great hall of the Au-

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gustines, in the habit of a cavalier, and held public conferences upon the sciences. He now seems to have entertained a disposition towards a change in his religious sentiments. This was strengthened by his perusal of the Summa of Aquinas, and by the intimate friendship which he cultivated with Philip Desportes, abbot of Tiron, who made him his substitute in the office of reader to Henry III. He now proceeded to the study of the fathers, particularly of the works of St. Augustine; and he soon after avowed himself a convert to the Roman Catholic faith. He now began to labour assiduously for the conversion of others; and this even before he had embraced the ecclesiastical profession. In 1586 he was selected to pronounce the funeral oration for the poet Ronsard; and in the following year the king appointed him to pay a similar tribute of respect to the memory of Mary queen of Scots. Afterwards he wrote, by his majesty's command, A Comparison of moral and theological Virtues; and two Discourses, one concerning the soul, and the other upon self-knowledge, which he pronounced before that prince. He was in attendance upon the king when his majesty afterwards assembled the states of the kingdom at Blois; and after the murder of Henry III. he went to reside with the cardinal de Bourbon. His Romish biographers also claim for him the honour of having had a principal share in the conversion of Henry IV., upon whom he waited while he was engaged in the siege of Rouen; and he followed him to Mantes, where he maintained a famous dispute with four Protestant divines. Afterwards, when the king was resolved to hold a conference about religion with the principal prelates of the kingdom, he sent for Du Perron to assist in it; and as he was then only a layman, the king nominated him to the vacant see of Evreux, that he might be qualified to take his place among them. This conference was held at St. Denis, and was followed by the king's abjuration of the Protestant faith. He was next sent, together with M. d'Ossat, to Rome, for the purpose of negotiating the king's reconciliation with that see. After his return to France he laboured ineffectually to convert some of the leading Protestants to the Romish faith, and frequently preached and wrote upon the points in controversy between them and the Papists. Having read M. du Plessis-Mornay's treatise, On the Eucharist, he pretended that he had discovered in it more than five hundred errors and false quotations. This proved the occasion of a conference between the two disputants at Fontainbleau, in the presence of the king; when the honours of victory were awarded to each of the opponents by their respective parties. Afterwards the king made M. du Perron grand almoner of France, and in 1604 translated him from the see of Evreux to the archbishopric of Sens. In the same year Clement VIII. conferred on him the dignity of cardinal. He was again sent by Henry IV. to Rome, where he supported the elections of Leo XI. and Paul V., and assisted at the congregation de auxiliis; and it was said to be chiefly owing to his advice that the pope last mentioned resolved to leave undecided the controversy between the Jesuits and Dominicans concerning Grace. Upon Du Perron's return to France, at the request of the king, he wrote a Reply to James I. of England's letter concerning differences in religion, which that prince sent to Henry. Some time afterwards he was sent a third time to Rome, together with cardinal de Joyeuse, for the purpose of bringing the differences between pope Paul V. and the republic of Venice to an amicable termination. After the assassination of Henry IV. Du Perron devoted himself entirely to the interests of the court of Rome, and by his subserviency to its policy excited the indignation and hatred of the friends to the independence and liberties of the Gallican church. He rendered useless the arrêt of the parliament of Paris against Bellarmine's book, and the high notions of papal power maintained in it. He supported the notion of the infallibility of the pope, and his superiority over a general council, in a thesis which he held in 1611 before the pope's nuncio. He convened an assembly of his suffragans at Paris, in which he assumed an inquisitorial authority, and passed a sentence of condemnation on Edmund Richer's celebrated treatise, Concerning Ecclesiastical and Political Power. At the meeting of the States-general in 1614, he opposed, under the pretence of its comprehending points of faith with which a secular body had no business to interfere, a motion introduced by the third estate, purporting, that the assassinations of Henry III. and IV. called upon all good Frenchmen to condemn the doctrine which permitted the murder of tyrants, and gave the pope power to depose kings, and to absolve subjects from their oaths of allegiance.

He was one of the presidents of the assembly of the clergy, held at Rouen in 1615, and pronounced discourses before the king, at the commencement and close of their sessions, which were much applauded. From this time he lived chiefly in retirement at Bagnolet, employed in putting the last hand to his works, which were printed in a press set up in his own house, that he might be satisfied of their correctness, by carefully revising every sheet before it was worked off. He died at Paris in 1618, in the sixty-third year of his age. He possessed a lively, penetrating genius, and a prodigious memory, had studied much, and was well versed in antiquity, sacred and profane; and he well knew how to avail himself of his acquaintance with the fathers, the councils, and the ecclesiastical historians, in refuting or perplexing his adversaries. He delivered his sentiments with ease and force, and wrote purely and eloquently. His works, which were printed separately in his lifetime, were collected together after his death, and published in 3 vols, fol. in 1622 and 1623. In the year last mentioned, his secretary, Cæsar de Ligni, added to them a fourth volume, comprising his embassies and negotiations, which are said to reflect greater credit on his eloquence than his capacity for diplomatic agencies. Some years after his death, a volume was published under the title of Perroniana, consisting of thoughts, maxims, and observations, relating to literature, history, &c. arranged in alphabetical order; which was composed by Christopher du Puy, prior of the Carthusian monastery at Rome, and, among some good things worth preserving, contains many trifles and puerilities. It has been repeatedly printed, however, in 12mo.

PERRONET, (John Rodolph,) member of the Academy of Sciences at Paris, and of the learned societies of London and Stockholm, was born at Surène, near Paris, in 1708. In 1747 he was appointed to the office of director-general of bridges and roads in France. He was a pupil of Debeausire, and for his services was rewarded with the order of St. Michael, and became inspector, and afterwards director, of the school of engineers at Paris. The bridges of Neuilli, Mantes, Orleans, Nemours, Sainte Maxence, and Louis XVI. at Paris, were constructed under his direction; and the public roads of the kingdom were improved by his judicious plans. To him also is due the plan of the canal of Burgundy. He died in 1794. He published a Description of the Bridges which he had erected, 2 vols, fol.; Mémoires on the Method of constructing Grand Arches of Stone from 200 to 500 feet, over Valleys, 4to, &c.

PERROT, (Sir John,) was born of a respectable Pembrokeshire family, about 1527. Educated for the services of the court in the house of the marquis of Winchester, he quickly became one of the favourites of Edward VI., and was made a knight of the Bath at his coronation. Under Mary he was disgraced, and with difficulty escaped with his life, for extending his protection to some suspected Protestants; but in the next reign he was recalled to court, and sent in 1572, as president of Munster, to quell a rebellion in Ireland. He also distinguished himself, as admiral of the fleet, against the meditated invasion of Ireland by the Spaniards; but when appointed lord lieutenant of that kingdom, in 1583, he rendered himself very unpopular by the severity of his measures. His enemies had, in consequence, sufficient influence to procure his recall, and in 1588 he returned to England, and was sent to the Tower, and four years after was tried for high treason, and condemned. His services, however, pleaded so strongly in his favour with Elizabeth, that she respited him. He died the same year in confinement.

PERROT D'ABLANCOURT, (Nicholas,) a French writer, celebrated for his translations of the classical writers of antiquity, was born of a Protestant family in 1606, at Chalons-sur-Marne, and educated at Sedan, and at Paris, where, at the age of eighteen, he was admitted an advocate. Through the persuasion of an uncle, who was a counsellor in parliament, he solemnly abjured Calvinism at the age of twenty, but he refused to enter into the ecclesiastical state. He had passed five or six years in the dissipation common to youth, when serious thoughts respecting the religion in which he had been bred occupied his mind, and he studied controversial points with a Lutheran divine for three years. The result was, that he renounced his new faith, and again declared himself a Protestant. He now retired to Leyden, where, at the recommendation of Salmasius, he applied himself to the study of Hebrew. He then visited England. After a time he returned to Paris, where he frequented the polite and literary world. The French Academy admitted him among its members in 1627. Re-

tiring with his sister to his estate of Ablancourt, he passed the rest of his life upon it, only occasionally spending the winter at Paris, for the purpose of printing his works. After severe sufferings from the stone and gravel, which he bore with patience, he sunk under them in October 1664, in his fifty-ninth year. He published versions of Minutius Felix; four of Cicero's Orations; Tacitus; Lucian; Xenophon's Anabasis; Arrian's History of Alexander; Cæsar's Commentaries; Thucydides with Xenophon's Continuation; the Apophthegms of the Ancients; Frontinus on Stratagems; and, Marmol's Description of Africa. With respect to his mode of translating, he adopted the splendid but hazardous principle of writing like an original author, with all the freedom and boldness of expression that would have been expected on such a supposition. This occasionally led him to great deviations from the sense of his originals, so that his versions acquired the title of "belles infidèles." On this account, as well as on account of the changes in the French language since his time, they are much fallen in general estimation. It has already been remarked that he had studied Hebrew at Leyden; and the Bible was one of the books on which he now bestowed the closest attention. He read it with all the commentators, and was well acquainted with all its difficulties. With several other eminent men, he thought the natural arguments for the immortality of the soul were defective, and relied only on the faith inspired by revelation. On this subject he wrote a discourse to his friend Patru, which is published in the works of the latter. He likewise wrote a preface to the Honnête Femme of Du Bosc.

PERRY, (John,) a captain in the navy, and an eminent engineer, was recommended to the czar Peter during his abode in England, to assist him in his favourite schemes of forming a navy, and promoting inland navigation within his dominions. He was taken into the czar's service in 1698, at a liberal salary, and was employed in effecting a junction between the waters of the Don and Wolga, with a view to form a navigable channel between the Black and Caspian seas. The czar's ill success against the Swedes at the battle of Narva, and other circumstances of discouragement, caused an interruption of the work in 1707; and during the two following years Perry was engaged in refitting the ships at Voronetz, and making navigable the river of that name. Like most of the foreigners whom the czar's offers drew into Russia, he experienced many disappointments respecting the recompense of his labours, and finally was indebted to the protection of Mr. Whitworth, the English ambassador, for the privilege of quitting the country in 1712. After his return he published, The State of Russia, 8vo, with a map of the czar's dominions, 1716. In 1721 he was employed in stopping the alarming breach of the embankment of the Thames at Dagenham, in Essex, about three miles below Woolwich, which he successfully performed, and of which he published an Account in 1721, 8vo. He was also consulted about improving the harbour of Dublin, and printed an Answer to some objections made to his plan. He was likewise consulted respecting the improvement of the harbour of Dover. He died in 1733.

PERRY, (James,) a miscellaneous writer and journalist, was born at Aberdeen in 1756, and educated at the high school, and at Marischal college, in that city, and studied for the Scottish bar. His father failing in business in 1774, he proceeded first to Edinburgh, and afterwards to Manchester, where he became a clerk to Mr Dinwiddie, a manufacturer, with whom he remained two years. In the beginning of 1777 he came to London, and soon after was retained by Messrs. Richardson and Urquhart as a writer in the General Advertiser, and the London Evening Post, in which capacity he reported the memorable trials of admirals Keppel and Palliser, sending up from Portsmouth daily, and unassisted, eight columns of proceedings taken by him in court. In 1782 he projected, and was the first editor of, the European Magazine, which situation he quitted in little more than a year for that of editor of the Gazetteer. In conducting this journal, he had the merit of suggesting an improvement in the manner of reporting the debates in parliament, by substituting the employment of a succession of reporters for that of a single one. By these means he completely superseded Mr. Woodfall's reports in the Morning Chronicle, a paper which he afterwards purchased, and carried on as sole editor and proprietor. He died in 1821.

PERSEUS, the last king of Macedon, was a natural son of Philip V. He had a younger brother, Demetrius, who was the offspring of a legitimate marriage, and who, besides possessing various popular qualities, was more generally esteemed

than himself. Demetrius had been given by his father, after an unsuccessful war, as a hostage to the Romans, and had received most of his education at Rome. Perseus regarded him with jealousy, and employed every art to render him suspected by his father. Philip's continued enmity to the Romans gave Perseus a great advantage in his attempts, since Demetrius did not conceal his predilection for that people. The difference between the brothers at length broke out into open hostility, and Perseus falsely accused Demetrius of a conspiracy against his life. In consequence Demetrius was put under arrest, and by his father's orders was poisoned. Philip at length discovered the fraud that had been practised upon him, and, in a paroxysm of grief and indignation, resolved to exclude Perseus and appoint his cousin Antigonus successor to the crown; but he died before he had prepared matters for such a change. Perseus came to the throne B.C. 179. Misunderstandings soon arose between him and the Romans, and in the prospect of a war he sedulously cultivated the friendship of the Greek states and the neighbouring princes. He also made ample provision of money and military stores, and kept on foot a numerous and well disciplined army. With these measures of policy, however, he did not scruple to join base and treacherous attempts against his enemies. Eumenes, king of Pergamus, his hereditary enemy, and who had made complaints against him before the Roman senate, having paid a visit to the temple at Delphi, was attacked by assassins on his return, and left for dead. This villany was traced to Perseus, who was soon afterwards accused of a plot for poisoning the principal persons in Rome who opposed the Macedonian interest. To the Roman ambassadors who charged him with these crimes he gave such an answer, that they left his kingdom, and every thing tended to immediate hostilities. Perseus still negotiated for peace, but was haughtily answered, that he might treat with the consul who would shortly arrive in his kingdom with an army. When the war was declared, (B.C. 172,) he put himself at the head of a finer army than had been seen in Macedon since the expedition of Alexander the Great, and marched into Thessaly. Licinius, on arriving in Thessaly, (B.C. 171,) met the army of Perseus on the banks of the Peneus; but only partial engagements took place; in one of which the Roman cavalry was defeated, but in another it had the advantage; after which both armies went into winter-quarters. The following year seems to have been spent by both parties in preparations and desultory engagements. The exactions of the Roman prætors, Lucretius and Hortensius, excited in several of the Grecian cities a feeling favourable to Perseus. In the next year (B.C. 169) the new consul, Q. Marcius, came to take the command of the army against Perseus. He entered Macedonia unopposed, and took possession of the town of Dium; but finding it difficult to get supplies for his army, he withdrew to the frontiers of Thessaly, retaining possession, however, of the strong defile of Dium, which commanded the entrance of Macedonia on that side. On this occasion, Polybius, with others of his countrymen, being sent by the Achæans to offer their assistance to the consul, remained some time with the Roman army. In the following year Paulus Æmilius was sent to command the army against Macedonia. He passed the mountains from Thessaly, and advanced to Pydna, where he met Perseus. The Romans found means to break through the Macedonian phalanx, and a frightful confusion and butchery followed, in which 20,000 Macedonians are said to have been slain. This battle was decisive; all Macedonia submitted to the Romans. Perseus fled, almost alone, without waiting for the end of the battle. He went first to Pella, the ancient seat of the Macedonian kings. Thence he retreated to Amphipolis, whence he sailed to the island of Samothrace, and took refuge in the temple of Castor and Pollux, which was regarded as an inviolable sanctuary. Doubting his safety there, he hired a mariner of Crete to carry him with his family and treasures to that island; but the man, having got the money on board, set sail, and left Perseus, after wandering all night, to regain the temple. At last, seeing all hope of escape cut off, he surrendered himself to Octavius, the Roman admiral, who conveyed him to the camp of Æmilius, who reproached him severely, but afterwards treated him with much kindness. He was, however, reserved, to grace the triumph of the victor. He was compelled to walk in the procession, clad in deep mourning, and followed by his two sons, his infant daughter, their attendants, and the principal Macedonian nobles. At length, the Roman senate was shamed into a better treatment of their captive, and he was sent to Alba,

in the mountains of the Marsi, with his son Alexander, the other son being dead. Different accounts are given of the termination of his life, which some ascribe to the cruelty of his keeper, others to natural disease. He died about two years after being led in triumph, and in him ended the kingdom of Macedon, which had subsisted for upwards of 600 years. His son Alexander was placed with a mechanic, a worker in wood, became ingenious in his occupation, and was finally promoted to be a scribe, or writer, to the municipality of Alba.

PERSIUS, (Aulus Persius Flaccus,) a Roman satirist, born at Volterra, in Tuscany, A.D. 34. His family was of equestrian rank, and he studied at Rome under the grammarian Rhennius Palæmon, the rhetorician Virginius Flaccus, and the Stoic philosopher Annæus Cornutus, in whose school Lucan was his fellow disciple. He died at the early age of twenty-eight, or thirty, and bequeathed to his friend and preceptor Cornutus his library of 700 volumes, with a considerable sum of money; but the philosopher accepted only the books, and divided the money among the sisters of Persius. These are all the circumstances of his life with which we are acquainted, and which are chiefly derived from a brief notice of him ascribed to Suetonius. As a poet, Persius is only known by his Satires, six in number, (with a short prologue,) which were in high reputation among his countrymen; for both Martial and Quintilian mention the applause he acquired by his single "book." They are of the grave and sententious kind, chiefly turning upon topics of general morals. The philosophy of his excellent preceptor, Cornutus, to whom one of them is dedicated, has given them an elevation and purity of sentiment, which in some parts places them in the first rank of moral poetry; but their obscurity almost destroys the pleasure of a perusal. This may undoubtedly be partly ascribed to our incapacity of entering into many allusions to persons and things which would be plain enough to his contemporaries, but it is also to be imputed to his harsh and abrupt style, and extreme conciseness. Persius is generally edited with Juvenal. Isaac Casaubon is his best commentator; his editions are Paris, 1605, and London, 1647, 8vo. The notes of Bond, 1631, and of König, 1803, are valuable. There are English versions by Holyday, Dryden, Brewster, Sheridan, Sir William Drummond, and Gifford.

PERTINAX, (Publius Helvius,) Roman emperor after Commodus, was born in the reign of Adrian, A.D. 126, at Villa Martis, near Alba Pompeia, now Alba, in the duchy of Montferrat. His father was a freedman, by occupation a maker of charcoal, an important article of fuel in Italy even at the present day; but notwithstanding his humble condition, he gave his son a good education, placing him under the tuition of Sulpicius Apollinaris, a celebrated grammarian, often mentioned by Aulus Gellius. The young man first employed himself in teaching grammar; but, dissatisfied with a sphere that gave but slender profits, and no hope of advancement, he entered the army, and served as a common soldier in Syria. He next obtained the rank of centurion; and, having distinguished himself in the Parthian and German wars, and recovered Rhætia and Noricum in one campaign, he was rewarded with the consulate. On the rebellion of Avidius Cassius in Syria, Pertinax was sent against him; and after the death of that leader he was recalled to guard the banks of the Danube, and command the army in Illyricum. The government of Mœsia and Dacia was then committed to him, and finally that of Syria, which he held till the accession of Commodus in 180. Upon that event he returned to Rome, whence he was banished by Perennis, the all-powerful prætorian prefect, to his native province of Liguria, where he passed three years of that dissolute reign in retirement. During this period he embellished his native place with several elegant buildings; but he permitted his father's dwelling and shop in the midst of them to remain unaltered, as a memorial of his humble origin. After the fall of Perennis, Pertinax was sent into Britain. On his return to Italy he was appointed to the important trust of superintending the supply of Rome with provisions. He was afterwards made proconsul of Africa, consul a second time, and governor of Rome. Pertinax was in possession of this last office when the monstrous tyranny and extravagance of Commodus brought his detestable reign to an end, on the last night of 192. To Pertinax the vacant throne was offered by the prætorian prefect Lætus, and the chamberlain Eclectus, which, after some hesitation, he accepted. He then repaired to the palace, where he gave a banquet to the magistrates and principal senators, according to the ancient custom. The historian Dion Cassius was among the

guests. Pertinax recalled those who had been exiled for treason under Commodus. But his attempts to restore discipline in the army alienated the affections of the soldiers, who had been accustomed to license under the reign of his predecessor. He found the treasury nearly empty, and was pressed to raise the sum for the donative to the soldiery. This he effected by no extortion on individuals, but by a public sale of all the articles of prodigal luxury which he found in the palace. He himself adopted a frugal mode of living, by which he was enabled to abolish many oppressive taxes; and he showed his personal disregard of wealth by declaring that he would accept of no legacies from persons who left children or other lawful heirs. But a mutinous spirit among the Prætorian guards was fostered by the præfect Lætus; and at length a body of 300 of them had the audacity to leave the camp, and proceed through the streets of Rome with drawn swords to the palace, which they entered without opposition, all the emperor's officers making their escape when they appeared. Pertinax rejected the counsel of his friends to conceal himself, as unworthy of his station, and resolved to meet them. Unexpectedly appearing before them with a serene and intrepid air, he expostulated with them upon their conduct, and made such an impression upon them, that they began to sheath their swords. At this critical moment, a ferocious Tungrian soldier threw his javelin at the emperor's breast, crying, "The soldiers send you this;" and the emotion of respect being thus dissolved, the rest rushed in, and dispatched him with many wounds. When he saw that his fate was inevitable, he wrapped his head in his toga, and, invoking Jupiter the Avenger, fell without a struggle. This event took place on March 28, 193, in the sixty-seventh year of Pertinax's age, after he had reigned only eighty-seven days.

PERUGINO, (Pietro,) an eminent Italian painter, whose family name was Vanucci, was born at Citta della Pieve, near Perugia, in 1446. His parents, who were extremely poor, placed him with an obscure painter at Perugia, by whom he was taught the elements of design. By what masters he was subsequently instructed is a matter of great uncertainty. Vasari says that he became a pupil of Andrea Verocchio, the master of Lorenzo di Credi and of Leonardo da Vinci. He first distinguished himself by an admirable picture, which he painted in 1485 for the church of S. Chiara, at Florence, representing a Descent from the Cross, with a Virgin, St. John, and other figures. The reputation which he thus acquired induced Sixtus IV., who was at that time desirous of ornamenting the Sistina, to invite him to Rome, where he executed several considerable designs in the Sistine chapel, of which one of the most admired is his representation of Christ giving the Keys to St. Peter; this is now in the Pitti Palace. In the Albani Palace at Rome is one of his best pictures, painted in 1480—an Infant Christ, with the Virgin, and Angels. On his return to Florence, where Michael Angelo was at that time in high esteem, he quarrelled with that great man out of envy, for which he was so severely satirized by the poets as to be obliged to retire to his native place. Although the style of Perugino retains somewhat of the dryness and crudity which prevailed before him, his works claim our esteem for the precision with which he imitated nature, the simplicity of his compositions, and a certain grace which distinguishes his forms from those of his contemporaries, particularly in his female figures, in which we discover the germ of that transcendent beauty, which afterwards characterised the productions of Raffaelle, his illustrious disciple. He was little acquainted, however, with aerial perspective, and was ignorant of the principles of the chiaroscuro. In his frescos he discovered more fertility of invention, and more delicacy and harmony in his colouring, than in his pictures. Of these the principal are in the Sala del Cambio, at Perugia, representing subjects from the Old and New Testament; these he executed in 1500. Of his cabinet pictures one of the most esteemed, representing the Holy Family, is preserved in the sacristy of S. Pietro, at Perugia. He died of chagrin, at having been robbed of a sum of money, in 1524.

PERUZZI, (Baldassare,) called BALDASSARE DA SIENNA, an architect and painter, was born in 1481 at Accajano, in the diocese of Volterra, whither his father Antonio had removed, in order to avoid the civil dissensions which agitated Florence. A few years afterwards Volterra itself was besieged and sacked, and Antonio fled to Sienna, where the family lived in reduced circumstances, having lost nearly all their property. On his father's death Baldassare determined to apply himself to painting, which he did with so much assiduity, both from his natural inclination and from his wish to

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aid his mother and sister, that he made extraordinary progress. After executing some subjects in a chapel at Volterra, he accompanied a painter of that city, named Piero, to Rome, where the latter was employed by Alexander VI. He formed an acquaintance with Raffaelle, whose style he admired and imitated, particularly in his works in fresco. In his Judgment of Paris, in the Castello di Belcaro, and in his picture of the Sibyl's Prediction to Augustus, at Fonte Giusta, at Sienna, he has shown a divine enthusiasm, which, according to Lanzi, neither Raffaelle himself, in treating the same subject, nor Guido, nor Guercino, who have painted so many admirable Sibyls, could have surpassed. In his celebrated fresco of the Presentation in the Temple, in La Madonna della Pace, at Rome, he has shown himself a perfect master of the delineation of the Passions; and the magnificence of the architecture is hardly to be equalled: this admirable production was a favourite study of Annibale Caracci. His altar-pieces in oil are extremely rare. But the branch in which he excelled was perspective and architectural views, which he represented with such fidelity and precision, and with so judicious a management of the chiaroscuro, as to become perfect illusion. He was also celebrated for ornamenting the exteriors of the palaces at Rome and Sienna with sacrifices, bacchanalian subjects, battles, &c. in imitation of the antique bassi-rilievi, which was afterwards practised by Polidore Caravaggio, and Maturino, with such success. One of his most admired works at Rome, is at the Farnesina, in the apartment where is the celebrated Galatea, by Raffaelle, in which he has represented the History of Perseus, embellished with ornaments, in imitation of stucco, so admirably executed, that it is reported that Titian himself was deceived by them, and could only be convinced of the deception by changing the point of view. He was also one of the most eminent architects of his time, and is said to have received some instruction from Bramante, the friend of Raffaelle. He designed many elegant façades at Rome; and he gave proof of his superior ability in the Palazzo Massimi, one of the most original and tasteful structures of its class in that city. A minute description of this noble edifice was published at Paris in 1818, by Suys and Haudebourt, with outline engravings. He made a design for St. Peter's at Rome, on the plan of a Greek cross, which, had it been carried into effect, would have exhibited a structure superior to the present one. He was appointed architect of that colossal pile. The life of this great artist was a continued series of misfortune and injustice. The offspring of indigence and obscurity, he was deprived of the means of prosecuting his studies with effect; constrained to work for a miserable stipend at Sienna and Bologna; plundered of the little he had saved at the sacking of Rome by the constable Bourbon; and finally cut off in the prime of life by poison administered by the jealousy of a rival. He died at Rome in 1536, and was buried in the Rotunda, near the tomb of Raffaelle. Peruzzi is said to have engraved on wood; and Papillon says that he wrote a Treatise on the Antiquities of Rome, and a Commentary upon Vitruvius, which he intended to embellish with engravings on wood; but he died before it was ready for publication.

PESCE, (Nicola, or Cola,) a famous Sicilian swimmer and diver, who lived towards the end of the fourteenth century. His name was Nicholas, and he was surnamed Pesce, "the Fish," on account of his expertness in diving. It is said that he could remain longer under water than any other person on record. It is reported that Frederic II., king of the Two Sicilies, once induced him to dive into the sea off the Point of Faro (where the current forms a whirlpool known by the name of Charybdis) by throwing a golden cup into the sea, which Pesce, after remaining for a considerable time under water, brought up; the king thereupon added a purse of gold as a gift. Pesce once more plunged in; but he never rose again. We know now that the whirlpool of Charybdis is not so fearful as it was once represented to be, and that at times there is very little agitation in the water.

PESELLI, (Francesco Pesello,) a painter, was born at Florence in 1380, and became a disciple of Andrea del Castagno, whose style and manner he imitated. He was fond of painting animals, studying every species after nature with singular care; and that he might be able to represent them after the life with greater exactness, he constantly kept a variety under his own roof to serve him as models. He also painted historical subjects, both in fresco and in oil; and he finished several fine designs for the chapels and palaces at Florence. The principal of his works in that line was

the Wise Men's Offering, which is still kept in the ducal gallery at Florence. He died in 1457, of grief occasioned by the death of his son—Francesco, called, by way of distinction, Pesellino. He gave proofs of rising talents in a set of frescos representing the lives of St. Cosmo, St. Damiano, St. Antonio, and St. Francesco; but died young, in 1457.

PESSELIER, (Charles Stephen,) member of the academies of Nancy, of Amiens, Rouen, and Angers, was born at Paris in 1712. His parents wished to educate him for the law; but such was his partiality for literature and poetry, that his leisure hours were assiduously devoted to the muses. He was united with Lallemand in the management of the finances of the kingdom, and the plans he proposed were applauded by the French ministry. His extreme application to financial affairs proved too powerful for his delicate constitution, and he fell a victim to excessive mental fatigue on the 24th of April, 1763. He wrote, Ecole du Temps, a comedy; Esope au Parnasse, a comedy; La Mascarade du Parnasse, a comedy in one act; Letters on Education, 2 vols, 12mo; General Idea of the Finances, fol. 1759; Doubts addressed to the Author of Theory of Taxation, 12mo; Fables, after La Fontaine's manner, &c.

PESTALOZZI, or PESTALUZ, (John Henry,) a distinguished philanthropist, and inventor of a new mode of instruction for youth, born at Zurich in 1745. He applied himself successively to the study of the languages, theology, and jurisprudence; but at length the perusal of Rousseau's Emile directed his attention exclusively to the subject of education, and especially to the mental improvement of the children of the poorer classes. He developed his ideas in a fictitious narrative, entitled, Lienhard and Gertude, Leipsic, 1781—1787, which has been translated into most European languages. Pestalozzi was powerfully seconded in his philanthropic projects by M. Tscharner, bailli of Wildenstein, a rich Swiss proprietor, whose character he has traced in his romance under the appellation of Arner. He wrote also, Letters on the Education of the Children of Indigent Parents; Reflections on the Progress of Nature in the Education of the Human Species; Images for my Abecedary, or Elements of Logic for my Use. In 1799 the Helvetic government appointed Pestalozzi director of an orphan house at Stantz, in the canton of Underwald; and on the dissolution of that establishment, the château of Burgdorf, four leagues from Berne, was granted him, where he carried on his plans of tuition. The number of pupils which flocked to him induced him to remove his seminary to the castle of Yverdun. In 1803 the canton of Zurich nominated him member of the Helvetic Consulta, summoned by Buonaparte to Paris; and he subsequently received from the emperor of Russia the order of St. Wladimir. He died in 1827.

PETAU, (Denis,) Lat. *Petavius*, a learned Jesuit, was born at Orleans in 1583, and educated at Paris. In his nineteenth year he was appointed to the chair of philosophy at Bourges. He entered the society of Jesuits at the age of twenty-two, and studied theology at Pont à Mousson. He afterwards taught rhetoric and theology at the colleges of Rheims, La Flèche, and Paris. In 1621 he succeeded Fronton du Duc in the chair of theology, which he filled with distinguished reputation for twenty-two years. He was perfectly versed in the learned languages, and was well acquainted with the sciences; but his particular study was chronology, and it is upon his writings on that topic that his literary fame is chiefly founded. Declining an invitation to Madrid from Philip IV., and to Rome from Urban VIII., he continued to live in his cell in the college of Clermont, where he died in 1652, in the seventieth year of his age. He had been a great sufferer from the stone, so that he regarded death as a desirable release. The writings of Petau are numerous and various. He appeared as a translator and critical editor in his Latin versions and editions of several pieces of St. Epiphanius, of Synesius, Themistius, the emperor Julian, and the historical abridgment of the Patriarch Nicephorus. He exercised himself in poetry both in the Greek and Latin languages, in the former of which he gave a paraphrase of all the Psalms and Canticles. But his great work is his De Doctrinâ Temporum, 2 vols, fol. 1627; it was republished with considerable additions by himself, as well as by Hardouin and others, in 3 vols, fol. Antwerp, 1703; it is generally accompanied by his Uranologia, in quo Græci Auctores varii de Sphærâ ac Sideribus commentati sunt, &c. fol. 1630. He also published, Rationarium Temporum, 2 vols, 8vo, 1652; this is an abridgment of his De Doctrinâ Temporum, with an abstract of general history; of the various editions of this useful work, the best is reckoned that of

J. Conrad Rungius, 2 vols, 8vo, Lugd. B. 1710; Perizonius published an edition of it, with a continuation down to 1715; and, Dogmata Theologica, 3 vols, fol. 1644—1650; the best edition is that of Venice, 1758, 7 vols, fol., superintended by Zaccaria, with dissertations, notes, and a life of the author. The work is highly praised by Muratori. Petavius also wrote a dissertation upon Photinus, De Photino Heretico; and a tract against Arnaud's and Nicole's Fréquente Communion, under the title of, De la Pénitence publique et de la Préparation à la Communion. His life is written at length by Father Oudin, in the Mémoires de Niceron, vol. xxxvii.

PETER, a saint in the Roman martyrology, was educated at Alexandria, under the instruction of Theonas, the bishop of that see, whom he succeeded in 300. "He was," says Eusebius, "a most excellent teacher of the Christian doctrine —an ornament to the episcopal character, both for the holiness of his life, and his laborious application in studying and explaining the sacred Scriptures. He governed the Church three years before the persecution. The rest of his time he passed in a more strict and mortified course of life, but without neglecting the common good of the churches." "Without any crime of any kind laid to his charge," adds the same writer, "beyond all expectation, on a sudden, for no other reason but the will of Maximin, he was taken into custody and beheaded." His martyrdom took place in 311. He had a quarrel with Meletius, bishop of Lycopolis, which produced a long schism in the Egyptian church. He is the reputed author of, A Book on Penance, thirteen canons of which are inserted in Greek and Latin, in the first vol. of the Collect. Concil. Some fragments also of another treatise attributed to him, Concerning the Divinity, may be met with in the third and fourth volumes of the same collection.

PETER, surnamed Chrysologus, a saint in the Roman calendar, and a celebrated Italian prelate in the fifth century, was born at Imola, anciently known by the name of Forum Cornelii, and was elected bishop of Ravenna in 433, and died in 452. His eloquence was greatly admired; whence he had the surname of Chrysologus. What remain of his productions consist chiefly of Sermons, or Homilies, containing short explanations of portions of the Scriptures, accompanied with moral reflections. They were first printed, to the number of 176, at Cologne, in 1541. Afterwards they underwent repeated impressions at the same place, Antwerp, Paris, Lyons, Venice, and Bologna, and were inserted in the seventh volume of the Bibl. Patr. Six others, on the Lord's Prayer, are given by D'Achery in his Spicilegium. There is also still extant, A Letter to Eutyches the Archimandrite, in which Peter declares against the sentiments of that monk, and expresses his approbation of the conduct of the patriarch Flavianus. It was first published in Greek and Latin, by Gerard Vossius, at the end of his edition of The Works of St. Gregory Thaumaturgus, Mentz, 1603.

PETER OF SICILY, so called from the island which gave him birth, was taken into the service of the emperor Basil, who, in 870, sent him into Armenia for the purpose of negotiating an exchange of prisoners. This business, which he performed to the satisfaction of the emperor, having occasioned him to spend nearly nine months at Tibrica, the capital of Armenia, he embraced several opportunities of holding conferences with the Paulicians, a branch of the Manichæans, who were numerous in that country, and undertook the task of drawing up, in Greek, A History of the Rise, Progress, and Decline of that sect. Part of it was translated into Latin by Father Sirmond, and inserted by Baronius in his Annals. Afterwards the same father transmitted to Ingolstadt a copy taken by himself from a MS. of the original in the library at the Vatican, where a Latin version of the whole was completed by Matthew Rader, a Jesuit, who published it, together with the original, in 1604, in 4to, under the title of, Historia de variâ et stolidâ Manichæorum Hæresi, &c.

PETER THE HERMIT, a celebrated fanatic, was born in the eleventh century at Amiens, in Picardy, of a good family. He entered the army, and served under the counts of Boulogne; but having imbibed the holy zeal of the age, he quitted the world, and devoted himself to a life of religious solitude and austerity. About 1095 he made a pilgrimage to Jerusalem, then in the hands of the Turks, and was deeply impressed with the oppressions sustained by the Christian inhabitants, and the visitors of that memorable city. Upon his return he waited upon Urban II., who received him as one who had a call from heaven, and encouraged him to proceed in his design of endeavouring to rouse the nations of Christendom to de-

liver the holy city from the infidels; and Peter immediately set out on his travels as a missionary through the provinces of Italy and France. He rode on an ass, his head and feet naked, and bearing a weighty crucifix; he prayed frequently, fed on bread and water, gave away in alms all that he received, and by his saintly demeanour and fervid address drew innumerable crowds of all ranks to listen to his preaching. Collecting above 60,000 persons, in which number both sexes were included, from the borders of France and Lorraine, he proceeded with them along the banks of the Rhine and Danube, whilst the crusaders of better rank and appointment waited to be led by Godfrey of Bouillon. Their progress was marked by pillage and disorders of all kinds, and by the massacre of all the Jews who fell in their way. As they approached the confines of Hungary and Bulgaria the fierce natives of those countries rose upon them, and cut them off in such numbers, that only a third part, with Peter himself, having taken refuge in the Thracian mountains, at length escaped to Constantinople. Almost all these were afterwards slain by the Turks in the plain of Nice, while Peter had prudently withdrawn from the camp, and remained in the Greek capital. He, however, accompanied the better disciplined army of Godfrey, and was present at the siege of Antioch in 1097. But his fanatical ardour seems now to have deserted him; for during the hardships attending that enterprise he attempted to make his escape. He was, however, brought back by Tancred, who obliged him to swear that he would never desert an expedition of which he was the first mover. He afterwards distinguished himself at the siege of Jerusalem, on which account he has obtained immortal renown from the muse of Tasso. After the capture of that city he was appointed by the patriarch, during his absence in Godfrey's army, to act as his vicar-general. Peter died the 7th of July, 1115, at the abbey of Neu-Moutier, near Huy, of which he was the founder.

PETER MAURICE, surnamed the Venerable, an eminent French abbot, descended from the counts de Montboissier, a noble family of the province of Auvergne, was born in 1092, and educated in the monastery of Cluni, or Clugny, the principal house of a reformed branch of the Benedictines. He was made abbot of Cluni in 1122, and at the same time chosen general of his order. He afterwards employed himself in writing against Peter de Bruys, a zealous reformer, who had the courage to endeavour to correct various abuses and superstitions, and had many followers in Languedoc, Provence, and Gascony. In 1130 Innocent II. paid a visit to Cluni, where he was entertained by Peter with great magnificence. An intimate friendship subsisted between him and St. Bernard, abbot of Clairvaux, notwithstanding that Peter was involved in some controversies with the latter, particularly concerning the observance of St. Benedict's rules relating to dress and food, which, he maintained, were violated in the institution at Cluni. In 1140 he afforded a hospitable asylum to the celebrated Abailard. In 1150, having occasion to take a journey to Rome, on business relating to his monastery, he was received there with the highest honours by Eugenius III. and the Roman citizens. He died in 1156. He acquired the surname of Venerable from the great seriousness and gravity of his demeanour. He caused the Koran to be translated into Latin, and wrote a treatise in four books against the Mahometans. He was also the author of several other polemical pieces, against the Jews, Petrobrusians, &c. and various miscellaneous writings. His works were first published at Ingolstadt, in 1546; and afterwards at Paris, with the notes of Duchesne and Marrier, in 1614. The edition last mentioned has been inserted in the 22d vol. of the Bibl. Patr. Two of his Letters, not before edited, were printed by father Mabillon, in the 2d vol. of his Analecta; and a third by D'Achery, in the 2d vol. of his Spicileg.

PETER NOLASQUE, a saint in the Roman calendar, and founder of the order for the redemption of Christian slaves from the power of the infidels, commonly called the Order of Mercy, was born in the Lauragnais, in Languedoc, about 1189. Having lost his father when he was only fifteen years of age, he attached himself to Simon, count de Montfort, who placed him in the service of James king of Arragon, under whose auspices the order was established in 1123, with the title of The Confraternity of Mercy, of which Peter Nolasque was appointed the first superior general. He died in 1256. His order was approved by Gregory IX. in 1230, and the number of members rapidly increased, several houses being founded in France, and other countries; but its principal establishments have always been in Spain. Peter Nolasque was canonized by Urban VIII. in 1628.

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PETER OF BLOIS, Lat. *Petrus Blesensis*, a learned ecclesiastical writer in the twelfth century, was instructed in the classics and polite learning at Paris, whence he went to Bologna, where he acquired great reputation by the proficiency which he made in the study of civil and canon law, and the various branches of profane literature. He then returned to France, and devoted himself wholly to the study of divinity, under the instruction of John of Salisbury, bishop of Chartres. In 1167 he travelled into Sicily with Stephen, son of the count of Perche, and cousin to the queen of that island, where he was appointed tutor, and afterwards secretary, to William II. of Sicily. When, however, Stephen, who had been made chancellor of the kingdom, and archbishop of Palermo, was sent into banishment, Peter was involved in his disgrace, and found it necessary to take refuge in his native country. Hence he was invited into England by Henry II., at whose court he continued for some time, and was nominated archdeacon of Bath. He next entered into the service of Richard, archbishop of Canterbury, (the successor of Thomas à Becket,) who appointed him his chancellor, and deputed him to negotiate business of importance relating to his metropolitan see, with Henry II. and Alexander III. and Urban III. After the death of Henry he resided for a time at the court of queen Eleanor. Late in life he was deprived of his archdeaconry of Bath; though he was afterwards in some degree compensated for his loss by obtaining that of London. He died in 1200. The word Transubstantiation is said to have been first of all made use of by him to express the doctrine of the Romish church on the subject of the Eucharist. The most considerable of his remains consist of Letters, one hundred and eighty-three in number, which he formed into a collection by order of Henry II. They abound in quotations from the Scriptures, as well as from ecclesiastical and profane writers. There are also still extant several sermons of this author, and various treatises which he wrote on doctrinal and moral topics. Peter de Goussainville published a new edition of all his works, 1667, fol., with notes and various readings, which is inserted in the twenty-fourth volume of the Bibl. Patr. A work of his on canon law and process has lately been discovered, of which an account is given in the Zeitschrift für Geschichtliche Rechtswissenschaft, vol. vii. p. 207.

PETER, surnamed Comestor, or the Eater, an eminent French ecclesiastic in the twelfth century, was a native of Troyes, in Champagne, where he became canon, and subsequently dean, of the cathedral. He was afterwards invited to Paris, where he was appointed dean of the metropolitan church. Some time after he entered among the canons regular of St. Victor at Paris. He died in 1198. He was a man of learning for the age in which he lived, and, what reflects credit on his memory, had the courage publicly to condemn some of the abuses and corruptions of the Romish church. He was the author of Historiæ Ecclesiasticæ Lib. XVI., containing a summary of sacred history, from the beginning of Genesis to the end of the Acts of the Apostles, intermixed with numerous passages from profane history, and some fabulous narrations. It was first published at Reutlingen, in 1473, and afterwards underwent repeated impressions at Strasburg, Basil, Lyons, and other places. He also wrote, Sermons; and a work entitled, Catena Temporum, &c., consisting of an indigested compilation of universal history, published at Lubeck in 1475, in 2 vols, fol.; of which a French translation was printed at Paris, in 1488, in 2 vols, folio, under the title of, Mer des Histoires.

PETER III., king of Arragon, surnamed the Great, born in 1239, succeeded his father, James I., in 1276. He had married, in 1262, Constance, daughter of Manfred, king of Sicily, whom Charles of Anjou had dethroned. In order to recover that kingdom, he formed the determination, in concert with Giovanni di Procida, to murder all the French in the island. This horrid massacre, which was perpetrated on Easter-Day, 1282, and was therefore called the Sicilian Vespers, at once made Peter master of the kingdom. But Martin IV. excommunicated him, together with all the Sicilians, and laid his Spanish dominions under the same interdict. Peter attempted to elude the public odium, by challenging his rival to single combat at Bourdeaux; but he had not the courage to appear on the day appointed. He died at Villa Franca de Panades, on the 10th November, 1285, and was succeeded on the throne of Arragon by his son, Alfonso III.

PETER, a French Cistercian monk in the thirteenth century, belonging to the house of that order in the valley of Cernay, within the diocese of Paris, was selected to accompany his abbot Guy, who was one of the twelve dignitaries of

that class whom Innocent III. ordered to join in the crusade against the Albigenses in Languedoc. Having been an eye-witness of the barbarous and sanguinary proceedings for the extirpation of those innocent reformers, he received the command of the pontiff to write a history of that war, and of the sect against which it was directed; this was printed in Latin at Troyes, in 1615, 8vo; and is inserted in the Bibliothèque de Citeaux de D. Tissier. A French translation of it was published at Paris by Arnaud Sorbin, in 1659, 8vo.

PETER, the Cruel, king of Castile, born at Burgos in 1334, succeeded his father Alfonso XI. in 1350. In 1353, at the instance of his mother and of Don Juan de Albuquerque, her favourite, he married Blanche, daughter of Peter I. duc de Bourbon, whom he soon after confined in the fortress of Arevalo. He then married Doña Juana, widow of Don Diego de Haro, and sister of Don Ferdinand de Castro, whom he quickly repudiated. He was led to this misconduct by his passion for his mistress, Doña Maria de Padilla. Blanche, having escaped from prison, took refuge in the cathedral of Toledo; and the citizens, having revolted in her favour, were joined by Enrique de Transtamare, the king's brother, and by other nobles. But Peter overpowered his opponents. He afterwards, with the assistance of Edward the Black Prince, defeated Enrique, supported by Dugueslin, at Najera (3d April, 1367); but he was mortally stabbed in a scuffle, on the 23d March, 1369, by his brother, who succeeded him under the title of Enrique II.*

PETER I. surnamed the Great, emperor of Russia, third son of the czar Alexis Michaelovitch, was born at Moscow on the 11th of July, 1672, and on the death of his eldest brother, the czar Feodor, or Theodore, in 1682, was nominated to the succession, to the exclusion of his brother Iwan, who was set aside on account of ill health and weakness of intellect. Soon after, a mutiny of the strelitzes, or guards, secretly fomented, it is said, by the princess Sophia, the sister of Iwan and Peter, effected a revolution at court by massacring the Nariskins, Peter's maternal kindred, and their adherents; and after much bloodshed and threats of a civil war, the two princes were nominated joint czars, under the regency of Sophia, who associated prince Galitzin with her in the government. Iwan was a mere cypher, and died in 1696; but Peter early displayed a spirit which showed that he was not formed to be under control. It was not long before he grew dissatisfied with the rule of Sophia, who, with considerable abilities, displayed great ambition. He married, against her will, in his eighteenth year, a daughter of the boyar Feodor Abrahamavitz, and claimed a seat at the council board, from which, on account of violent altercations between them, she procured his exclusion; and an open rupture was the consequence. Peter took the resolution of confining his sister in a convent for the rest of her life, where she died in 1704. Galitzin was banished to Archangel, and Peter assumed the reins of government in 1689. His education had been neglected, his temper was impetuous, and his habits were sensual. But he appears early to have had ideas of those state reforms, of which former sovereigns of Russia, and especially his father, had given examples. He had already, with the assistance of his favourite, Le Fort, been employed at his seat of Preobrazinski in training a small body of troops in the German or foreign discipline. He now also began to display an attachment to maritime affairs. His fondness for navigation is dated from 1691, when accidentally taking notice of a small vessel on the river which runs through Moscow, and being informed that it was of foreign construction, he caused it to be repaired by a Dutch shipwright. He learnt to manage her himself, and afterwards had several small vessels built, with which he made excursions on the lake of Perislaf. The passion for sailing gained so much upon him, that in 1693 he went to Archangel, and took a short voyage on the White Sea, attended by all the merchant ships in that harbour; and in the following year he spent several months in similar expeditions. He also sent a number of young Russians to Venice, Leghorn, and Holland, to learn the art of ship-building. In 1696 he captured Azoff, and he caused his army to make a triumphal entry into Moscow, in which his generals and admiral took the precedence over himself as well as over the principal nobility. Sensible of his own deficiencies, he now resolved to travel for his improvement; and in 1697 he accompanied, incognito, an embassy to Holland. At Amsterdam he took up his quarters in the Admiralty yard, in order to survey all that was passing in that scene of business. In the disguise of a Dutch skipper, under the name of Pieter Timmerman, he went to the

famous ship-building village of Saardam, where he worked as a common carpenter and blacksmith, clad and fed like his fellow-labourers. He spent much time in sailing on the Zuyder Zee, and with his own hands made a bowsprit for his yacht; he also assisted at rope-making, sail-making, and smiths' work. A bar of iron which he forged at Olonetz some years later, with his own mark stamped upon it, is preserved in the Academy of Sciences at Petersburg. He did not, however, confine himself to the mechanic arts. He often went to Amsterdam to attend the anatomical lectures of the celebrated Ruysch. He also studied natural philosophy, astronomy, and geography. In January 1698 he visited England, where he was treated with politic attention by William III. He took lodgings at the King's yard in Deptford, and continued to devote his time principally to obtaining instruction in naval affairs. The marquis of Carmarthen was appointed by the king to attend upon the czar, and they are reported to have passed their nights together in drinking pepper and brandy. After his day's work he and his companions were in the habit of retiring to a public house near Tower-hill, to smoke and drink beer and brandy. The house still bears the sign of the Czar of Russia. At his departure the king made him the well-judged present of a fine yacht, completely equipped, in which he returned to Holland. Thence he proceeded with his ambassadors to Vienna, for the purpose of viewing the military discipline of the emperor's army, then considered the best in Europe. The return of the czar to his own country was hastened by the news of a formidable rebellion which had broken out among the strelitzes, fomented by some of the old nobility and clergy. The rebels were met by a body of troops under general Gordon, whom the czar had taken the precaution to leave at Moscow, with 4000 of his guards, and who, on their persisting in their resolution of advancing to the capital, attacked them, killed many in the field, and made the rest prisoners. Peter unexpectedly appeared at Moscow, after an absence of seventeen months. His first care was to inquire into and punish the rebels; and this he performed with the most unrelenting severity. The body of strelitzes was broken, and the very name abolished. New regiments were formed, after the German model; and the dress and discipline of the other troops of Europe were introduced into the Russian army. The Russian year had hitherto begun in September; Peter removed it to the first of January; but the calendar of that country has not to this day received the new style. He also instituted the order of St. Andrew, the patron saint of Russia. In 1700 he entered into a defensive league with Poland and Denmark against the young king of Sweden, Charles XII. Peter's motive in taking a part in it was to recover the provinces of Ingria and Carelia, which had formerly belonged to Russia. For this purpose he marched a large army, with which he laid siege to Narva. Charles hastened to its relief with a very inferior force, and totally defeated his antagonist, (Nov. 19, 1700.) Peter was not to be dispirited by a failure. He melted down the great bells of his churches to repair his lost artillery; and he exerted himself with vigour to recruit and discipline his troops. In 1702 the Russian army, under Scherematoff, had gained a complete victory over an inferior force of Swedes, and immediately after took the town of Marienburg. After various actions with different success, the Russians gained a footing in Ingria and Livonia, and became masters of the river Neva. The place where that river enters the Gulf of Finland appeared to Peter a proper spot for a port, by means of which he might obtain a share of the navigation of the Baltic. A morass surrounded with forests, in the 60th degree of north latitude, was the uninviting site which he chose for a new capital. The first erection was a fortress on an island, the foundation of which was laid in May 1703. A hut for his own residence on a neighbouring island, a larger wooden house for his favourite, Menzikoff, and an inn, were the first buildings of Petersburg; and in less than nine years from these rude commencements the seat of empire was transferred thither from Moscow! In 1704 the czar in person took Narva by assault. In 1708 Charles XII., whose avowed aim was the dethronement of the czar, advanced to Grodno. He then pushed forwards towards the Dnieper, and gave the Russians a defeat, in which, however, they stood seven charges before they broke, so much were they improved by practice and discipline. Charles crossed the Dnieper, and marched to meet the cossack Mazeppa in the Ukraine. In the mean time his general, Lewenhaupt, was leading an army from Livonia to reinforce him. Peter in person attacked Lewenhaupt at Lesnau with a force not much superior in number, and, after a

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desperate conflict of three days, took or destroyed half his army. This success was the prelude of the great victory at Pultowa, (27th June, 1709,) which entirely defeated all the designs of the Swedish king, annihilated his army, and made him an exile among the Turks. In consequence of the victory of Pultowa, Peter was enabled to secure the possession of Livonia and Ingria, to which he afterwards added part of Pomerania and Finland; but the intrigues of Charles XII. at the Turkish court at last prevailed upon the Ottomans to break the truce, and in 1711 they declared war against Russia. During the course of it, Cantemir, prince of Walachia, having made an alliance with the czar, the latter joined him at Jassy, the capital of Moldavia. The grand vizier, with a greatly superior army, advanced against him as he lay entrenched on the banks of the Pruth, and endeavoured to force his lines. Failing in this attempt, he resolved to reduce the Russians by cutting off their supplies of provision; and he would certainly have brought the czar to a surrender, with all his army, had not means been found to induce him to enter into an accommodation. A principal instrument in this negotiation, which freed the czar from the most perplexing situation in which he had ever found himself, was a woman whom, from the lowest origin, he had raised to be the partner of his bed, and to whom he was now privately married. This was the empress Catharine I., originally the wife of a Livonian sergeant in the Swedish service, who had fallen at the siege of Marienburg. General Bauer took compassion on her, and received her into his house. Some time after, Menzikoff being struck by her beauty, she was transferred to him, and remained his mistress till 1704, when, in the seventeenth year of her age, she became the mistress of Peter, and gained his affections so entirely, that he married her, first privately, and afterwards publicly. She accompanied her husband immediately afterwards to the war in Turkey, which had just broken out. On this occasion, after three days' action, the situation of the army became desperate, when Catharine, unknown to her husband, sent a letter to the grand vizier, with a present of all the plate and jewels she could collect in the camp. After some delay a treaty of peace was signed, by which Peter gave up the towns of Azoph and Taganrog, and the vizier supplied the Russian army with provisions. Peter rewarded his wife's services in this important instance by a public declaration of marriage in the following year (17th March, 1711). He afterwards visited Carlsbad, whence he went to Dresden. Thence he repaired to Petersburg, where he solemnized anew his marriage with Catharine with great pomp. Peter now determined to strip Sweden of every place which could be an annoyance to his new capital; and before the close of 1713 Stralsund was the only spot in Pomerania remaining to the Swedes; and it was soon taken by Menzikoff. Peter next made himself master of Abo and the whole coast of Finland. The library of Abo was transferred to Petersburg, and was the foundation of the present library of that city. Peter afterwards defeated the Swedish fleet in a naval engagement, and instituted the female order of St. Catharine on the occasion, in honour of the czarina, who alone could bestow it. With her he made a tour through Europe in 1716. While he was at Copenhagen, an English and a Dutch squadron arrived: Peter proposed that the four fleets should unite, and proceed to sea in search of the Swedish fleet: the chief command was given to the czar, who declared the moment in which he hoisted his standard to be the proudest of his life. He next went to Lubeck, where he had an interview with the king of Prussia, and then to Amsterdam, where he remained for some time. He now proceeded to Paris, where he was received with great magnificence. Soon after his return a domestic event took place, which was one of the calamities of Peter's reign, and has left a stain on his memory. His son Alexis, born in 1690, was the sole offspring of his first marriage with Eudocia Lapookin. The education of this prince was much neglected; and he was chiefly left to the tuition of ignorant priests, from whom he imbibed all the vulgar prejudices of their station, with a rooted aversion to his father's improvements. As he grew up he contracted habits of intemperance and gross debauchery, with a fondness for the lowest company. His father seems never to have felt any affection for him, and treated him with a harshness that rendered him always uneasy in his presence. Alexis married an amiable woman, whom he made wretched by his brutality: she died soon after, (1715,) leaving him a son, Peter Alexovitz, afterwards Peter II. While yet grieving for the loss of his daughter-in-law, Peter remonstrated with his son,

who still pursued his vicious courses. Peter, therefore, forced him, on the 14th Feb. 1718, to sign and swear to a deed wholly renouncing the succession to the crown. On this occasion he made some disclosures, which rendered it necessary to try him by the great officers of state, the judges, and the bishops, who unanimously condemned him to death. On the day of his condemnation he was seized with a violent illness, which terminated in two days, on the 7th July, 1718. The death of the king of Sweden in 1718, and the arrest of his minister Goertz, obliged the czar to continue the war against that country without allies. A rupture ensued between Russia and England, which last power sent a fleet into the Baltic. At length, however, peace was concluded with Sweden, under the mediation of France, in 1721, and Livonia, Esthonia, and Carelia remained to Russia. On this occasion, the senate of that country requested the czar to accept the title of "Peter the Great, father of his country, and emperor of all the Russias;" and his imperial title was soon after recognised by all the European states except Denmark. By himself and his generals he obtained possession of the ports of Derbend, Terki, and Baku, and of the provinces of Dagestan and Shirvan. He also concluded a treaty with the Persian sovereign, by which Derbend, Baku, and the provinces of Ghilan, Mazanderan, and Asterban, were ceded to Russia in perpetuity. His empire being now entirely at peace, and some of his great schemes brought to maturity, he thought proper to give a public demonstration of his affection and gratitude to his beloved Catharine, by the august ceremonial of placing upon her head with his own hands the imperial crown. This coronation took place at Moscow in May 1724, with extraordinary pomp, and has by many been considered as preparing the nation to receive her for its sovereign in case of his death. He had undergone a severe attack of illness some time before this period, the effects of which seem never entirely to have left him. His activity, however, was still unremitted; and he was particularly assiduous in forming useful and ornamental establishments for his new capital, one of which was an Academy of Sciences. A cold which he caught at the ceremony of blessing the waters, brought on a strangury, attended with an inflammation of the bladder, which, after extreme pain, put an end to his life on the 28th Jan. 1725, in the fifty-third year of his age. He was succeeded by Catharine, whom Menzikoff caused to be proclaimed empress immediately after the death of her husband. This great prince was of a lofty stature, and of a commanding but rude and ferocious countenance. His gestures were quick and impatient, his speech fluent and animated. His manners were gross and uncultivated; and in the midst of his attempts to civilize his nation, he himself remained a semi-barbarian.

PETER II. emperor of Russia, son of Alexis Petrowitz, was declared grand duke of Russia in 1726, and the next year succeeded the empress Catharine, at the age of thirteen. The prominent feature of his reign is the banishment into Siberia of the great favourite and minister, Menzikoff. The emperor died of the small-pox in 1738.

PETER III. emperor of Russia, born in 1728, was the son of Anne, eldest daughter of Peter the Great, and Charles Frederic, duke of Holstein-Gottorp. He was nominated grand duke of Russia, and successor to the crown, by his aunt the empress Elizabeth, in 1742, after having conformed to the Greek church; and in 1745 he espoused Sophia Augusta, princess of Anhalt Zerbst, who took the name of Catharine. Peter had received a bad education, and was estranged by Elizabeth from public affairs. Being therefore a prey to idleness, he gave himself up to trifling pursuits, and indulged in low sensualities. Elizabeth, urged by the chancellor Bestuchef, was nearly persuaded to set him aside from the succession: she did not, however, persevere in this intention; and on her death, in December 1761, Peter ascended the throne without opposition. The first actions of his reign showed him, in the midst of follies and caprices, to be possessed of humane and enlarged sentiments. He abolished the dreadful secret state-inquisition, annulled several tyrannical prerogatives of the crown-officers, and formed a plan for correcting the abuses in the courts of judicature. He freed the nobles from the obligation of serving in the army, and permitted them to travel abroad without particular license. An extravagant admiration of the great Frederic of Prussia was one of his passions; and he immediately not only put an end to all hostilities between the two nations, but engaged as an ally to the Prussian monarch. He offended the Greek clergy by secularizing several monasteries, and seizing their estates, and

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by showing a contempt for the rites and ceremonies of that church, and a preference to those of the Lutherans, in which he had been educated. But his conduct to the empress Catharine was that which especially hastened his ruin. He had frequently treated her with great indignity; but at length he openly avowed an intention of arresting and repudiating her, setting aside her son, the grand duke Paul, from the succession, as not being his, and marrying his mistress, the countess of Woronzoff. His spirited empress, however, took advantage of his timidity and irresolution, and deposed him. He was sent as a prisoner to Robscha, a small palace at some distance from Petersburg, where, on July 6, 1762, his death was publicly announced from a hemorrhoidal colic. It is now known that he was murdered, and that Alexis Orloff was chief perpetrator of the deed. He died at the age of thirty-four, after reigning about half a year.

PETER LOMBARD. See LOMBARD.

PETER MARTYR. See MARTYR.

PETER D'OSMA, an ecclesiastic of the fifteenth century, at Salamanca, who may be said to be the forerunner of the reformation, inasmuch as he preached and wrote against the doctrines and the infallibility of the church of Rome. The archbishop of Toledo ordered his writings to be burnt; and the pope confirmed the sentence in 1479.

PETERBOROUGH, (Lord.) See MORDAUNT.

PETERS, (Gerard,) a painter, was born at Amsterdam in 1580, and received his first instruction in design from an eminent glass painter, named James Lenards, who, perceiving in his pupil an uncommon genius for the art, advised him to put himself under a more able master. He consequently became a disciple of Cornelius Cornelisz, under whom he studied for five years, and, at the recommendation of that master, visited Italy in search of improvement. After a residence of some years at Rome, he returned to Holland, where he distinguished himself as one of the ablest artists of his time.

PETERS, (Hugh,) a noted fanatic, was born in 1599 at Fowey, in Cornwall, and educated at St. John's college, Cambridge, from which he was expelled for irregularity. He next became an actor, and acquired some celebrity in low and buffoon characters; and he was afterwards ordained by bishop Mountain, and obtained the lectureship of St. Sepulchre's, in London. An intrigue with a married woman drove him from England, and after joining the Independents at Rotterdam, he passed to North America; but on the breaking out of the civil wars he returned to England. His turbulent spirit quickly engaged him in the cause of the parliament, whose interests he greatly and powerfully promoted in the pulpit by his vehement eloquence and vulgar buffoonery. He was so malignant against Charles I., and so instrumental to his condemnation, that at the restoration he was excepted from the act of pardon, and was hanged and quartered in 1660.

PETERS, (Hugh,) an English Jesuit, known in history as the friend and confessor of James II. His advice contributed much to the rash measures which rendered the monarch so unpopular, and which at last hastened his ruin.

PETERS, (Francis Lucas,) a painter, born at Mechlin in 1606, was the son of an obscure painter, from whom he learned the elements of design; but he afterwards studied in the school of Gerard Seghers. He did not, however, follow the style of that eminent master, but abandoned historical painting to devote himself to landscapes, which he painted in a pleasing style, and decorated them with figures correctly drawn, and touched with neatness and spirit. He was taken into the service of the archduke Leopold, in whose employment he passed the greater part of his life He died at Brussels in 1654.

PETERS, (Bonaventura,) an eminent painter, was born at Antwerp in 1614. It is not known by whom he was instructed in the art, but he distinguished himself as the most celebrated painter of marines and sea-storms of his time. His pictures of tempests and hurricanes are faithful and impressive representations of the horrors of shipwreck. The lowering sky, the awful and terrific agitation of the waters, the lightning's glare, the alarm and movement of the mariners, the vessels dashed to pieces on the craggy shore, or swallowed up in the devouring deep, are described with a fidelity and feeling, which prove that he must have frequently witnessed these disastrous scenes, to enable him to delineate them with a precision so affecting. He was not less successful in his representations of the sea in a calm, with fishing boats at anchor; or views of the Scheldt, with vessels sailing under an easy breeze; in which he exhibits a freshness of atmosphere, and a transparent purity of colour, that are admirable. His best works are justly

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held in the highest esteem in Flanders; and if his pictures are not more duly appreciated in this country, it is because very inferior productions are continually attributed to him, which are every way unworthy of his estimable talents. He died in 1652, in the thirty-eighth year of his age.

PETERS, (John,) a painter, was the brother and pupil of the preceding, and was born at Antwerp in 1625. He painted similar subjects to those so admirably treated by his brother, though in general his works are very inferior to those of Bonaventura. He sometimes painted combats at sea, in which he showed great ingenuity in the composition, and his small figures are correctly and spiritedly drawn. He also drew views of villages, towns, and fortified cities, on the banks of rivers, which he designed after nature, generally making an agreeable choice, and finishing them with remarkable neatness. Though his colouring is clear and transparent, and his pencilling delicate and neat, he is very unequal to his brother in grandeur of effect, and in his judicious management of the chiaroscuro. He died in 1677.

PETERS, (Charles,) a learned divine, was born in Cornwall, and educated at Exeter college, Oxford. On entering into orders he obtained the living of Boconoc, and he was afterwards (1727) presented to the rectory of St. Mabyn, in his native county, where he died at a very advanced age in 1777. He published a Critical Dissertation on the Book of Job, 4to; in which he displayed a deep knowledge of Hebrew, and great power of argument, against Warburton. After his death was printed a volume of his Sermons.

PETERS, (William,) a divine and artist, was born in the west of England, and educated at Exeter college, Oxford, where he took the degree of B.C.L. in 1788. He was chosen an associate, and afterwards an academician of the Royal Academy. He obtained a prebend in the cathedral of Lincoln, and a living in that county. He died in 1814.

PETHION DE VILLENEUVE, (Jerome,) an active and eminently mischievous agent in the French revolution, born at Chartres about 1753. He quitted the profession of the law to become a member of the Etats-Généraux, in 1789. His conduct as a legislator was violent and factious; and his popularity raised him to the dangerous office of mayor of Paris, and his hatred of the unhappy Louis XVI. hastened the horrors of the 10th of August, and of the first days of September. The abolition of royalty and the fall of Louis completed the gratification of his guilty ambition; but while he aspired to the difficult office of guiding the destinies of a tumultuous republic, he found a powerful rival in Robespierre, and in the struggle was defeated by his antagonist. Outlawed by his victorious opponents, 31st May, 1793, he fled from the capital in disguise, and some time after his corpse was found, half eaten by wolves, in a corn field near St. Emilion, in the Gironde.

PETIS DE LA CROIX, (Francis,) a learned Orientalist, was born at Paris in 1653, and being designed to succeed his father as the king's interpreter for the Oriental languages, received an education suitable to his destination. At the age of sixteen he was sent, by Colbert, to reside in the Levant, and he spent several years at Aleppo, Ispahan, and Constantinople, where he became master of the Arabic, Persian, and Turkish languages. During his stay at Aleppo he translated into elegant Arabic an account of the campaign of Louis XIV. in Holland, which Pellisson published in 1671. He returned to Paris in 1680, and two years afterwards was sent to Morocco, as secretary to M. de Saint Amand, who had been appointed ambassador to Muley Ismail, before whom he is reported to have pronounced a speech in Arabic which excited the admiration of the whole court. In the two following years he accompanied, in the capacity of secretary and interpreter of the marine, the French armaments against Algiers, under Duquesne, Tourville, and D'Amfreville. In 1687 he assisted the duke de Mortemart in concluding a treaty of peace and commerce with the empire of Morocco. As a reward for his services, he was appointed, in 1692, Arabic professor to the Collége Royal de France, and after the death of his father (1695) the office of Oriental interpreter was also conferred upon him. Besides the Arabic, Turkish, and Persian, he is said to have been well acquainted with the Mogul, Armenian, and Ethiopian languages. He died at Paris in 1713, leaving a son, named ALEXANDRE LOUIS MARIE, who succeeded him in the office of secretary-interpreter of the marine, and died in 1751. His principal publications are, Les Mille et un Jours, translated from the Persian; The History of Timur, translated from the Persian of Sheref-ed-din Ali Yesdi. Most of his works, however, still remain in MS.; these are his Travels through Syria and Persia, from 1670 to 1680; a

History of the Conquest of Syria by the Arabs, translated from the Arabic of Wakedi; The Bibliographical Dictionary of Haji Khalfah, from the Turkish; a History of the Ottoman Empire, from the same language; a Dictionary of the Armenian Language; a work on the Antiquities and Monuments of Egypt; an Account of Ethiopia; and, a treatise entitled, Jerusalem, Modern and Ancient.

PETIT, (Samuel,) Lat. *Petitus*, a learned French Protestant divine, was born in 1594, at Nismes, where his father was a minister, and was educated at Geneva, where he spent three years in attending the divinity lectures of Diodati, and those of the other learned professors in that celebrated school. At the same time he applied himself to the study of the Oriental languages, and became intimately acquainted with Hebrew, Chaldee, Syriac, Samaritan, and Arabic. At the age of seventeen he was received into the ministry at Nismes, and in the same year was appointed professor of theology, and of Greek and Hebrew in the college in that city; and he afterwards became principal. To the great loss of the learned world, he died in 1643, when he was only in the forty-ninth year of his age. He was a man of vast and profound erudition, and particularly excelled in an acquaintance with ecclesiastical antiquities. Besides the languages already mentioned, he acquired an intimate knowledge of the Coptic. He corresponded with most of the learned men of his day. His learning, however, was accompanied with modesty and humility; and in his life he is said to have exhibited a bright pattern of unaffected piety, and of all the moral virtues. He published, Miscellaneorum Lib. IX.; Eclogæ chronologicicæ; Variaram Lectionum in Sacram Scripturam Lib. IV.; Diatribe de Jure, Principum Edictis, &c.; Diatribe de Dissidiorum Causis, Effectis, et Remediis. He also left behind him, in MS. two large vols of notes upon Josephus, which, though imperfect, were purchased by lord Clarendon, it is said, for a hundred and fifty louis-d'ors, and presented to the university of Oxford, where they were deposited in the Bodleian Library. They were consulted by Hudson, when he was preparing his edition of the Jewish Historian, who has acknowledged his obligations to them in his general preface.

PETIT, (Peter,) a celebrated French mathematician and natural philosopher, born in 1594, (according to the Biographie Universelle,) or in 1598, (according to Niceron,) at Montluçon, in the Bourbonois, now the department of the Allier. He cultivated from early youth the study of the mathematics and physics, in which he made considerable progress, which recommended him to the acquaintance of Pascal. In the distribution of his father's property he succeeded to his office of controller, which he sold, and in 1633 removed to Paris, where he distinguished himself by his ingenious writings, and became intimate with Descartes, Mersenne, Cassini, and other eminent men. On several occasions he was employed by cardinal Richelieu, who gave him a commission to visit the sea-ports, with the title of engineer and geographer to the king. Afterwards he was sent into Italy by the king on special affairs. Upon his return to Paris, about 1637, he read the Dioptrics of Descartes, which then attracted much notice, and at first conceived various objections against the work, which he communicated to Mersenne. It was not long, however, before he became a convert to the principles of that philosopher, and also their zealous defender. In 1640 he settled at Tours, where he resided for some time. Afterwards he received the appointment of intendant of the fortifications of France. During at least a part of the year 1646 and 1647, he was stationed at Rouen, where, in conjunction with Pascal, he went through the same experiments on the subject of a vacuum which Torricelli had made before in Italy, and was satisfied of the truth of the doctrine which they were intended to support, by repeated trials. He died in 1677. A list of his works is given by Niceron.

PETIT, (Peter,) a learned physician, was born at Paris in 1617, and probably studied at Padua. He was a doctor of the faculty of Montpellier; but he seems to have devoted himself more to literature than to the practice of medicine. His Latin poetry has obtained for him a place among the seven poets of the Latin Pleiad of Paris. A collection of his poems was printed in 1683. He wrote also, Commentaries on the three first Books of Aretæus, first printed by Maittaire in 1726, and reprinted in Boerhaave's edition of that author; De Motu spontaneo Animalium; De Lachrymis; De Ignis et Lucis Naturâ; an elegant Latin poem On Tea; Nepenthes, seu de Helenæ Medicamento; De Amazonibus Dissertatio; De Sybilla; and, De Natura et Moribus Anthropophagorum. He died in 1687.

PETIT, (Francis Pourfour du,) a physician, eminent as an oculist and anatomist, was born at Paris in 1664, and studied under Chirac at Montpellier, whence, after having taken his doctor's degree, he returned to Paris. In 1693 he was appointed one of the physicians to the army in Flanders. After the peace of Ryswick he returned to Paris; and when the Succession-War broke out, he was again employed in the hospitals of the Low Countries. After the peace of Utrecht (1713) he returned to Paris; and in 1722 he was admitted into the Academy of Sciences, in which he afterwards obtained the place of pensionary-anatomist. He became famous for his success in the operation for the cataract. He died in 1741. His publications are, Lettres d'un Médecin des Hôpitaux du Roi à un autre Médecin sur un nouveau Système du Cerveau; Dissertation sur une nouvelle Méthode de faire l'Operation de la Cataracte; a considerable number of memoirs printed in the Mém. de l'Acad. des Sciences, relative to surgical and anatomical topics, particularly the comparative anatomy of the eye, which he examined in various animals with great nicety of dissection.

PETIT, (John Louis,) a celebrated surgeon, was born at Paris in 1674. He was inspired from his childhood with a fondness for anatomical studies, in consequence of the anatomist Littre's being a lodger in his father's house. He was soon an attendant on the dissections of that professor; and such was his proficiency, that at the age of twelve, Littre confided to him the care of his amphitheatre. He also studied under Castel and Mareschal, and was an assiduous attendant upon the latter at the Hospital La Charité. In 1692 he accompanied the maréchal de Luxembourg as surgeon in the army; and in 1700 he was admitted a Master in Surgery at Paris. By his writings and practice he rose to the head of his profession; and for a long period there was scarcely a case of importance, or an extraordinary operation, in Paris, to which he was not called in. His reputation extended to foreign countries, and he was sent for in 1726 to the king of Poland, and in 1734 to Don Ferdinand, afterwards king of Spain, both of whom he treated successfully. Among his literary and professional honours were those of director of the Academy of Surgery, censor and professor-royal in its schools, member of the Academy of Sciences, and of the Royal Society of London. He died in 1750, at the age of seventy-six, regarded as one of the great improvers of his art, to which he was devotedly attached. He was of a cheerful temper, somewhat irritable, but placable; rather frank and cordial in his manners than polite, and full of sensibility towards the afflicted poor, on whom he bestowed the most humane attention. He wrote, Traité des Maladies des Os; and several papers on surgical and anatomical subjects in the Mémoires of the Academy of Sciences. His posthumous works were published by his pupil, Lesne, under the title of, Traité des Maladies Chirurgicales, et des Opérations qui leur conviennent, 1774, and 1780, 3 vols, 8vo. This is still a standard work.

PETIT, (Anthony,) an eminent physician, accoucheur, and anatomist, was born at Orleans in 1718, and studied at Paris, where he was admitted a doctor of the faculty in 1746; and he became a member of the Academy of Sciences in 1760. In 1768 he was appointed inspector of the military hospitals throughout France. In the following year he was made professor of anatomy and surgery at the Jardin du Roi, in which office he was attended by an extraordinary concourse of auditors. He died in 1794. He published, Anatomie Chirurgicale de Palfin; in this work the osteology is entirely new, and there are numerous additions and corrections in the other branches of anatomy; Recueil de Pièces concernant les Naissances tardives; this was answered by Bouvard; Premier et second Rapport en faveur de l'Inoculation. Some early experiments of his on submersion are related in Hist. de l'Acad. des Sciences, 1740.

PETIT-DIDIER, (Matthew,) a learned monk, was born in the town of St. Nicholas, in Lorraine, in 1659, and received the first part of his education in the college of the Jesuits at Nancy. When he was sixteen years of age he took the monastic habit in the abbey of St. Michael, belonging to the Benedictines of the congregation of St. Vannes and St. Hydulphus, where he distinguished himself so highly by his assiduity and improvement, that in 1682, when he was only sub-deacon, he was appointed to the office of lecturing in philosophy and divinity to the young members of the community. Some time afterwards he was placed at the head of a kind of academy, consisting of several of the monks, with whom he undertook to read all the early fathers of the church. At the same time

they read M. Dupin's account of ecclesiastical writers, making notes and remarks on his work as they proceeded. As father Petit-Didier thought them of sufficient importance to be laid before the public, he corrected and enlarged them, and published them under the title of Remarks on the first Volumes of M. Dupin's Bibliothèque Ecclesiastique, in 3 vols, 8vo, the first of which appeared in 1691, and the third in 1696. He afterwards published an answer to the Dialogues between Cleander and Eudoxus, written against the celebrated Provincial Letters of Pascal, and attributed to Father Daniel the Jesuit. This answer is under the form of seventeen letters, with the title of, An Apology for the Provincial Letters of Lewis Montalte, against the last Reply of the Jesuits, &c. 12mo. About 1700 he published in Latin, Critical, Historical, and Chronological Dissertations on the Sacred Scriptures of the Old Testament, in 4to. In 1715 he was chosen abbot of Senones. In 1724 he published, A Theological Treatise in Defence of the Authority and Infallibility of the Pope, 12mo. This piece was attacked by different writers, Romanist and Protestant, and defended by him in several tracts. In 1725 he visited Rome, where he was favourably received by Benedict XIII. on account of his writings, in which he had maintained the infallibility and highest pretensions of the papal see, and declared hostility against the liberties of the Gallican church. As a reward for such obsequiousness, in 1726 the pope nominated him bishop of Macra, *in partibus infidelium*. He died in 1728, and was succeeded by Calmet. He is supposed to have been the author of an Historical and Dogmatical Treatise on Ecclesiastical Privileges and Exemptions, which was printed at Metz in 1699, in 4to.

PETITOT, (John,) the Elder, a distinguished enameller and miniature painter, was born in 1607 at Geneva, where his father was a sculptor and architect. In company with Peter Bordier, who afterwards married his wife's sister, he visited Italy, where, during a residence of some years, they had the opportunity of studying the treasures of art, and of frequenting the best chemists, for improvement in the preparation of their colours. Petitot painted the heads and hands, and Bordier the hair, draperies, and back-grounds. In this intercourse of social labour they visited England, and had the good fortune to form an acquaintance with Sir Theodore Mayerne, physician to the king, an intelligent chemist, who had, by his experiments, discovered the principal colours to be used in enamel, and the proper means of vitrifying them in such a manner, that they surpassed the boasted enamelling of Venice and Limoges. Mayerne introduced Petitot to Charles I., who retained him in his service, and gave him apartments at Whitehall. He painted the portraits of that monarch, and of the royal family, several times. He also copied several pictures after Vandyck, who assisted him with his advice. The beautiful whole length of Rachel de Rouvigny, countess of Southampton, in the collection of the earl of Hardwicke, is painted from the original, in oil, by Vandyck, and is considered one of the most capital works in enamel. It is nine inches three quarters high, by five inches three quarters wide; and the execution is the boldest, and the colouring the most rich and beautiful, that can be imagined. It is dated 1642. The king, who took great pleasure both in painting and chemical experiments, often went to see him at work. The tragical death of his royal protector was a dreadful stroke to Petitot, who followed the exiled family in their flight to Paris. Charles II. during his abode in France, took great notice of Petitot, and introduced him to Louis XIV., who appointed him his painter in enamel, and gave him apartments in the Louvre. He painted that monarch several times, Mary Anne of Austria, his mother, and Mary Theresa, his queen. He also copied several portraits by Mignard and Le Brun. Being a zealous Protestant, and dreading the consequences of the revocation of the Edict of Nantes in 1685, Petitot solicited the king's permission to retire to Geneva. Louis, unwilling to part with so favourite an artist, for some time evaded the request, confined Petitot in Fort l'Evêque, and employed Bossuet, bishop of Meaux, to endeavour to convert him. But the arguments of that prelate were unable to shake the well-grounded faith of Petitot, and he was at length permitted to leave France, after a residence of thirty-six years, and he returned to Geneva; but the concourse of his admirers, and the resort of the curious, who came to see him, was so great, that he was obliged to retire to Vevay, a small town in the canton of Berne, where he continued to exercise his art till he had reached the advanced age of eighty-four, when he was suddenly cut off by apoplexy, while painting a portrait of his wife, in 1691. He generally

enamelled upon gold plates of considerable thickness; and his custom was to take with him a painter who executed the portrait of his sitter in oil, from which he commenced his enamel, and thus finished it from life. The principal objection to the tone of colour of his works is a predominance of purple in the flesh tints.

PETIT-PIED, (Nicholas,) a French divine and magistrate, born at Paris about 1630. Having been educated for the Church, he took holy orders, and obtained the living of St. Martial, in his native city. In 1658 he was admitted to the degree of doctor by the faculty of the Sorbonne; and in 1662 he was appointed a clerical counsellor of the Châtelet. Afterwards he was made sub-chanter and canon of the church of Paris. He died in 1705. He wrote, A Treatise on the Right and Prerogatives of Ecclesiastics in the Administration of secular Justice.

PETIT-PIED, (Nicholas,) nephew of the preceding, and a very voluminous writer in the Jansenist controversy, was born at Paris in 1665, and educated at the university there. In 1692 he was admitted doctor of the Sorbonne; and in 1701 he was appointed professor of the sacred Scriptures in the schools of that faculty. In the year last mentioned, he, together with thirty-nine other doctors, gave his signature to the famous Case of Conscience, the history of which has been published in 8 vols, 12mo. The part which he took on this occasion involved him in the proscription which was issued against the opposers of the bull Unigenitus; and in 1703 the king exiled him to Beaune, in Burgundy, whence he retired in 1705 to Holland, where he joined his friend Quesnel. He was recalled to his native country in 1734, and died at Paris in 1747. He was the author of a great number of well-written pieces, in French and Latin, against the constitution Unigenitus, and in defence of the principles of the bishop of Ypres.

PETIVER, (James,) a botanist, was probably a native of London, and became apothecary to the Charter-house. He formed a valuable museum, for which Sir Hans Sloane is said to have offered 4,000*l.*; and he was elected a fellow of the Royal Society, to whose Transactions he was a frequent contributor. He was also an early correspondent of Ray, to whom he gave some valuable assistance in the composition of his History of Plants. He published, Musæi Petiveriani centuriæ decem, 1692—1703, 8vo; Gazophylacii Naturæ et Artis decades decem, 1702—1711, tab. 100 fol.; in 1695 a catalogue of the Middlesex plants for Gibson's edition of Camden's Britannia; and he furnished the third volume of Ray's History of Plants with a catalogue of rare plants of China, Madraspatan, and Africa; another, of the plants in his hortus siccus; and a third, of Indian and American plants of uncertain origin. In 1712 he published Pterigraphia Americana; and in 1713—1715, A Catalogue of Ray's English Herbal, illustrated with figures, 1713—1715, fol. He died in 1718. His works, exclusive of his papers in the Transactions, were collected and published in 1764, in 2 vols, fol., and one 8vo, with the addition of some plates. His name was annexed by Plumier to one of his American genera.

PETRÆUS, (Theodore,) a Danish Orientalist, was born at Flensburg, in the duchy of Sleswic, and studied at Leyden and other universities. Frederic III. sent him to travel for improvement through Greece, Syria, Palestine, and Egypt. He died in 1673. He published, Homilia Æthiopica de Nativitate Jesu Christi, Latino Sermone ad verbum donata, 1660, 4to; Prophetia Jonæ ex Æthiopico in Latinum ad verbum versa, et Notis aliisque adagiis illustrata; Prophetia Joel Æthiopicè, cum Interpretatione Latina, et brevi Harmonia Vocum Hebraicarum et Arabicarum; Vaticinium Malachiæ, Æthiopic. cum Versione Latina.

PETRARCA, (Francesco,) one of the greatest of the Italian poets, and one of the most distinguished names in the literature of the fourteenth century, was born on the 20th of July, 1304, at Arezzo, in Tuscany, whither his father, Petracco, or Petraccolo, a notary in Florence, had fled with his wife in 1302, the year of the banishment of his friend Dante, and of others of the Bianchi, or Ghibelline party. He afterwards took refuge in Pisa, where he placed his son, then in his seventh year, under the care of an old grammarian named Convennole da Prato. Two years after, when the death of the emperor Henry VII. had finally extinguished all hope on the part of the Ghibellines, the parents of Francesco carried him to Avignon, whither Clement V. had removed the papal court. In that city, and at Carpentras, he passed his youth, receiving instruction, according to the mode of the age, in grammar, dialectics, and rhetoric. He then studied

the civil law at Montpellier and Bologna, spending four years in the former city, and two in the latter. But he had little taste for the study of the law, especially as it was taught in that age; and he devoted much of his time to reading and copying MSS. of the classic writers of Greece and Rome. At the age of twenty he returned to Avignon; and about that time he lost both his parents. Finding himself in indifferent circumstances, he, together with his younger brother, Gherardo, enrolled himself in the clerical order, but only received the tonsure. At Avignon he commenced a close and lasting intimacy with Jacopo Colonna, afterwards bishop of Lombes, in Gascony. Here also he contracted a friendship with the jurist Soranzo, and with the canon Giovanni of Florence, who was apostolic secretary. He soon after followed his friend Jacopo Colonna to his diocese at the foot of the Pyrenees. On his return to Avignon, the cardinal Giovanni Colonna, brother of Jacopo, gave Petrarca apartments in his own palace, and became his patron; and when his father, Stefano Colonna, well known for his quarrels with Boniface VIII., came from Rome to Avignon on a visit to his sons, Petrarca was introduced to him, and soon won his favour. He also made the acquaintance of Azzo da Correggio, lord of Parma; of Guglielmo Pastrengo, a learned man of Verona, the author of a work, De Originibus Rerum; and of the Calabrian monk Barlaam, who taught him the rudiments of Greek. It was a little before this time that he conceived his hopeless and inextinguishable passion for Laura, then in her nineteenth year. She was, according to the testimony of the abbé de Sade, the daughter of Audebert de Noves, syndic of Avignon, and the wife of Hugh, son of Paul de Sade. The biographers of Petrarca labour earnestly to show that this passion, which for a long course of years kept his mind in agitation, and influenced the tenor of his life, was void of criminality, and that no suspicion rests upon the virtue of Laura. One of the methods taken by Petrarca to combat his passion was frequent travelling, by which he also gratified his avidity for instruction, and a restlessness which was inherent in his constitution. In 1333 he made a journey through Paris into Flanders, and thence to Aix-la-Chapelle and Cologne, and returned by Lyons to Avignon. Wherever he went, he collected or copied MSS., and purchased medals and other remains of antiquity. At Arezzo he discovered the Institutions of Quintilian; at Verona, Cicero's Familiar Letters; in another place, the epistles to Atticus; at Liège he found some orations of Cicero, which he transcribed; he also speaks of Cicero's book, De Gloria; of Varro's treatise, De Rebus Divinis et Humanis; and of a compilation of letters and epigrams of Augustus, which he had once seen or possessed, but which have not come down to us. He was a friend and instructor of Boccaccio, John of Ravenna, and other Italian and foreign contemporaries. He was the founder of the library of St. Mark, at Venice. He encouraged Galeazzo Visconti to found the university of Pavia. In short, he and his friend Boccaccio are justly considered as the revivers of classical literature in Italy. A new pope having succeeded to the pontifical chair in 1334, under the name of Benedict XII., Petrarca began that course of remonstrance on the desertion of Rome, and the removal of the papal see to Avignon, which was ever after one of the favourite topics of his eloquence in prose and verse. In this year, also, he addressed to the bishop of Lombez on this subject in a beautiful ode:—"O aspettata in ciel," &c. He took a journey to his beloved Italy in 1336, and visited all the monuments of antiquity which still render Rome so interesting. He did not return to Avignon till the summer of 1337. It appears, from circumstances, that the birth of a natural son, who died when a young man, must be referred to this year. He had not long been returned to Avignon before he resolved upon that retreat which has made the name of Vaucluse so famous in the annals of love and poetry. This place, situated in the county of Provence, where the river Sorgue springs from a rocky cavern, is a romantic solitude, well suited both to the lover and the student, and Petrarca seems to have enjoyed it in both capacities. He purchased a small house and farm in this sequestered spot, which was his favourite residence for many years. Here he composed not only the greatest part of his vernacular poetry, but many of his epistles in Latin prose and verse, and of his eclogues. Here he also wrote his books on a Solitary Life, and on Religious Tranquillity, and made a commencement, in 1339, of the poem on which he most valued himself, his Africa. He did not entirely bury himself, however, in his retreat, but made occasional visits to Avignon, and to Cavaillon, in which last city he contracted a friendship with its bishop, Philip di

Cabassole, who became one of his principal correspondents. He also attracted the notice of Robert, king of Naples, the greatest protector of letters and learned men in that age. In August 1340 he unexpectedly received a letter from the Roman senate urging him to come and take the laurel in their city; and, as he thought it a necessary form previously to submit to an examination of his learning and talents, he gave king Robert the honour of being his examinant, and accordingly repaired to Naples in March 1341. For three days Petrarca, in presence of the king and his whole court, sustained an examination, which related not to poetry, but to all the sciences then cultivated; and he was declared worthy of the crown. Robert also decorated him with the honorary title of his chaplain, and appointed one of his courtiers to assist in his name at the ceremony in the Capitol. At Rome he was received by his friend, the senator Orsi, count of Anguillara, who fixed upon Easter-day (8th April, 1341) for the time of conferring the destined honour. On that day, in the midst of the applause of the whole Roman people, and with a numerous attendance of persons of rank and distinction, the laurel crown was placed upon Petrarca's head by count Orsi. From Rome the poet went to Parma, where he passed some time with his protectors, the lords of Correggio, and employed himself in finishing his Africa. It was probably from this family that he obtained the dignity of an archdeacon in the church of Parma. At the accession of Clement VI. in 1342, Petrarca was one of the ambassadors sent to compliment him in the name of the senate and people of Rome, on which occasion he was accompanied by the celebrated Cola di Rienzi. A priory in the diocese of Pisa was about this time conferred upon him through the favour of the pontiff. In 1343 he composed his Dialogue with St. Augustine. On the death of king Robert, in the same year, Petrarca was sent by the pope to Naples to treat on some public affairs with the court of the young queen Joan, Robert's grandaughter. In 1348 he visited Padua, where he became acquainted with Jacopo da Carrara, who procured for him a canonry in that city. This year was remarkable for the universal pestilence which ravaged all Europe; and Laura was one of its victims. How Petrarca was affected with this intelligence may be judged from an entry made by him in his manuscript of Virgil, preserved in the Ambrosian library at Milan; which, after mentioning the date of his first view of her (6th April, 1327) at the church of St. Clara, in Avignon, and of her death, on the anniversary of the same day twenty-one years after, proceeds to say, that he has written a memorial of the fact in this place, in order that he may be frequently reminded that there being nothing now left which ought to give him pleasure in this world, he should think of his removal from it. The same pestilence deprived him of his great patron, cardinal Colonna. He afterwards visited Parma, Carpi, Mantua, Rome (where he attended the jubilee in 1350), Florence, and Venice. At the last-mentioned city (1351) he contracted a friendship with the doge, Andrea Dandolo (a distinguished statesman and lover of literature), and employed himself, though unsuccessfully, in mediating a peace between that republic and Genoa. In December 1352 he was a witness of the death of Clement VI. and the election of Innocent VI. He went to Milan, where he was received with so much kindness by Giovanni Visconti, its archbishop and sovereign, that he was constrained to take up his abode there. He was admitted into the council of state, and in 1354 was sent to Venice to make another effort for pacifying the two hostile republics; but his eloquence again proved unavailing. Upon the death of Giovanni, Petrarca attached himself to his nephew Galeazzo, by whom he was always highly honoured. In the same year he went to Mantua to meet the emperor Charles IV., by whom he was most graciously received. In 1356 he was sent by Galeazzo Visconti to the emperor at Prague, to dissuade him from hostilities against that family; and not long after he received an imperial diploma conferring on him the title of count-palatine. In 1360 he was sent by Galeazzo to Paris, to congratulate king John on his liberation from his English captivity; and his reception in that capital was answerable to the celebrity of his name. In 1361 he removed to Padua, which was thenceforth his ordinary residence; but in the following year he took refuge from the pestilence in Venice. Soon after his arrival in the latter city, he offered to bequeath his library to the church of St. Mark. The offer was accepted, and a large house was assigned for the reception of Petrarca and his books. This was the beginning of the celebrated library of St. Mark, which was afterwards increased by cardinal Bessa-

rion and others. At Venice Petrarca was visited by his friend Boccaccio, who spent three months with him. Petrarca passed several years at Venice, honoured by the doge and the principal senators, and now and then making excursions to Padua, Milan, and Pavia, to visit his friends the Carrara and Galeazzo Visconti. In 1368 he was present at the marriage of Galeazzo's daughter Violante with prince Lionel of England. To Urban V., who had succeeded to the pontifical chair, and who presented him with a canonry of Carpentras, for the purpose of attracting him to his court, he wrote a letter, in which he earnestly urged him to restore the pontifical seat to Rome, whither Urban removed in the following year. Petrarca had a great esteem for the character of that pontiff; and notwithstanding his age and infirmities, he determined on a journey to Rome. Having first made his will, he departed from Padua (1370), but on arriving at Ferrara he was attacked with a severe illness. He there experienced the kindness and regard of the princes of Este; but he would not venture upon a farther progress, and returned to Padua. He retired to his villa of Arqua, a pleasant village in the Euganean Hills, where he built a house, and planted a garden and orchard. This residence is still shown to travellers. He was scarcely settled in this new abode before he had the mortification of hearing of Urban's return to Avignon, where he soon after died. In this retirement Petrarca resumed his studies with fresh zeal. Among other things, he wrote his book, De sui ipsius et multorum aliorum Ignorantiâ, intended as a rebuke to certain Venetian freethinkers, who, inflated with the learning which they had gathered from Averroes's Commentaries on Aristotle, of which a Latin translation had spread into Italy, sneered at the Mosaic account of the creation, and at the Scriptures in general. In 1372 he revisited Venice, whither he was sent by his patron, Francesco da Carrara, in whose defence he addressed the senate in an eloquent harangue. On his return to his villa of Arqua he fell into a state of languor, in which he passed the concluding months of his life. At length, in the night of July 18, 1374, he was attacked with an apoplectic or epileptic fit, and was found dead the next morning in his library, with his head resting on a book. His remains, attended by the prince of Padua, Francesco da Carrara, the bishop, all the clergy, and the principal persons of the city, were deposited in the church of Arqua. Francesco da Brossano, his son-in-law, raised him a marble monument supported by four columns; and in 1667 his bust in bronze was placed above it. On one of the columns the following distich was engraved:—

> "Inveni requiem; spes et fortuna valete;
> Nil mihi vobiscum est, ludite nunc alios."

Petrarca had had two natural children, a son and a daughter. The son died before his father. The daughter, TULLIA, married, in her father's lifetime, Francesco da Brossano, a Milanese gentleman, whom Petrarca made his heir. He left legacies to various friends, and among others to Boccaccio, who did not survive him long. His Italian poetry, called Il Canzoniere, or Rime di Petrarca, consists of above 300 sonnets, about fifty canzoni, and three short poems, in terza rima, styled, Trionfo d'Amore, Trionfo della Morte, and Trionfo della Fama. The best edition is professor Marsand's, 2 vols, 4to, Padua, 1819-20, with a biography of Petrarca, extracted from his own works. Of his sonnets, those which he wrote after Laura's death are far superior to the rest in loftiness of thought and expression. He borrowed little from the Latin poets, and much from the Troubadours; but his finest imitations are drawn from the Sacred Writings. Some of his canzoni soar higher than the rest in their lyric flight, especially the one which begins "Italia mia," and which has been often quoted. His beautiful canzone, or Ode to the Virgin, with which he closes his poetry about Laura, is also greatly admired for its sublimity and pathos. His Latin poetry consists of, the Africa, an epic on the exploits of Scipio in the second Punic war; in this, though its general character is dull, there are some fine passages; Epistles, in verse, addressed to several popes, for the purpose of urging their return to Rome, and also to several friends; Eclogues, or Bucolics; these are satires against the powerful of his time, and especially against the papal court of Avignon. His Latin epistles, which are the most important of his prose writings, are, Epistolæ de Rebus Familiaribus, in eight books; De Rebus Senilibus, in sixteen books; Ad Viros quosdam ex Veteribus Illustriores; these are addressed to various historical characters of antiquity; Variarum Epistolarum, one book; and, Epistolarum sine Titulo, one book. His other works, besides those already mentioned, are, De Remediis

utriusque Fortunæ Libri. II.; De Vitâ Solitariâ Lib. II.; De Otio Religiosorum Lib. II.; Apologia contra Gallum; De Officio et Virtutibus Imperatoris; Rerum Memorandarum Lib. IV.; De verâ Sapientiâ; De Contemptu Mundi; Vitarum Virorum illustrium Epitome; De Vitâ Beatâ; De Obedientiâ ac Fide Uxoriâ; Itinerarium Syriacum; this was written for the use of a friend going to the Holy Land, and contains a notice of all the places he was to see in his route; several orations, De Avaritiâ vitandâ; De Libertate capescendâ, &c. His Opera omnia were published at Basle, in 1581, 2 vols, fol.

PETRE, (Sir William,) a statesman, was born at Exeter, or at Tor-Newton, in Devonshire, and educated at Exeter college, Oxford; but in 1523 he was elected fellow of All Souls, after which he took his doctor's degree in civil law, and became principal of Peckwater Inn. His abilities recommended him to Thomas, lord Cromwell, by whose means he was employed in a visitation of the monasteries; being at this time a clerk in chancery, and master of the requests. Having acquitted himself to the king's satisfaction, he obtained the grant of several abbey lands, was knighted, and made one of the secretaries of state. In the next reign he was appointed treasurer of the court of First Fruits; and in that of Mary he kept both his places and estates, for which last, however, he obtained a dispensation from the pope. He died in 1572. He was a liberal benefactor to Exeter and All Souls colleges.

PETRI, (Suffrid,) a learned philologist and historian, was born at Ryntmaguert, in Friesland, and educated at Louvain and Erfurt. He became librarian and secretary to cardinal Granvelle, and afterwards professor of law at Cologne, and historiographer to the states of Friesland. His principal works are, De Origine Frisiorum; Continuatio Chronici Episcoporum Ultrajectensium; Notæ in Eusebium, Sozomenum, &c.; and, Orationes de Utilitate multiplici Græcæ Linguæ. He also translated some of Plutarch's lives into Latin. He died in 1597.

PETRI, (Bartholomew,) a professor of philosophy and divinity, was a native of Brabant, and born about 1545. He filled the chair of philosophy in the university of Louvain for ten years; and in 1580 he removed to the university of Douay, where he was appointed professor of divinity. He was also promoted to a canonry of St. Amatus. He died in 1630. He published, Commentaria in Actus Apostolorum; Gulielmi Estii Opus posthumum in Paulinas, ceterasquè Canonicas Epistolas, with additions, supplying what Estius had left unfinished on part of the first, and the whole of the second and third Epistles of St. John; Apostolicæ Sedis Definitiones Veteres de Gratiâ, cum Annotationibus in Epistolam S. Cælestini Papæ pro B. Augustino, &c. 1616, 8vo; Præceptiones Logicæ, superiorum Disciplinarum ac præsertim S. Theologiæ Exemplis illustratæ, Lib. II. 1625, 8vo; and, Vincentii Lirinensis contra Hæreses Libellum aureum, with notes.

PETRI, (Christiern,) a learned Danish divine in the sixteenth century, and educated at Paris, where he was admitted to the degree of A.M. Upon his return to his native country he was made canon of Lunden, and also chancellor of that see. Afterwards he took a second journey to Paris, where he was entrusted with the care of editing Danica Historia, Lib. XVI. Autore Saxone Grammatico, fol. which made its appearance in 1514. He afterwards took up his residence in Flanders, where he renounced the communion of the Church of Rome, and embraced the principles of the Reformation. He published, in 1529, The New Testament, translated into Danish. He was very zealous in making converts from Popery, after his return to his native country in 1532. He is said to have died at a very advanced age under the reign of Christiern III., who permitted him of retain to the last the emoluments of his canonry at Lunden. He also published, Postillæ, &c. fol., being a collection of sermons in Danish, which made their first appearance at Paris in 1515, and were afterwards printed at Leipsic in 1518; The Psalter of David, translated into Danish, &c.

PETROFF, (Wassilj Petrowitsch,) a Russian poet, was born in 1736 at Moscow, where his father was an ecclesiastic, and received his education at the Saikonospaskish academy in that city. He soon attracted the particular notice of the patrons and teachers of the place by the sermons which he delivered on Sundays in the church of the Saikonospaskish Monastery. In 1763 he wrote an ode upon the feast which was held at Moscow to celebrate the coronation of Catharine II. Prince Repnin presented this ode to the empress, who liberally rewarded the author. This distinction acquired him the acquaintance of many persons of note, and especially of

prince Potemkin. In 1769 he was appointed translator to the cabinet, with the rank of titular counsellor, and was made reader to the empress. In 1778 he was sent to England; and he continued his travels in different countries of Europe till 1784. After his return to Petersburg he was appointed librarian to the empress. Ill health compelled him to relinquish all his appointments; and in 1790 he was excused from all public service, retiring with the rank of collegiate counsellor, and the continuation of his salary; upon which he went to settle in the government department of Orel. The empress soon after promoted him to the rank of counsellor of state. In his country retreat he occupied himself with poetry, science, and agriculture. At the age of sixty he began to learn the modern Greek language. He died in 1799. His works were printed entire in 1811, in three parts, 8vo. They contain festival odes on the victories, treaties, and other celebrations of the times of Catharine and Paul; besides epistles to various friends. He also translated Virgil's Æneid, in metre, which was published at Petersburg, in two parts, 1781 and 1786. Mersläkoff says that "Petroff's odes are extremely beautiful. They distinguish themselves from all others by their being full of powerful thoughts most briefly expressed. Petroff is a poet-philosopher. Perhaps he might be compared with Lomonossoff, if his style were more polished. He abounds in transcendent imagery, traced with a pen of fire."

PETRONIUS ARBITER, (Caius, or Titus,) the author of a Latin work, entitled Satiricon, which, in an imperfect state, has come down to modern times. He is commonly supposed to have been the same person with A. Petronius, mentioned by Tacitus in the 16th book of his Annals, under the reign of Nero, as a favourite of that prince, a minister of his pleasures, an arbiter elegantiæ, and a victim to his suspicion. He was proconsul of Bithynia, and was afterwards advanced to the consular dignity at Rome. The favour in which he was held by Nero excited the envy of Tigellinus, who accused him to the emperor as being the friend of one condemned for a conspiracy. He was detained in custody at Cumæ, where, impatient of the suspense between hope and fear, he opened his veins in a bath, A.D. 66; and he sent as a last legacy to the tyrant a sealed paper, reproaching him with his debaucheries. But whether this Petronius was the author of the work in question is a subject of great controversy. It is a farrago of verse and prose, of topics and stories serious and ludicrous, intermixed with the most detestable obscenity, and so mutilated that no connexion can be made out. The best edition is that of Burmann, 1743, 2 vols, 4to.

PETTUS, (Sir John,) a native of Suffolk, who obtained the rank of deputy-governor of the royal mines, and was member of parliament for Dunwich, in the reign of Charles II. He published, The History, Laws, and Places of the Chief Mines and Mineral Works in England and Wales, fol. 1670; Volatiles from the History of Adam and Eve; England's Independency of the Papal Power; Fleta Minor, or the Laws of Art and Nature in knowing, assaying, &c. of Metals, fol. 1683, from the German, and translated while the author was in the Fleet Prison. He died about 1690.

PETTY, (Sir William,) an eminent political economist, and writer upon trade and commerce, was the eldest son of a clothier at Rumsey, in Hampshire, where he was born in 1623. He was educated at the grammar-school of his native place, and at the university of Caen, in Normandy. On his return he entered the navy, but in what capacity does not appear. His service there, however, must have been short, since, upon the breaking out of the civil war in 1643, he again went abroad, and passed three years in France and the Low Countries. His studies appear at this time to have been chiefly medical, and at Paris he dissected in company with the celebrated Hobbes. In 1647 he obtained a patent from the parliament for an invention of the art of double writing, which appears to have been by means of a copying instrument. In the following year he published a piece of four sheets, 4to, entitled, Advice to Mr. Samuel Hartlib for the Advancement of some particular parts of Learning; the general scope of which was to extend education to a variety of objects of utility in common life. He next went to Oxford, whence the parliamentary visitors had ejected the royalists, and gave instruction in anatomy and chemistry to the younger students. In 1649 he was created a doctor of physic by dispensation from the delegates of the university. About the same time he was elected a fellow of Brazennose college; and he was a member of that Oxford Society for cultivating natural knowledge, which was the parent of the Royal Society. He succeeded in

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1650 to the anatomical professorship in Oxford; and soon after he employed his interest so effectually, as to be chosen professor of music at Gresham college. The chief source of his fortune was his appointment in 1652 to be physician to the army in Ireland. Besides his pay and private practice, he made a large sum by contracting to effect the admeasurements of lands in Ireland, forfeited by the rebellion, and intended for recompenses to the officers and soldiers of Cromwell's army. He was made one of the commissioners for dividing the lands he had surveyed among the army; clerk of the council; and secretary to Henry Cromwell, when lord-lieutenant of Ireland. In Richard's parliament of 1658 he served as burgess for West Looe, in Cornwall. When the Restoration took place he was in Ireland. Upon his return he was graciously received by Charles II., and made one of the commissioners of the court of claims. In 1661 he received the honour of knighthood, and obtained a patent constituting him surveyor-general of Ireland; and all the forfeited lands which had been allotted to him, were confirmed by new grants to himself and his wife. He was a fellow of the College of Physicians; and when the Royal Society was incorporated, he was in the list of the first council. In 1663 he engaged the public attention by his invention of a double-bottomed ship to sail against wind and tide. His principal and most valuable writings were on the subject of political arithmetic. Of these he published a number of separate tracts, which were reprinted collectively in 1699 in 8vo. Several of them relate to the growth and population of London, and comparisons between it and Paris and other capitals. One of them especially, entitled Political Arithmetic, discusses all the topics connected with national wealth and improvement, with the particular view of pointing out the means of augmenting the power and prosperity of England. The state of Ireland, with which few persons were better acquainted, is considered in other of his writings, particularly in a Treatise on Taxes and Contributions, which went through four editions. Some of his papers in the Philosophical Transactions are on mathematical and chemical subjects. He was cut off by a gangrene in his foot, the consequence of a gouty swelling, in the sixty-fifth year of his age, December 1687, at his house in Westminster, and was buried in his native town of Rumsey. The Political Anatomy of Ireland contains valuable information respecting the state of Ireland in the latter part of the seventeenth century, and gives the first authentic account of the population. He clearly foresaw the advantages of a union of Great Britain and Ireland, and of a free commercial intercourse between the two countries. The survey of Ireland which he made during the Protectorate continues, after the lapse of nearly two centuries, to be a work of reference in courts of law in matters relating to landed property. His treatise on Taxes and Contributions, published in 1667, contains in general sound views on the subjects of finance and revenue; and in this work the doctrine was first clearly stated—that the labour required for the production of commodities alone determines their value.

PETTY, (William,) a descendant of the preceding, second lord Wycombe, and first marquis of Lansdowne, was born in 1737, and succeeded his father as lord Wycombe, earl of Shelburne, in May 1761. In 1765 he married lady Sophia Carteret, daughter of earl Granville, by whom he became possessed of large estates, particularly of Lansdowne Hill, Bath, from which he took his last title. He entered the army, obtained a commission in the Guards, and served under prince Ferdinand at the battles of Campen and Minden. In December 1760 he was appointed aide-de-camp to George III., with the rank of colonel. He joined the party of the earl of Bute; and in 1762 he eagerly defended the court on the question respecting the preliminaries of peace. In the following year he was sworn of the privy-council, and appointed first lord of the board of trade, which he soon quitted, and with it his connexion with the court and ministry, and attached himself in a short time to lords Chatham and Camden. When the Rockingham administration was displaced in 1766, and lord Chatham was called upon to form a new administration, he appointed lord Shelburne secretary of state of the southern department, to which was annexed the department of the colonies. But this he resigned when lord Chatham withdrew in 1768, and from this period continued in strong opposition to all the measures of government during the American war till the termination of lord North's ministry, in the spring of 1782. He was then appointed secretary of state for the foreign department in the Rockingham administration; and upon the death of that noble-

man he succeeded to the office of prime-minister. This measure gave great offence to Mr. Fox and his friends, but his lordship did not quit his post. His first object was to make peace; but when the treaty was brought before the parliament, lord North and Mr. Fox had united in a coalition, which, however, for a time was irresistible, and early in 1783 lord Shelburne resigned. When at the end of that year Mr. Pitt overthrew the coalition administration, it was expected that lord Shelburne would have been at the head of the new government. He took, however, no share in the administration; and he was created marquis of Lansdowne. He now retired to a private life; but, on the breaking out of the French revolution, he came forward again in constant and decisive opposition to the measures of administration, in which he continued to the day of his death, March 7, 1805. His valuable collection of MSS. was purchased for the British Museum by Parliament for 4,925*l*. By his second wife, lady Louisa Fitzpatrick, he had one son, Lord Henry Petty, the present possessor of the title.

PETTYT, or PETYT, (William,) a law writer, treasurer of the Inner Temple, and keeper of the records of the Tower, was born in 1636 at Storithes, near Skipton, in Yorkshire. He collected a very curious library, and many valuable MSS. now in the Inner Temple library. He died in 1707, and was buried in the Temple church. He wrote, The Ancient Rights of the Commons of England, in a Discourse proving by Records, &c. that they were ever an essential part of Parliament; Miscellanea Parliamentaria; Jus Parliamentarium, or the ancient Power, Jurisdiction, Rights, and Liberties of the most High Court of Parliament, revived and asserted, 1739, fol. He also left a summary or table of the records kept in the Tower; some MSS. containing copies of records and law matters, relating chiefly to naval concerns; and other MSS. containing a great number of collections from records and other authentic materials, chiefly relating to the law and constitution of England, which are preserved in the Inner Temple library.

PEUCER, (Gaspard,) a physician and mathematician, was born at Bautzen, in Lusatia, in 1525, and educated at Wirtemberg. He married a daughter of Melancthon, whose principles he contributed to diffuse, and whose works he published at Wirtemberg, in 1601, in 5 vols, fol. He had an extreme ardour for study. Being for ten years in close imprisonment, on account of his opinions, he wrote his thoughts on the margins of old books which they gave him for amusement, making his ink of burnt crusts of bread steeped in wine. He died in 1602. He wrote, De variis Divinationum generibus; Methodus curandi Morbos internos; De Febribus; Vitæ illustrium Medicorum; Hypotheses Astronomicæ; Les Noms des Monnoies, des Poids, et Mesures.

PEUTEMAN, (Peter,) a painter, was born at Rotterdam in 1650, and was a good painter of inanimate objects; but the most memorable particular relative to him was the incident which occasioned his death. Being requested to paint an emblematical picture of mortality, representing human skulls and bones, surrounded with rich gems, and musical instruments, to express the vanity of this world; that he might perform his work with the greater exactness, he went into an anatomical lecture-room, where several skeletons hung by wires from the ceiling, and bones, skulls, &c. lay scattered on the floor. While thus employed, either through fatigue or study, he fell asleep, but was suddenly roused by a shock of an earthquake, on the 18th of September, 1692. The moment he awoke, he observed the skeletons move about in different directions, while the loose skulls rolled from one side of the room to the other; and being totally ignorant of the cause, he was so struck with horror, that he threw himself down stairs, and ran into the street half dead with fright. His friends endeavoured to efface the impression made on his mind, by acquainting him with the real cause of the agitation of the skeletons; but the circumstance affected his spirits in so violent a manner, that it brought on a disorder, which soon ended his days. His general subjects were allegorical or emblematical allusions to the shortness and misery of human life. He excelled in painting objects of still life, such as musical instruments, vases, books, jewels, &c., which he represented with singular precision.

PEUTINGER, (Conrad,) a celebrated scholar and antiquarian, was born at Augsburg in 1465, and studied the law at Padua, and polite literature at Rome, under Pomponius Lætus. In 1493 he was appointed secretary to the senate of Augsburg, and was employed by that body in the diets of the empire, and in the various courts of Europe. He died in 1547. He is best known for an ancient itinerary, which from him is called Tabula

Peutingeriana. It is a rude chart, drawn by an unknown hand, and was found towards the end of the fifteenth century, in a monastery at Spires, and communicated to Peutinger by Conrad Celtes. It was formed under the reign of Theodosius the Great, and marks the roads by which the Roman armies passed at that time to the greater part of the western empire. It is not a geographical work, and seems to have been made by a Roman soldier, who thought of nothing, or perhaps knew nothing, but what respected the roads, and the places for encampment. A magnificent, but now very scarce, edition of it was published by Francis Christopher de Scheyb at Vienna, in 1753, fol., illustrated with notes and dissertations. J. D. Podocatharus Christianopulus published a new edition of it in 1809, Jesi, fol. Peutinger's own works are, Sermones Convivales, in the collection of Schardius (Scriptor. Germanici, vol. i.); De Inclinatione Romani Imperii; and, Romanæ Vetustatis Fragmenta, in Augustâ Vindelicorum et ejus Diœcesi reperta.

PEYER, (John Conrad,) a physician and anatomist, was born at Schaffhausen in 1659, and studied at Basle, where he took the degree of M.D. in 1681, having previously dissected under Duverney at Paris. He settled in his native country, and filled the chairs of eloquence, logic, and natural philosophy. He died in 1712. He has perpetuated his name by the diligence and accuracy with which he investigated the muciferous agminated glands of the intestines in man and other animals. His researches on this subject are contained in his Exercitatio Anatomico-medica de Glandulis Intestinorum, earumque Usu et Affectionibus, cui subjungitur Anatome Ventriculi Gallinacei, 1671, 8vo. He also wrote, Methodus Historiarum Anatomico-medicarum, &c.; in this he describes the proper manner of making dissections with the view of discovering the cause of diseases; Pæonis et Pythagoræ Exercitationes Anatomico-medicæ; Merycologia s. de Ruminantibus et Ruminatione Commentarius; De Valetudine Humanâ; De Pancreate Schediasma.—His son, JOHN JAMES, also a physician at Schaffhausen, published, Observationes Anatomicæ, num. L. 1719.

PEYRERE, (Isaac de la,) a miscellaneous writer, who held some singular opinions, born at Bourdeaux in 1594. He was educated a Calvinist, and had an employment under M. de la Thuillerie, ambassador from France to the court of Denmark. Afterwards he obtained a post in the establishment of the prince of Condé. Having one day perused the xvth chapter of St. Paul's Epistle to the Romans, he conceived the whimsical notion, that the 12th, 13th, and 14th verses offered evidence of the existence of men in the world before Adam. This point he undertook to prove in a book which he caused to be printed in Holland, in 1655, under the title of, Præadamitæ, sive Exercitatio super Versibus 12, 13, 14. Cap. XV. Epistolæ Pauli ad Romanos, in 4to, and 12mo. In this work he maintained, that it is the origin of the Jewish nation, and not of the human race, which we find recorded in the books of Moses; and that our globe was inhabited by many nations before Adam, whom he considered as the father of the Jews. No sooner had this book been published at Paris, than it was condemned to be burnt by the hands of the common executioner; and, though De la Peyrere had not put his name to it, yet, as he was well known to be the author, he was arrested at Brussels, and thrown into prison. By the interest of the prince of Condé, however, he soon regained his liberty. In 1656 he went to Rome, where he abjured both his principles of Protestantism, and his treatise on the Pre-Adamites, and was favourably received by Alexander VII. The Papists themselves, however, distrusted the purity of his motives. After his return to Paris he was again patronized by the prince of Condé, who made him his librarian; which post he retained till he entered the seminary of our Lady of the Virtues, where he died in 1676. He was the author of another singular treatise, entitled, Du Rappel des Juifs, 1643, 8vo, in which he endeavoured to maintain, that after their restoration to the land of Canaan, they would be subject not only to the spiritual authority of Jesus, but to the government of a temporal king, the grand instrument in bringing about that event; and he adduced some curious reasons for concluding that king to be no other than a king of France. He also published, An Account of Greenland; and, An Account of Iceland.

PEYRONIE, (Francis de la,) an eminent French surgeon, was born at Montpellier in 1678, and, after studying anatomy and surgery in his native place with so much success that he was admitted a master at the age of nineteen, he went to Paris to improve himself under Marechal at the Hôtel Dieu. He returned to

Montpellier, where he was chosen a public professor in the medical schools, and surgeon to the hospital; and soon after was nominated surgeon-major in the army of maréchal Villars, sent against the rebels of the Cevennes. He was next elected surgeon-in-chief to the hospital of La Charité, at Paris. He was made first surgeon to Louis XV. in 1736, and gentleman in ordinary of the bed-chamber. He became an associate of the Academies of Sciences of Montpellier and Paris, and a member of the Institute of Bologna. He had nothing more at heart than the advancement of his profession in credit and utility. In concert with Marechal, he obtained from the king, in 1724, the creation of five demonstrators in anatomy at St. Come; and it was their influence which effected the establishment of the Academy of Surgery in 1731. He died in 1747.

PEYSSONNEL, (Charles de,) an antiquary, was born at Marseilles in 1700, and educated under the fathers of the Oratory in that city, and at Paris. He was destined to the bar, and studied the law at Aix, where he was admitted an advocate in 1723; and he exercised his profession with great credit at Marseilles during fifteen years. The marquis de Villeneuve recommended him for the post of secretary to the French embassy at Constantinople, and he accompanied the marquis when he went as plenipotentiary to negotiate the peace of Belgrade. In 1747 he was nominated to the consulship of Smyrna, and in the next year the Academy of Inscriptions elected him a foreign associate. He died in 1757. Several papers published in the Mémoires of the Academy of Inscriptions, especially one On the Kings of the Bosphorus, attest his learning and diligence of research. His collection of marbles brought from Asia Minor have been described by Caylus and the abbé Belley.—His eldest son was also a consul in the Levant, and made himself known by various historical and political works, of which the principal is entitled, Observations Historiques et Géographiques sur les Peuples Barbares qui ont habité les Bords du Danube et du Pont Euxin, Paris, 1765. The tour in Asia Minor, described in this volume, is said by the author to have been taken at his father's desire in 1750. It is illustrated by ancient monuments, inscriptions, and medals, many of them not before published. Among his other works are, Observations on Baron de Tott's Memoirs; and a Treatise on the Commerce of the Black Sea. He died in 1790.

PEYSSONNEL, (John Andrew,) brother of the preceding, a physician and naturalist, was bred to the medical profession, and was employed in 1725, by order of the king, to examine the coasts of Barbary, with a view to discoveries in natural history; and he carried his researches as far as Egypt. In 1726 he was appointed physician-naturalist to the island of Guadaloupe. He made voyages to several of the West Indian islands, and to the settlement of Mississippi. In 1727 he first communicated his observations on coral to the Academy of Sciences at Paris. It was in the Transactions of the Royal Society of London (of which he was a foreign member) that his system relative to this substance first appeared before the public. In vol. xlvii. Mr. Watson gives a translated abridgment of a copious manuscript communicated by M. Peyssonnel under the title of, Traité du Corail, &c. in which he proves by numerous observations that coral and other coralline substances are the productions of certain animals of the polype kind which inhabit them. In the 50th vol. part 1 and 2 of the Philos. Trans. are other memoirs of his, viz. An Account of a Visitation of the Leprous Persons in Guadaloupe in 1748; Observations on the Limax non cochleata purpur ferens; On the Worms that form Sponges; and, On the Alga marina latifolia.

PEZAY, (Alexander Frederic James Masson, marquis de,) a man of letters, was born at Versailles in 1741, and educated at the college d'Harcourt. He entered the army, and became captain of dragoons, in which post he had the honour to be the instructor of Louis XVI. in tactics. He was appointed inspector-general of the coasts. He died in 1777. He was intimate with Dorat, whose style he imitated; and his poems have an elegance which makes amends for a certain degree of negligence. He wrote, Nouvelle Zélis au bain, a poem in six cantos; A Letter from Ovid to Julia; several fugitive pieces published in the Almanach des Muses; a translation of Catullus, Tibullus, and Gallus; Les Soirées Helvétiennes, Alsaciennes, et Franc-Comtoises; La Rosière de Salency, a pastoral; and, Les Campagnes de Maillebois.

PEZELIUS, (Christopher,) a German Protestant divine, born at Plawen, in the Voightland, in 1539. He was professor in the college of his native place for five

years; and afterwards he removed to Wittemberg, where he was appointed professor of divinity, and also one of the ministers of the city. He took an active part with those Saxon divines who were for renouncing the doctrine of Luther on the subject of the Eucharist, and for substituting in the room of it that of the reformer of Geneva; on which account they were called crypto-Calvinists, or hidden and disguised Calvinists. At their request he composed a Catechism, which they introduced into the schools. He afterwards became principal of the academical seminary at Siegen; and was next chosen pastor of Herborn. In 1588 he was made professor of divinity at Bremen, and superintendent of the churches in that district. These posts he held till his death, in 1604. He was the author of, Commentarium in Genesin, 1599, 8vo; Enarratio priorum Capitum Evangelii Johannis, 1586, 8vo; Compendium Theologiæ; Epitomen Philosophiæ Moralis; Mellificium Historicum, forming a large commentary on Sleidan's treatise, De quatuor Monarchiis, 1610, 4to, in two parts, to which a third was afterwards added by Lampadius; and, Consilia et Judicia Theol. Philippi Melancthonis.

PEZENAS, (Esprit,) a Jesuit, and astronomical and mathematical writer, was born at Avignon in 1692. In 1728 he was appointed professor of natural philosophy and hydrography at Marseilles, and held that office for twenty years. He died in 1776.

PEZRON, (Paul,) a clever chronologist, philologist, and antiquarian, was born at Hennebon, in Bretagne, in 1639. He embraced the monastic life at the Cistercian Abbey de Prières, in 1661, and was sent to pursue his studies at the college of the Bernardins in Paris. In 1672 he returned to the monastery de Prières, where he was appointed master of the novices, and sub-prior. Five years afterwards he was nominated sub-prior of the college of Bernardins at Paris, and about the same time entered on his licentiate. In 1682 he received the degree of doctor; and in 1690 he was elected vicar-general, or visitor, of the reformed houses belonging to his order in the central provinces of France. In 1697 Louis XIV. bestowed on him the abbey de la Charmoie, which he retained till 1703. He died in 1706. The first work by which he established his claim to profound erudition united with great ingenuity, though sometimes employed in establishing singular if not fanciful hypotheses, is entitled, The Antiquity of Time, restored and defended against the Jews and the New Chronologists, 1687, 4to. In this he endeavours to maintain the chronology of the Septuagint, in preference to that of the Hebrew text of the Bible, which he supposes to have been corrupted by the Jews since the destruction of Jerusalem; and he also claims for the world a much higher antiquity than is allowed by any other modern chronologer. The work was attacked by fathers Martianay, a Benedictine, and Lequien, a Dominican. Against their animadversions the author defended himself, with ability and modesty, in a piece, entitled, A Defence of the Antiquity of Time, in which the Tradition of the Fathers and Churches is supported against that of the Talmud, and the Corruption of the Hebrew by the Jews is demonstrated, 1691, 4to. To this work father Lequien wrote a reply; but father Martianay chose rather to denounce the author's treatises and the sentiments contained in them, before M. Harlay, archbishop of Paris. The author, however, found no difficulty in satisfying that prelate, that if he were mistaken, he had only erred in common with all the fathers before the time of St. Jerome. Pezron was also the author of, An Attempt at a literal and historical Commentary on the Prophets, 1693, 12mo, which is said to throw much light on the history of the kings of Judah and Israel; The Evangelical History confirmed by those of the Jews and Romans; a treatise, Concerning the Antiquity of the Nation and of the Language of the Celts, otherwise called Gauls; and two learned dissertations in the Mémoires de Trévoux, for the years 1703 and 1705; one, Concerning the ancient Station of the Canaanites, and the other, On the ancient and true Boundaries of the Promised Land; this last is inserted in Duhamel's Bible.

PFAFF, (John Christopher,) a learned Lutheran divine, was born at Pfullingen, in the duchy of Wirtemberg, in 1651. Having been educated to the ministry, he was appointed deacon of a church in 1683; and two years afterwards he was nominated pastor of the church at Stuttgard. In 1697 he was called to fill the chair of moral philosophy at Tübingen; and in 1699 he was made professor extraordinary of divinity. Afterwards he received the appointment of professor in ordinary in the same faculty; and in 1705 he was chosen pastor of the church of Tübingen. His last promotion was to

the deanery of that church in 1707. He died in 1720. His most valuable production is entitled, Dissertatio de Allegatis Veteris Testamenti in Novo, 1702, 4to.

PFAFF, (Christopher Matthew,) son of the preceding, and a learned Lutheran divine, was born at Stuttgard in 1686, and educated at Tübingen, where he distinguished himself by his proficiency in the Oriental languages. The duke of Wirtemberg sent him to travel, at his expense, that he might profit by the instruction of the ablest foreign professors, and he continued for some time at Hamburg, where he received lessons in the Hebrew language, and the Talmud, and also attended the historical lectures of John Albert Fabricius. Afterwards he visited the principal universities of Germany; and he then went to Holland, and thence to England, and he chiefly spent his time at Oxford, where he was introduced to the most eminent men for learning in the university. On his return to Germany he made some stay at Giessen, and received lectures on the Æthiopic from Bürcklin. He afterwards attended the hereditary prince of Wirtemberg on his travels, in the capacity of chaplain, and was admitted to the ministry. He continued with the prince for three years at Turin, during which period he visited the royal libraries, and discovered many important MSS. that were forgotten and entirely unnoticed, some of which he transcribed. He also found some fragments of Irenæus, which had been consigned to oblivion for ages, and he defended their genuineness against the objections of M. Scipio Maffei. In 1717 he was appointed professor of divinity at Tübingen, having been previously created doctor of divinity by his father, of whom he now became the colleague. After his father's death (1720) he received the appointments of ephorus, or inspector, and dean of the church of Tübingen. Afterwards he became chancellor, and first professor of divinity in the university; and the emperor made him a count-palatine, and gave him the extraordinary power of creating doctors of divinity. In 1727 he was nominated abbot of Laureac; and in 1731 he was appointed a member of the Royal Academy at Berlin. He published, Dissertatio critica de genuinis Librorum Novi Testamenti Lectionibus, ope Canonum quorundam feliciter indagandis; ubi et inter alia de Joannis Millii Collectione variarum Novi Testamenti Lectionum modestè disseritur, 1709, 8vo; Firmiani Lactantii Epitome Institutionum divinarum, &c. anonymi Historia de Hæresi Manichæorum, &c. ex Codicib. Taurinens, 1712, 8vo; Sancti Irenæi Episcopi Lugdunensis, Fragmenta Anecdota, ex Biblioth. Taurin. eruta, Latinâ Versione et Notis illustrata, &c. 1715, 8vo, the genuineness of which is strongly questioned by Dr. Lardner, in his Credibility, part 2, vol. i. chap. 17, under the article St. Irenæus; Primitiæ Tubigenses; Institutiones Theologiæ dogmaticæ et moralis; Introductio in Historiam Theologiæ literariam, 1718, 4to, and afterwards greatly enlarged; Syntagma Dissertationum Theologicarum, 1720, 8vo; Institutiones Historiæ Ecclesiasticæ, cum Dissert. de Liturgiis, 1721, 8vo; Notæ Exegeticæ in Evangelium Matthæi, 1721, 4to; Historia Formulæ Consensus Helveticæ, 1722, 4to; Collectio Scriptorum Irenicorum de Unione inter Protestantes facientium; Ecclesiæ Evangelicæ Libri Symboli, cum variantibus Lectionibus et Notis, 1730, 8vo; numerous critical remarks and observations in the edition of the German Bible printed at Tübingen in 1729; Dissertationes anti-Bælianæ tres; and various other controversial treatises. He died in 1760.

PFANNER, (Tobias,) a learned German statist, was born at Augsburg in 1641, and studied at Altorf, Gotha, and Jena. The duke of Saxe-Gotha made him secretary of his archives, and employed him to instruct his sons in history and politics. In 1686 he was nominated counsellor to all the Ernestine line. He was so well versed in public affairs, that he was called "the living archives of the house of Saxony." He bore an estimable character, but had contracted a melancholy disposition from intense study. He died in 1717. His principal works are, A History of the Peace of Westphalia; A History of the Assemblies of 1652, 1653, and 1654; A Treatise on the German Princes; A Treatise on the Principle of Historical Faith; and, Theology of the Pagans.

PFEFFEL, (Gottlieb Conrad,) a German poet, was born in 1736 at Colmar, and educated at Halle. A severe attack of ophthalmia terminated in his total blindness at the age of twenty-one. In 1773 he obtained permission to establish at Colmar a seminary for the education of Protestant youths, in conducting which he had an able colleague in his friend Hofrath Lerse. The changes produced by the French revolution, however, caused this school, which bore the title of a

military one, to be broken up; and Pfeffel thenceforth applied himself entirely to those literary occupations which, notwithstanding his blindness, he had before pursued at intervals. In 1803 he was made president of the Evangelical Consistory at Colmar, then recently established. He died in 1809. His poems consist of fables, tales, epistles, epigrams, ballads, and lyrical pieces. In addition to these original compositions, he translated a great many dramatic pieces from the French, which he published in five separate volumes or collections, from 1765 to 1774.

PFEFFERCORN, (John,) a famous converted Jew, originally known by the name of Joseph, was born towards the commencement of the sixteenth century; and being after his conversion at Cologne, he was instigated by such a furious zeal against all Hebrew books, that he endeavoured to persuade the emperor Maximilian to cause all such books to be burnt, the Bible alone excepted, "because," said he, "they contain blasphemies, the principles of magic, and other dangerous matter." This extravagant proposition would have been carried into effect if it had not been opposed by the arguments of the learned John Capnio, or Reuchlin, and the celebrated Ulric of Hutten, who then published his Epistolæ Obscurorum Virorum, in order to ridicule the monks, whose declamations against Hebrew books were peculiarly intemperate. It was commonly believed that Pfeffercorn, mortified at the issue of this business, returned to the profession of Judaism, and that he was cruelly tortured and burnt alive for his crimes at Halle, in 1515. But the victim referred to was another person of the same name; since the subject of this article was living in 1517. He was the author of, Speculum Adhortationis Judaicæ ad Christum; Narratio de Ratione celebrandi Pascha apud Judæos; Hostis Judæorum; De abolendis Judæorum Scriptis; Panegyricus, &c.

PFEIFFER, (Augustus,) a learned Lutheran divine and Oriental scholar, was born at Lawenburg, in Lower Saxony, in 1640, and educated at his native town, at Hamburg, and at Wittemberg, where he applied himself with such success to the study of Oriental literature, that in 1668 he was appointed professor of the Oriental languages. In 1671 he was made dean of Medzibor, in Silesia, and assessor to the consistory of Wirtemberg-Oels. In 1673 he was chosen pastor of Stroppen; whence he removed, in 1675, to undertake the same charge at Meissen, in Upper Saxony. In 1681 he was created D.D., made archdeacon of the church of St. Thomas at Leipsic, and nominated professor in ordinary of the Oriental languages, as well as professor extraordinary of divinity in that university. In 1690 he was elected superintendent of the churches in the district of Lubeck; which station he held till his death, in 1698. He was the author of a variety of works, in sacred criticism and Jewish antiquities, the principal of which are, Critica Sacra, de sacri Codicis Partitione, Editionibus variis Linguis orientalibus, Puritate Fontium, Interpretatione sacræ Scripturæ legitima, Translationibus, Masora, Cabbala, &c.; Tres Dissertationes de Targumim, sive Paraphrasibus Chaldaicis Vet. Test. de Massora, sive Critica Sacra Hebræorum, de Trihæresio Judæorum, sive de Pharisæis, Sadducæis, et Essæis, &c.; Sciagraphia Systematis Antiquitatum Hebraicarum, Lib. VIII.; Thesaurus Hermeneuticus, seu de legitima Scripturæ Sacræ Interpretatione Tractatio; Decades duæ selectæ Positionum philologicarum de antiquis Judæorum Ritibus et Moribus; Dubia vexata sacræ Scripturæ, sive Loca difficiliora Veteris Testamenti succinctè decisa quatuor Centuriis; Commentarius in Obadiam, præter genuini Sensus Evolutionem et Collationem, exhibens Versionem Latinam et Examen Commentarii Don. Isaaci Abrabarnelis, &c.; Prælectiones in Jonæ Prophetiam recognitæ et in justum Commentarium redactæ. Several of the preceding articles were afterwards collected together, and published in 1704, in 2 vols, *4to*.

PFLUG, (Julius,) an eminent Romish prelate, who was taken into the counsels of the emperors Charles V. and Ferdinand I. He was raised to the bishopric of Naumberg, in the Palatinate, by the former prince, and was one of the three divines who were employed by him in drawing up his famous project of the Interim, and he presided as his representative in the diets of the empire at Ratisbon. He died in 1564.

PHÆDO, a Greek philosopher, and founder of the Eliac school, so called from Elis, the place of his birth, was descended from an illustrious family; but he had the misfortune, in early life, to be deprived of his patrimony, and to be sold as a slave at Athens. He obtained his freedom through the intervention of Socrates, under whom he studied; and he established a school at Elis, after the Socratic model. Plato, as a mark of his

respect for him, gave the name of Phædo to one of his Dialogues.

PHÆDRUS, a Latin fabulist, was a native of Thrace, probably brought to Rome at an early age in the condition of a slave. He came into the service of Augustus, by whom he was enfranchised. Of his life nothing more is known, except that in the reign of Tiberius he was a sufferer under the injustice and tyranny of Sejanus, whom he survived. He was the author of five books of fables composed in Iambic verse, and with great purity of style and neatness of expression. The matter is generally borrowed from Æsop, but Phædrus intermixes stories or history-pieces of his own. The Fables remained unknown to the moderns till 1596, when Francis Pithou discovered a copy in the library of St. Remi at Rheims, and sent it to his brother Peter, who published it at Troyes. In 1832 an edition of Phædrus was published at Zurich by J. C. Orell, with the following title:—Phædri Augusti Liberti Fabulæ Æsopiæ, prima editio critica cum integra varietate Codd. Pithœani, Remensis, Danielini, Perottini, et editionis principis, reliqua vero selecta. Perotto, bishop of Manfredonia in the fifteenth century, made a collection of Latin fables from Phædrus, Avienus, and others, for the instruction of his nephew, among which were thirty-two fables which are not contained in the usual editions of Phædrus, in five books. These fables were published at Naples, in 1808, as an additional or sixth book of Phædrus. Angelo Mai discovered in the Vatican Library a MS. of Perotto, from which the additional fables have been published in a correct form: Phædri Fabulæ Novæ XXXII., e Codice Vaticano reintegratæ ab A. Maio, Supplementum Editionis Orellianæ, Zurich, 1832. The Fables of Phædrus were also edited by Bentley, and appended to his edition of Terence, 1746, with notes and emendations. There is also an edition by Brotier, Paris, 1783, and by Schwabe, Brunswick, 1806.

PHAER, (Thomas,) a Welsh physician and poet, a native of Pembrokeshire, and the first English translator of Virgil, was educated at Oxford, whence he removed to Lincoln's-inn. Why he quitted law for physic is not known, but he became a bachelor and a doctor in the latter faculty, both in 1559, and his medical works were published in London in 1560. They consist chiefly of compilations and translations from the French. Among his poetical works are, The Regimen of Life, translated from the French, London, 1544, 8vo; the story of Owen Glendower, in the Mirror for Magistrates; and his translation of the first nine books, and part of the tenth, of Virgil's Æneid. There is a commendatory poem by him prefixed to Philip Betham's Military Precepts. His translation of the first seven books of Virgil was printed in 1558, by John Kyngston, and dedicated to queen Mary. The next two books, with part of the tenth, were translated afterwards by him, and published after his death by William Wightman, in 1562. He died in 1560. His translation of Virgil is written in long Alexandrines of seven feet. It was completed, with the addition of Maphæus's thirteenth book, by Thomas Twyne, a young physician.

PHALARIS, tyrant of Agrigentum, in Sicily, is notorious for his cruelties, but very little is recorded of his personal history. He is said to have been born at Astypalea, in Crete, and to have been banished from that island on account of his political intrigues. He went to Sicily, and by his abilities was enabled to obtain the sovereignty of Agrigentum, about B.C. 570, and became one of the most detested of tyrants. The most famous instance of his cruelty is his punishment by the brazen bull. Perillus, an Athenian founder, had contrived the image of a bull, made hollow, in which a criminal might be shut up, and there roasted by a fire placed under the image, whilst his groans and cries would resemble the roaring of that animal. It is affirmed that Phalaris made the first trial of this invention upon the inventor himself. After a reign of sixteen years, Phalaris was deposed and put to death by Telemachus, the great-grandfather of Theron and Xenocrates, who flourished in the time of Pindar. There is extant a series of letters under the names of Phalaris and Abaris, the genuineness of which was the subject of much controversy between Bentley and the Hon. Charles Boyle, assisted by some scholars of Christ Church, Oxford; and the spuriousness of the work was most satisfactorily established by Bentley in his admirable Dissertation on the Epistles of Phalaris. The latest edition of the Epistles is that of Shäfer, Leipsic, 1823.

PHAVORINUS, or FAVORINUS, (Varinus,) was born at Favera, near Camerino, in Umbria, from which he is said to have taken his name. His real name was Guarino, which he changed to Varinus. He was a disciple of Angelo Poli-

tian, and John Lascaris, at Florence, and was patronized by Lorenzo the Magnificent. Having determined on an ecclesiastical life, he undertook the care of a congregation, and was appointed preceptor to Giovanni de Medici, afterwards Leo X. He was made keeper of the Medicean library in 1512, and in 1514 bishop of Nocera. He died in 1537. In 1523 he published at Rome his Greek Lexicon, compiled from Suidas, the Etymologicum Magnum, Phrynicus, Hesychius, Harpocration, and other ancient lexicons, and from the notes of Eustathius, and the Scholiasts. The best edition is that of Bartoli, Venice, 1712, fol.

PHELIPEAUX, (John,) one of the historians of Quietism in France, was a native of Angers, and studied at Paris, where he attracted the notice of Bossuet, who engaged him to become preceptor to his nephew, afterwards bishop of Troyes. He subsequently made him treasurer and canon of his cathedral, official, sole grand-vicar, and superior of several religious communities. Phelipeaux was at Rome with his pupil, when the cause of the celebrated Fenelon, archbishop of Cambrai, for writing his Explication des Maximes des Saints, sur la Vie Intérieure, was tried before the papal tribunal. To all the proceedings in this business he paid particular attention, and wrote down daily an account of what passed in the congregations. This journal was published in 1732 and 1733, without the name of any place or printer, under the title of, An Account of the Origin, Progress, and Condemnation of the Quietism which was propagated in France, 12mo. He died in 1708. From his MSS. were published, in 1730, Discourses, in the Form of Meditations, upon our Saviour's Sermon on the Mount, 12mo.

PHELIPPEAUX, (John,) a learned Jesuit, was born at Angers in 1577, and educated at Paris. After having finished his noviciate, and gone through the classes of philosophy and divinity, he was sent to Pontamousson, where he had the opportunity of rendering an important service to his order. He was there introduced to the Sieur Fouquet de la Varenne, counsellor to the court, to whom he was related, as was likewise father Brossard, another member of the society, and the intimate friend of Phelippeaux. In different interviews which the Jesuits had with La Varenne, they took occasion to lament the disgrace into which their society had fallen, as an order had been issued that they should quit the kingdom. At length their representations had such an effect upon La Varenne, that he offered them his best services at court; which was a point gained of no little moment, as he stood high in favour with Henry IV. In compliance with his promise, he became zealous in his applications to his majesty on behalf of the society, and was so well seconded by father Phelippeaux's exertions through other channels, that their united efforts had great weight, with other considerations, in producing the edict of September 1603, which re-established the Jesuits in France. After filling the chairs of rhetoric and divinity in different seminaries, he was advised by cardinal de Joueuse to exercise his talents in pulpit oratory, and he preached with great acceptability at Paris, Rouen, Rheims, Lyons, and other French cities. He was made rector of the Jesuits' college at Rouen, and was the principal person whom cardinal de la Rochefoucault consulted in his proceedings. The latter part of his life he devoted to the diligent study of the Holy Scriptures, and of the fathers. He died in 1643. He was the author of, Commentarii in duodecim Prophetas Minores; Oseas, primus inter Prophetas Commentariis illustratus, præmissa est Præfatio de Interpretationibus Bibliorum Græcis, earumque variis Correctionibus; in this he displays considerable learning, and adopts the principles of St. Augustine and Aquinas concerning grace and predestination.

PHERECRATES, a Greek comic poet, was contemporary with Plato, Eupolis, Phrynichus, and Aristophanes, about B.C. 420. He was the inventor of a measure called the Pherecratian, consisting of the last three feet of a hexameter, the first being invariably a spondee. Horace's line, "Quamvis Pontica pinus," is an example of it. The titles of several of his comedies have been preserved, with a few fragments, principally in Athenæus. They have been collected by Hestelius and Grotius, the latter of whom has given elegant Latin translations of them. They were published together with those of Eupolis, by Runkel, Leipsic, 1829. Cumberland has translated three passages in his Observer.

PHERECYDES, a Grecian philosopher, and the first preceptor of Pythagoras, flourished about the 45th Olympiad, or B.C. 600, and was a native of the island of Syros, one of the Cyclades. Diogenes says (i. 121) that he flourished in the 59th Olympiad (B.C. 544). Josephus, in his first book against Apion, says that he

studied philosophy in Egypt. He seems to have had a considerable acquaintance with natural science; and Cicero (Tusc. i. 16) says that he taught the immortality of the soul.

PHERECYDES, a Greek historian, was contemporary with Herodotus, and flourished between B.C. 480 and 456. The work of Pherecydes, which is often quoted by the Scholiasts and by Apollodorus, was a mythological history in ten or twelve books. The fragments of it have been published by Sturz under the title of Pherecydis Fragmenta, e variis Scriptoribus collegit, emendavit, commentationem de Pherecyde utroque, et historico et philosopho præmisit, &c. 1787; 2d edition, Leipsic, 1824.

PHIDIAS, the most celebrated sculptor of antiquity, was born at Athens, and flourished about B.C. 440—450. He is said to have been originally a painter, and to have received instruction in the art of sculpture from Ageladas, a native of Argos, and one of the most distinguished artists of the age. He was first employed on public works by Cimon; but he attained to his highest reputation under the administration of Pericles, who appointed him superintendent of the public edifices at Athens. One of his greatest performances was a colossal statue of Minerva in the Parthenon. The goddess was represented standing. In one hand she held a spear; in the other a statue of Victory. Her helmet, highly decorated, was surmounted by a sphinx. The naked parts of the figure were made of ivory. The eyes were of precious stones, and the drapery throughout was of gold—of which metal, it is said, no less than forty talents' weight was used. In this work he displayed his skill in minute sculpture, no less than his grandeur of style in the main figure. On the convexity of the goddess's shield was represented the battle of the Amazons; and on its concavity the combat of the gods with the giants; whilst her slippers were adorned with the fight of the Centaurs and Lapithæ. On her breast-plate was a Medusa's head. The base represented the birth of Pandora, with twenty figures of gods. The exterior of the Parthenon was likewise enriched with sculpture; the two pediments, the metopes, and the frieze being filled with statues and rilievi, many of them from the hand and all of them executed under the direction of Phidias. Part of these, known now as the Elgin Marbles, are deposited in the British Museum, for which they were purchased from the earl of Elgin, who had brought them to England. The wealth and reputation that accrued to Phidias from his statue of Minerva excited envy, and Menon, one of his workmen, publicly accused him of appropriating to his own use some of the gold that had been entrusted to him to form the drapery of the goddess. By the wise advice of Pericles, who apprehended that such a charge might be made, Phidias had applied the golden mantle in such a manner that it might be removed without injury to the work: this was accordingly done, and the weight was found exact. Phidias was then charged with having, in violation of a decree of the people of Athens, (who desired to have all the glory of this august statue,) introduced the portraits of Pericles and himself in the battle of the Amazons; and this being regarded as a kind of profanation, he was thrown into prison; where, according to Plutarch, he died. Others, however, affirm that he escaped to Elis, where he afterwards executed his Olympian Jupiter, the most renowned piece of sculpture in the world, to the execution of which, as is well known, he was incited by the verses of Homer, Il. A. 529, *sqq.* It was a colossal statue of sixty feet, of incomparable dignity in its attitude and expression. "The majesty of the work," says Quintilian, "equalled the majesty of the god; and its beauty seemed to add lustre to the religion of the country." Its materials were likewise gold and ivory, and it was enriched with numerous figures in bas-relief. The name of the artist was engraved on the base. The Eleans, in gratitude for a performance which ranked among the wonders of Greece, settled upon the descendants of Phidias a perpetual office, the sole duty of which was to preserve this statue from injury. Phidias has been called by Quintilian (xii. 10) the "sculptor of the gods," from the grand and sublime character which he threw into his productions. Besides his two greatest works—the Minerva of the Parthenon, and the Jupiter at Elis—he executed statues in marble, or bronze, of Venus, Apollo, Mercury, an Amazon, &c. His statues of Minerva were numerous; no less than eight or nine are recorded. One of these, the Minerva Areia of the Platæans, was of wood, gilt; with the exception of the extremities, which were made of the marble of Pentelicus.

PHILARETUS, a medical writer, the reputed author of a treatise, De Pulsibus, which is written in Greek, out of which

only a Latin translation has hitherto been published. The work is sometimes attributed to Philotheus, and sometimes to Theophilus Protospatharius. It was translated by Albanus Torinus, Basle, 1533, 8vo; this version is to be found in the second volume of the Medicæ Artis Principes, by H. Stephens, Paris, 1567, fol.

PHILASTER, an Italian prelate and ecclesiastical writer in the fourth century, seems to have been a native of Italy. He was made bishop of Brescia, and warmly opposed Auxentius, the Arian bishop of Milan. He was present at the council of Aquileia in 381; and his death is supposed to have taken place in 386, or 387. He published a small treatise, Concerning Heresies, which was printed at Basle, Paris, Cologne, Helmstadt, and at Hamburg in 1721, 8vo, with the corrections and notes of John Albert Fabricius. It is also inserted in the seventh volume of the Bibl. Patr.

PHILE, or PHILES, (Manuel,) a modern Greek poet, was a native of Ephesus, and flourished about the year 1321, under the emperor Michael Paleologus the Younger, to whom he dedicated a poem on the properties of animals, composed in Iambic verse, and taken almost entirely from Ælian's Natural History. It was first printed in Greek at Venice in 1533. An edition in Greek and Latin was published by Corn. de Pauw, at Utrecht, in 1730, 4to. He wrote other poems, of which some pieces are contained in Fabricius's Biblioth. Græc. All his poems under the title of Carmina were edited by Wernsdorf at Leipsic, 1768, 8vo, with a preliminary dissertation on the Life and Works of the author.

PHILELPHUS, (Francis,) a celebrated philologist, was born in 1398 at Tolentino, in the marche of Ancona, and studied at Padua. In 1417 he was invited to Venice, where he was honoured with the rank of citizen; and he was sent in 1419 by the republic as secretary to their embassy at Constantinople, where he married Theodora, daughter of Emmanuel Chrysoloras. Becoming at length known to the emperor John Palæologus, he was sent on an embassy to Sigismund, emperor of Germany, to implore his aid against the Turks. After this he taught at Venice, Florence, Sienna, Bologna, and Milan. He wished, however, to reign alone in the republic of letters, and could not endure contradiction. To this offensive vanity he joined a prodigality and a restlessness, which filled his life with uneasiness. Menage has accused him of destroying a copy of Cicero De Gloriâ, the only one then existing, after having transfused the greater part of it into a treatise of his own; but it does not appear that this accusation is well grounded. He died at Florence in 1481. His principal works are, Orationes et nonnulla alia Opera, Plutarchi Apophthegmata, ab eodem e Græco in Latinum conversa; Odæ et Carmina; Opus Satyrarum seu Hecatostichon Decades decem; Fabulæ; De morali Disciplinâ; Commentary on the Canzoniere of Petrarca; Vita di san Gio. Battista; and, Convivia Mediolanensia. In his letters are innumerable proofs of his arrogant and suspicious temper. His works, collected, were published at Basle in 1739.

PHILEMON, a Greek comic poet, was born at Soli in Cilicia, according to Strabo, (xv. p. 671,) or at Syracuse, according to Suidas. He was considered as belonging to the new, or the middle comedy. He began to exhibit his plays a little earlier than Menander, (of whom he was the rival,) and before the 113th Olympiad, B.C. 328. He lived to the age of ninety-six or ninety-seven, and died in the reign of the second Antigonus, son of Demetrius. He is said to have written 97 comedies, of which Fabricius, in his Bibliotheca Græca, has preserved the titles of fifty-three. Of these comedies, fragments only have come down to us, which are usually published with those of Menander, of which the best edition is by Meineke, Berlin, 1823. The Mercator of Plautus is professedly taken from the Εμπορος of Philemon. — PHILEMON the Younger, son of the preceding, was also a comic writer, and, according to Suidas, composed 54 comedies, of which considerable fragments remain, and have been published with those of Menander, and also in the Poet. Græc. Minor.

PHILEMON, a Greek grammarian, the author of a Lexicon Technologicon. He probably lived in the twelfth century of the Christian era. The Greek text was first published by Burney, London, 1812, 8vo; but a more accurate edition, with valuable notes, was published by Osann, Berlin, 1821.

PHILETAS, a grammarian and poet of the island of Cos, who flourished in the times of Philip and Alexander the Great, and was preceptor to Ptolemy Philadelphus. Fragments of his poems were edited by Bachius, 8vo, Halle, 1829.

PHILIDOR, (Francis Andrew Danican, called) a musical composer, and

distinguished chess-player, born at Dreux in 1726. He was admitted at the usual early age as a page, or chorister, in the chapel of Louis XV., and studied under Campra. In 1737, when he had only completed his eleventh year, he produced a motet for a full choir, for which the king deigned to thank him. On his change of voice, and quitting the chapel, he established himself at Paris, where he supported himself by copying music. The progress which he had made at chess awakened in him a desire to travel, in order to try his fortune; and in 1745 he set out for Holland, England, Germany, &c. In 1753 he tried his strength as a musical composer in London, by setting Congreve's Ode to Harmony. Handel is said to have found his choruses well written, but to have thought him defective in melody. As his time was more occupied by chess than music, he printed in London, by subscription, his Analysis of the Game of Chess, 1749. In 1754 he returned to Paris, and devoted his whole time to music. He composed some sacred music, which the queen thought too much in the Italian style, and thus his effort to obtain the appointment of *maître de la chapelle* was frustrated. Four years after this he turned his attention to dramatic music, and produced at the *Opera Comique* many very successful works. In 1777 he reprinted his treatise on chess, considerably enlarged. In 1779 he composed, in London, The Carmen Seculare, of Horace, which was performed at Freemasons' Hall. This was published in 1788, in a splendid volume in score, dedicated to Catharine of Russia. The choruses are after the model of Handel, and the airs after those of his own and Gretry's comic operas. It was again performed, under the composer's direction in 1788, at an entertainment of a mixed kind given by the knights of the Bath at the Pantheon. From that period Philidor seems to have passed much of his time in London, chiefly occupied by the game of chess, at which he played at Parsloe's (now the Albion Club) in St. James's-street. Not two months before his death he played two games blindfolded, at the same time, against two excellent chess-players, and defeated them both. His health now rapidly declined; and when he applied for a passport to enable him to return to France to visit his family, it was refused. This refusal was rendered more bitter, on its being intimated to him that he was a suspected character, and had been one of those persons denounced by a committee of French informers. From the moment he was made acquainted with this circumstance he refused to be comforted, and he sunk heart-broken into the grave, on the 31st August, 1795.

PHILIP II., king of Macedon, was the third son of Amyntas, who sent him in his youth as a hostage to Thebes, where he was educated in the house of Polymnas, the father of Epaminondas. On the death of his brother Perdiccas he returned suddenly and secretly to Macedon, where he assumed the regency as guardian to his infant nephew; but, with the unanimous consent of the nation, then surrounded by enemies, and under circumstances of great difficulty, he assumed the royal title and authority, B.C. 360, in the twenty-third year of his age. He immediately turned his attention to the new modelling and disciplining of his army, in which he happily applied the lessons of military art which he had derived from the Thebans. It was not long before he acquired so much confidence in his troops as to lead them against a body of mercenaries, headed by his competitor for the crown, Argæus, whom he entirely defeated. Soon after, having made peace with the Athenians, he invaded and subdued the Pœonians, and forced the Illyrians to submit to a treaty, by which they resigned all their conquests in the Macedonian territory. Philip was one of those decided characters, who setting out in life with a determinate object, never lose sight of it, but direct all their efforts to its accomplishment. The extension of his dominions, and the elevation of the kingdom of Macedon to that consequence among the Grecian states which circumstances had hitherto prevented it from assuming, were the purposes which he steadily pursued, by policy or force, as best suited the occasion, neither deterred by difficulties, nor moved by considerations of public justice. One of the first of his offensive measures was an attack upon Amphipolis, to which city, by his treaty with Athens, he had renounced all claim. He took it by storm, banished or put to death such of the citizens as opposed his interest, and treated the rest with kindness; for he was equally master of the art of conciliating men's minds, as of intimidating them. He next reduced Pydna and Potidæa, in the latter of which was an Athenian garrison; this he dismissed with honour, and then gave the city to the Olynthians. A very important acquisition which he next

made was that of the country between the rivers Strymon and Nestus, rich in gold mines, and then possessed by the Thracians. He took Crenides, its principal town, the name of which he changed to Philippi; and he immediately began to work the mines with great assiduity, which supplied him with a metal not less powerful in effecting his purposes than iron. The Phocian or Sacred War, occasioned by the seizure of the temple of Delphi by the Phocians (B.C. 357,) occupied at this time the attention of all Greece, and afforded Philip the opportunity of pursuing unmolested his plans of aggrandisement; and in order to secure his conquests on the Thracian frontier, he attacked and took the city of Methone. The loss of an eye from an arrow rendered this one of the dearest of his acquisitions. An invitation from the Thessalians to come and restore order in their country, which the contentions in the family of the Phærean tyrants had thrown into confusion, was gladly accepted by Philip, who, after some variety of fortune, totally defeated the forces of Lycophron and his Phocian auxiliaries (B.C. 353). The jealousy of the Athenians, however, rendered premature his attempt to pass the Pylæ, or defiles leading into Greece; and this opposition, which convinced him that Athens was the great obstacle to his ambitious views, caused him to bend the whole force of his policy to the humiliation of that powerful republic. He fitted out a fleet of light vessels, which made depredations upon the Athenian commerce, and formed projects for the destruction of its Thracian colonies. An attack upon the powerful republic of Olynthus was his next bold measure. The Athenians, roused by the eloquence of Demosthenes, sent succours to the Olynthians, but sparingly and too late; and Philip, by the aid of two corrupted magistrates, who gave admission to his troops, gained possession of the city (B.C. 347). The Phocian war still subsisting, it was his great object to acquire the reputation of putting an end to it; and in fact he was solicited by both parties to interpose in their favour. Sensible, however, that the Athenians would continue to oppose his entrance into Greece, he entered into negotiations for peace with them, which, by his arts, he protracted till he had taken several of their strong posts on the Thracian frontier, and created a numerous and thoroughly disciplined army. He then concluded the treaty, and soon afterwards passed Thermopylæ unopposed, and entered Phocis, assuming the character of vicegerent of the god Apollo, whose sanctuary had been violated. The Phocians, not daring to resist, submitted to his mercy; and Philip having, like a dutiful son of Greece, referred the judgment of their cause to the grand council of Amphictyons, and executed their decree with great exactness and moderation, peaceably marched back into Macedon. This important event took place B.C. 346. Still keeping in view his great design of forming an interest in Greece itself, he carried on secret negotiations with some of the Peloponnesian states oppressed by Sparta, and sent troops into Eubœa, which transferred the authority in some of the towns to persons dependent upon him. Foiled at length in his Eubœan projects by an Athenian force under Phocion, he resolved to pursue his conquests in Thrace, and laid siege to the important city of Perinthus. The Perinthians applied to Athens for assistance, and Chares was sent to their succour with a fleet and army, but on account of his bad character was refused admittance. Philip thereupon pushed the siege with great vigour, and also blockaded Byzantium, which had given aid to the Perinthians. But at length the arrival of Phocion, who was sent at the earnest persuasion of Demosthenes, compelled Philip to raise both sieges (B C. 339). In the following year an unexpected opportunity of entering Greece with an army was at length offered to Philip. The Locrians of Amphissa having, in the public opinion, incurred the guilt of sacrilege by ploughing the fields of Cirrha in the neighbourhood of the temple at Delphi, a deputation of Amphictyons went to the spot in order to ascertain the fact. These were maltreated by the Locrians, and obliged to consult their safety by flight. In consequence of this outrage, the Amphictyons in general council decreed that an army should be raised by contingents from the several states of Greece, and commanded by one of their number, for the chastisement of the offenders. The Athenian orator, Æschines, who was in Philip's pay, after a long and eloquent harangue, moved that the king of Macedon should be elected Amphictyonic general, and requested to put the decree in execution. The proposal was willingly agreed to by the other deputies of the Grecian states; and Philip, who had an army ready in expectation of this event, immediately took upon him the office, and marched

into Greece, where, instead of acting against the Locrians, his first measure was to seize the important city of Elatea in Phocis, the key to Bœotia. All Greece now took the alarm, and the Athenians, urged by Demosthenes, engaged the Thebans, Corinthians, and others, in a league to prevent Philip's further progress. They raised a powerful army; but unfortunately at this period Thebes was destitute of able generals, and the Athenian forces were entrusted to commanders without principle or conduct. At Cheronæa (B.C. 338) the fatal battle was fought which for ever extinguished the liberties of ancient Greece. Philip then sent ambassadors to renew the peace with Athens upon the most favourable terms; and after leaving a garrison in Thebes, he withdrew from Bœotia without doing any injury to the country. By this moderation he established his authority in Greece much more effectually than he could have done by severity. A new and greater object of ambition now opened itself to his mind,—that of returning upon the Persian empire the evils it had formerly inflicted upon Greece, and carrying his conquests into Asia. Convoking a general assembly of the Amphictyonic states at Corinth, he settled the terms of an universal peace; and being acknowledged supreme chief of the nation in the intended war against Persia, he fixed the quota of each state in the combined army, and then returned to Macedon to make his own preparations. But prosperous as Philip was in his plans of foreign policy, he had the misfortune to encounter much uneasiness and discontent in his own family. He had first married Olympias, daughter of Neoptolemus, brother, and afterwards partner in the throne, of the king of Epirus, a woman of high spirit, artful, and intriguing. She was the mother of Alexander, who was ever affectionately attached to her. From some circumstances of misunderstanding, with which we are not acquainted, Philip repudiated Olympias, and married Cleopatra, niece of a Macedonian noble named Attalus. At the nuptial feast Attalus gave an affront to Alexander, which provoked a return from the prince; and in consequence of his father's resentment on the occasion, he, with his mother, retired to the court of Epirus. Alexander was afterwards recalled, but he could not avoid showing some dislike to his mother's successor, and some jealousy of the natural children of his father. Philip, in order to pacify the friends of his divorced queen, gave his daughter Cleopatra in marriage to Alexander, the brother of Olympias, and the nuptials were to be solemnized with great splendour at Ægæ. At the same place he appointed the ambassadors of all the Grecian states to assemble in order to partake of a grand entertainment before his departure for Asia. The concourse was prodigious, and all strove to surpass each other in demonstrations of respect and attachment to the effective sovereign of Greece. It happened that a young Macedonian of rank, named Pausanias, had some time before received an injury of an infamous kind from Attalus, and his demands of reparation from the king had been treated with neglect. Stung by this injustice, after brooding in secret over his wrongs, he determined to wipe off the disgrace by the murder of Philip, whom he stabbed to the heart at the door of the theatre. The assassin was near escaping to his horse, but being accidentally thrown down, he was dispatched by his pursuers. Thus fell Philip, (B.C. 336,) at the age of forty-seven, just as he was about probably to anticipate his son Alexander in those great exploits which have given the latter such a superiority of fame. History records no name more illustrious for military genius than that of Philip of Macedon.

PHILIP V. king of Macedon, was the son of Demetrius III., who, at his death, B.C. 233, left him, then three years of age, in the tutelage of his uncle Antigonus Doson. On the decease of the latter, B.C. 220, Philip succeeded to the throne. At this time he displayed many qualities which gave promise of a happy and illustrious reign. He joined the Achæans in the war between them and the Ætolians; and during the course of it he distinguished himself by his activity and military skill, which enabled him to bring it to a successful issue. The conquests of Hannibal in Italy inspired Philip with ambitious projects of extending his dominions, whilst the two powerful nations, the Romans and Carthaginians, were occupied in exhausting each other. A peace was concluded among the Grecian states; and Philip, after the battle of Cannæ, (B.C. 216,) entered into a treaty offensive and defensive with Hannibal, who then appeared likely to turn the balance of empire in favour of Carthage. The treaty between Macedon and Carthage being discovered by the Romans, Lævinus was sent into Epirus (B.C. 214,) to oppose Philip, who had

attacked that country, and laid siege to Apollonia, which he was compelled to raise. From this time he was for many years engaged in an auxiliary war against the Romans, who supported the party opposite to him in Greece. Philip continued to be the ally of the Achæans and their confederates; whilst the Romans were joined with the Ætolians, the Lacedemonians, the Eleans, and king Attalus. Great variety of fortune occurred in a new war which began B.C. 208, and was only interrupted by a short peace, B.C. 203. At length, (B.C. 200,) the Romans, having now terminated the second Punic war, resolved to make war upon Philip, and the consul Sulpitius was sent with an army into Macedonia. The Ætolians were allies of the Romans, whilst the Achæans still adhered to Philip. Little progress was made by the Romans till the celebrated T. Quinctius Flaminius was appointed to the command, who, by his ability as a negotiator, gained over the Achæans to his party. Philip at the same time made an alliance with Nabis, tyrant of Lacedæmon, and obtained possession of Argos and Corinth. Flaminius, entering Thessaly, brought Philip to a general engagement at Cynoscephalæ, in Thessaly, (B.C. 197,) which terminated in Philip's total defeat. Philip, however, obtained peace on terms less severe than might have been anticipated: but the rest of his life was passed in covert preparations for a new war with Rome. He died (B.C. 179,) just before the last crisis in the fortunes of Macedon, leaving his unworthy son Perseus to abide the struggle which was to bereave him of his crown and liberty, and extinguish for ever the independence of Macedon.

PHILIP, (Marcus Julius,) Roman emperor, an Arab, born at Bostra, in Trachonitis, entered early into the imperial service, and at the death of Mysitheus, in the reign of the third Gordian, (A.D. 243,) was appointed to succeed him as Prætorian præfect. This elevation was regarded by him as an immediate step to the throne, and his first measures were directed to deprive the young emperor of the affection of the soldiers. He led the army, which had just been victorious over Sapor the Persian king, through the dry deserts of Mesopotamia, far from their magazines; and when they began to complain of the consequent scarcity of provisions, he insinuated that it was owing to the misconduct of a prince whose years were unequal to the weight of government. Such was the efficacy of his intrigues, that the army was induced unanimously to demand Philip for their emperor, and Gordian was obliged to consent to receive him as his colleague. He soon arrogated to himself the supreme authority; and finding that Gordian still possessed adherents, he took care to have him removed, A.D. 244. He made peace with Sapor, and, placing his brother at the head of the Syrian army, and his father-in-law at that of the troops in Mœsia and Macedonia, he marched against the Carpians, a barbarous tribe who infested the banks of the Danube. After defeating them, and obliging them to sue for peace, he went to Antioch, where, according to the testimony of Eusebius, Zonarus, Chrysostom, and others, he acknowledged his guilt as a murderer, and placed himself in the ranks of the penitents. He then proceeded to Rome (A.D. 244). The year 248 was distinguished as the thousandth year from the foundation of Rome; and on this occasion Philip celebrated the secular games with great magnificence. These were the last celebrations of the kind, and they were succeeded in the following ages by the Christian jubilees. About the same time a rebellion broke out among the legions of Mœsia, who proclaimed one Carvilius Marinus emperor; but he was soon massacred by the soldiers. In order to reduce these troops to submission, Philip obliged Decius, a senator of high reputation, much against his inclination, to accept the government of Pannonia and Mœsia. As soon as he arrived in that country he was, as he predicted, compelled by the soldiers to assume the imperial dignity, and either led or followed the army to the confines of Italy. Philip marched to meet him, with a more numerous but less warlike body of troops. An engagement ensued near Verona, which terminated in the defeat of Philip, and his death, either in the battle, or soon after it, in Verona, June 249.

PHILIP I. king of France, son of Henry I., was born in 1052, and succeeded his father in 1060. He was left under the guardianship of Baldwin V., count of Flanders, who administered the public affairs with great wisdom till his death in 1067. Philip then assumed the government. One of his first exploits was to enter Flanders with an army, in order to support the family of Baldwin's eldest son against the younger, who had usurped the earldom; but meeting with a defeat

near Cassel, he abandoned the cause (1071). When William the Conqueror invaded Brittany, the duke of that province requested succour from Philip, who marched to his aid, and obliged William to come to an accommodation. He afterwards supported Robert, duke of Normandy, against his father; and was again involved in a war with William, which had its source in a sarcastic expression concerning that monarch, and would probably have cost him dear, had not his antagonist been carried off by disease at Rouen, 1087. Philip, after the death of William, took little part in foreign affairs. He was indolent and fond of pleasure; and a passion in which he became involved occupied him with domestic disquiet, during many years of his long reign. He had married Bertha, daughter of the count of Holland, by whom he had three children; but upon some disgust he divorced her, and married Bertrade, the wife of the count of Anjou; for which flagitious conduct he was condemned by Urban II. and excommunicated by the council of Poitiers. He was afterwards, however, reconciled to the church, and his marriage with Bertrade was declared valid. He died at Melun, 29th July, 1108, and was succeeded by Louis VI.

PHILIP II. king of France, surnamed Augustus, son of Louis VII. surnamed the Young, was born in 1165, and succeeded his father in 1180. One of his first acts was the expulsion of the Jews, who by their art and industry had possessed themselves of a large share of wealth. As a pretext for this severity, they were accused of impiety and various enormities; but the true cause appeared in the king's seizure of all their immovable property, and his cancelling all debts due to them by his subjects. Contentions between the queen-mother and the count of Flanders (whose niece Isabella the king had married) disquieted the early years of this reign, and Henry II. of England took the opportunity of interfering in the affairs of the French court; but Philip by his firmness and activity brought the malcontents to submission. The capture of Jerusalem by Saladin in 1187 roused the zeal of the Western Christians, and a new crusade was set on foot by the pope. The kings of France and England now took the cross, and promised to suspend their differences. But the English prince, Richard, having made a violent irruption into the territories of the count of Toulouse, Philip retaliated by an invasion of Henry's French territories, and Henry marched to their relief. The pope's legate, who attempted to restrain Philip from hostilities by menaces of an interdict, was told by the spirited young king that he had no right to interfere in a dispute between him and his vassal. Richard afterwards came to an agreement with Philip, and retiring to the French camp, did homage to him, and joined him against his own father. A short war ensued, to the disadvantage of Henry, who was obliged to make a humiliating compromise, and died soon afterwards (1189) at Chinon, broken-hearted at seeing his own sons in league with his enemy. Richard, who succeeded to the English crown, agreed with Philip upon a conjoint expedition to the Holy Land, in which both seemed actuated by the generous spirit of chivalry. Philip, embarking with his forces at Genoa, sailed to Sicily, where he met Richard, and high disputes soon broke out between them relative to the king of that island. These were in some measure adjusted, and Philip proceeded to the siege of Acre, which place, in 1190, fell under his arms and those of Richard and the other crusaders. The differences between the two kings were here heightened by their mutual emulation and jealousy; and Philip, who was by much the more politic of the two, returned to his own dominions in 1191, leaving, however, a body of troops to assist Richard, who remained to act the hero in a fruitless contest. Soon after his return (1193), Philip, now become a widower, married Ingelburga, or Isamburge, sister of Canute VI. king of Denmark. He then entered into an alliance with John, the brother of king Richard, who was content, upon being supported in his usurpation of part of the English dominions in France, to acquiesce in Philip's attempt to conquer a part of Normandy, contrary to the solemn oath the two kings had mutually taken not to molest each other during the Holy War. He was engaged in this enterprise when Richard, having been released from the imprisonment in which he was held by the duke of Austria, entered France with an army; and a fierce war, maintained with great animosity on both sides, ensued between the two monarchs. After a short-lived peace, war was renewed, which terminated in a hollow truce; but in 1199 Philip was delivered from his formidable foe by the death of Richard. Philip soon after divorced his queen Ingelburga, and espoused Agnes, daughter to the duke of Merania. Upon the complaint of the king of Denmark, pope Celestin declared

this marriage null; and his successor, Innocent III., upon Philip's refusal to take again Ingelburga, laid the kingdom under an interdict. Philip found it prudent, after some resistance, to come to terms with the court of Rome, and to take back his lawful wife. He then invaded Normandy, which was now come into John's possession; but for the present the difference was compromised by a proposed marriage between the French king's son Louis, and Blanche of Castile, John's niece. Not long after, however, the murder of Arthur of Brittany by John brought such a weight of odium upon him, that Philip ventured upon the step of summoning him as his vassal to appear at his court of peers, and, upon his refusal, procured a sentence against him of confiscation of all his lands in France. This was not a mere piece of form, for Philip proceeded with great celerity to carry the sentence into execution; and in a short time, availing himself of John's dastardly inactivity, he re-annexed to the crown of France the whole of the province of Normandy, after it had been three centuries detached from that crown. He then carried the war into Touraine, Anjou, and Maine, which he reduced to submission; so that of all the English territories of France, Guienne alone remained to the English sovereign. Pope Innocent, who had taken John under his protection, interposed with menaces to make Philip lay down his arms, but could only procure a truce for two years. When Innocent, in 1213, upon a quarrel with John respecting the archbishop of Canterbury, declared the English crown vacant, and offered it to Philip, that king accepted the gift, and made preparations for taking possession of it. In the mean time John made his peace with the pope by declaring himself his vassal, and Innocent sent a legate to order Philip to desist from his attempts against a kingdom now belonging to the holy see. Philip was not thus to be diverted from his design; but John now assumed a degree of vigour, and formed a powerful confederacy, at the head of which was the emperor Otho, for the purpose of giving full employment to the arms of France at home. He also fitted out a fleet, which gained a greater naval victory than almost any in the English annals. Philip, however, compensated this disgrace by a signal victory which he obtained at Bouvines in Flanders, in 1214, over the confederate army, which was much more numerous than his own. He was present in the action, and was exposed to great danger through his martial ardour. The count of Flanders and several other great nobles became his prisoners. This success did not prevent him from concluding a peace with John for five years. That unhappy king, however, was deserted by his own subjects, who invited the French prince, Louis, to accept of the crown of England, which they regarded as forfeited. Philip affected not to approve this offer, but he secretly provided his son with a fleet and army for the invasion of England. This enterprise, after a temporary success, issued in the complete expulsion of the French from the island. At the expiration of Philip's truce with England hostilities were renewed, but were soon terminated by another truce. Prince Louis was employed in a new crusade against the Albigeois, and soon after, Philip Augustus died at Mantes (1223), in the 59th year of his age, and 43d of his reign. This king is justly accounted one of the ablest and greatest of his line. He was equally eminent for civil and military qualities; and scarcely any other French monarch made such additions to the power and dominions of the crown. He was the first who maintained a standing army, even during peace, and he introduced several improvements in the military system. He patronized learning, raised useful edifices, made roads, built bridges, fortified the principal towns, and employed for the benefit of the country the great sums which he amassed by taxes and economy. He is particularly celebrated for almost doubling his kingdom, by annexations, which gave him, among other titles, that of conqueror. He was easy and affable in his manners; and though little scrupulous in his politics, was not devoid of principles of equity and generosity.

PHILIP III. surnamed Le Hardi, The Bold, the eldest son of Louis IX. or St. Louis, was born in 1245. He was with his father at Tunis at the time of his death in August 1270, when he succeeded to the regal title and dignity. He continued for some time to carry on the war begun by his father with the Moors, in which he displayed a courage that gave him his surname. At length he made an honourable peace with the king of Tunis, and returned to France. He reached Paris in May 1271.* By the death of his uncle Alphonse, the count de Poitiers, and his countess, without heirs, their domains reverted to the crown, consisting of part of Poitou, Auvergne, part of

Saintonge, Aunis, and the county of Toulouse, which made an important addition to the royal domain. Out of this succession he made a present to the papal see of the county of Venaissin, which remained in its possession till the French Revolution. His first wife being dead, he married in 1274 Mary the daughter of the duke of Brabant, a princess of great beauty. The harmony of this union was interrupted by the sudden death of the king's eldest son by his former wife, Isabella of Arragon, which was imputed by Pierre de la Brosse, an unworthy favourite of Philip's, to poison administered by queen Mary. After some superstitious practices to discover the truth, she was declared innocent, and the accuser was hanged. Philip next engaged in two wars concerning the succession to the throne of Castile, which were terminated by the interposition of the pope. During his reign happened that revolution in Sicily called the Sicilian Vespers, in which his uncle, Charles of Anjou, lost his crown. The revolters were supported by Peter, king of Arragon, who claimed the kingdom of Sicily; but the pope excommunicated him, and conferred the title of king of Arragon upon the count de Valois, Philip's second son, and war was declared against Peter (1285). Philip, in support of his son's claim, entered Catalonia, and took Elna by assault, and Gerona by capitulation. His fleet was afterwards destroyed by that of Arragon; and Philip was seized by an epidemic disease, which had wasted his army, and died at Perpignan on the 5th October, 1285.

PHILIP IV. surnamed Le Bel, The Handsome, son of the preceding, by his first wife, Isabella of Arragon, was born in 1268. At his accession he was seventeen years of age, and was already titular king of Navarre in right of his wife Joan, heiress to that crown. His great rival was Edward I. of England, who had done homage to the French king, and obtained the execution of the treaty between St. Louis and Henry III. In consequence of a quarrel between a Norman and a Gascon sailor, various acts of hostility took place at sea between the subjects of each king, and at length Philip demanded satisfaction in high terms. Edward made a corresponding reply, and was cited as a vassal before the parliament of Paris to answer for the supposed outrage. He did not appear, but sent his brother Edmund to expostulate against such a summons of an independent prince; which, however, did not prevent Philip from proceeding to the arbitrary measure of confiscating all his possessions in France. Edward, whose arms were then employed against Scotland, did not wish for a war; and, as the English writers say, through the interposition of the queen of France and the queen-mother, it was concluded that Guienne should be nominally put in the power of Philip, to be restored after a final adjustment; but the French king afterwards disavowed this treaty, and sent an army to secure the places delivered to him. The war which ensued in 1295 was carried on with vigour on both sides. The principal allies of Edward were the emperor Adolphus and Guy count of Flanders. A truce for two years at length suspended these hostilities. In 1302, on occasion of Philip's dispute with that arrogant pontiff, Boniface VIII., the *Tiers Etat*, or Commons, were admitted for the first time to take part in the national assemblies subsequently designated *les Etats-Généraux*, or *States-General*. In the same year Philip restored to Edward of England the whole of Guienne. The conclusion of Philip's violent quarrel with Boniface was, that the king was excommunicated by the pope, and his crown offered to Albert of Austria; while, on the other hand, Philip appealed to a future pope and council, and by the assistance of the Colonna family arrested Boniface at Anagni, who escaped to Rome, and soon after died of chagrin (Oct. 1303). During these transactions a fierce war raged in Flanders, where a revolt broke out, headed by a weaver of Bruges, in which the French were massacred in most of the Flemish towns. Philip sent an army under the count d'Artois to chastise the insurgents; but the count was entirely defeated at Courtray, 11th July, 1302, with the loss of his own life and that of the constable, together with 20,000 men, including a number of the nobility. The king marched into Flanders to revenge the disgrace, and in September 1304, defeated the Flemings at Mons-en-Puelle. About this time he lost his queen, Jeanne de Navarre, who, shortly before her death, had founded the Collége de Navarre at Paris. Philip's military transactions did not preclude his attention to the reformation of internal abuses; he rendered sedentary at Paris the Parliament, which hitherto had been ambulatory, and attached to the court, and from that time it became more properly a court of law. Benedict VI., who succeeded Boniface, absolved Philip from the censures of the church. After the death of Benedict, Philip procured the election of

Bertrand de Got, archbishop of Bourdeaux. It was this pope, named Clement V., who, in 1309, transferred the papal see to Avignon. The king's pecuniary wants drove him to the expedient of altering the standard of the coin, and it was raised in 1303 to triple the value it had borne under St. Louis, to the great discontent of the nation. The same necessity produced a new expulsion of the Jews, with the confiscation of their property. A matter still more injurious to Philip's memory was the cruel persecution which, in conjunction with the pope, he instituted against the Knights Templars. This military order, established at Jerusalem in 1128, had greatly flourished through the spirit of the times, and had accumulated vast possessions in various parts of Europe. The pride of riches and high birth had rendered the knights luxurious, haughty, and profligate, and made them odious to the people in general. Two of the order, who were condemned for their crimes to perpetual imprisonment by the grand master, gave out, that if restored to liberty by the civil power, they could make important disclosures. They were in consequence examined, and gave evidence of the most impious and detestable practices at the admission of novices and on other occasions. Upon this information the whole body of Templars throughout France were apprehended in one day, and committed to different prisons. They were closely interrogated by a Jacobin inquisitor, and many of them confessed the charges brought against them. Almost all these confessions, however, were afterwards retracted, as extorted by threats or tortures. In the end, fifty-nine of them were burnt alive by a slow fire, all asserting their innocence, and enduring their sufferings with great constancy. The order was solemnly abolished by the pope, and all its property confiscated. The landed estates were conferred upon the order of Knights Hospitallers, (1311,) since changed to that of Malta. Of the personal property Philip took two-thirds, by way of reimbursement of the expenses of the process, which lasted for some years. By the marriage of his daughter Isabelle with Edward II. of England, Philip had provided for the external tranquillity of his kingdom against his most formidable rival; and a renewed dispute with the count of Flanders was terminated by accommodation. Philip died at Fontainebleau, from the effect of a fall while hunting, the 29th November, 1314, in the forty-sixth year of his age, and the thirtieth of his reign. This prince, violent, unjust, but politic, made great additions to the power of the crown by his introduction of lawyers and their maxims of jurisprudence into the parliament. He was an encourager of letters, and promoted the translation of several works into the French language.

PHILIP V., surnamed Le Long, younger son of the preceding, was born in 1293. On the death of his elder brother, Louis X.; or Louis le Hutin, in June 1316, he obtained the regency till the widow of Louis, whom he left pregnant, should be delivered. She brought a son, who lived only eight days, after which Philip was declared king of France by virtue of the Salic law, (now first established as a constitutional law in France,) to the exclusion of Joan, the late king's daughter, who, however, inherited the kingdom of Navarre, which she conveyed by marriage to the count of Evreux. Philip also gave his eldest daughter to the duke of Burgundy, with the county of that name; and thus stifled all opposition to his succession. The south of France was during this reign the scene of cruel persecutions, directed by the influence of the pope, John XXII., against those accused of sorcery, and against the Franciscan monks. In 1320 an immense body of the French peasantry assembled from all parts for a crusade, attracted by two priests, who preached that the deliverance of Jerusalem was reserved not for the high-born and noble, but for the meek and lowly. They soon became disorderly, and perpetrated the most merciless outrages on the Jews, until they were put down by force, or died of famine and disease. In 1321 a dreadful persecution was directed against those afflicted with leprosy (a disease which the crusaders had brought from the East), on a charge of having poisoned the wells; and also against the Jews, on a charge of having instigated them. A hundred and sixty Jews were burnt in one fire at Chinon, near Tours; others were banished, and their goods confiscated. It was while engaged in these cruel proceedings that Philip died, January 3, 1322, at Longchamp, near Paris. He left four daughters; but the Salic law excluded them from the throne, and he was succeeded by his brother, Charles IV., or Charles le Bel.

PHILIP VI., surnamed De Valois, and the first king of the collateral branch of Valois, was born in 1293, and was son of Charles, count de Valois, a younger son of Philip le Hardi. At the death of

Charles le Bel, in 1328, who left no male heir, but his wife pregnant, the regency was disputed between Philip and Edward III. of England, who was son of Isabelle, sister to the late king. The title to the regency was adjudged to Philip, on the principle that Edward could not derive a claim through a female. The queen being delivered of a daughter, Philip immediately assumed the title of king, and was crowned at Rheims, May 29, 1328. The count of Flanders having been expelled by his subjects for his attachment to France, Philip undertook to restore him, and marched into that country with a large army, attended by his principal nobility. The Flemings were strongly posted before Cassel, and while the king was meditating an attack upon them, they suddenly penetrated into his camp, and were near getting possession of his person. Philip, however, rallying his troops with great courage, and attacking them in turn, gave them a total defeat, and took Cassel (August 24, 1328). The terror of his arms induced the Flemings to consent to the restoration of their count. The county of Artois, after the death of the last count, had been adjudged to his daughter, Mahaut, or Maud, notwithstanding the pretensions of her nephew, Robert d'Artois, who, after several unsuccessful efforts to regain his right, finally (1333) took refuge in England, where he was kindly received by Edward III., whom he urged to renew his claims to the crown of France. At length, in 1337, Edward, having made an alliance with the emperor, Lewis of Bavaria, and also with an important personage in those times, James Artevelle, of Ghent, who, in fact, governed all the commons of Flanders, declared war and entered the Low Countries. His fleet took and destroyed Cadsand. In the campaign of 1339 he besieged Cambray but ineffectually; and Philip covered his frontiers so well, that his rival could obtain no advantage over him. At the same time the French fleet made great depredations on the English coast, took and burnt Southampton, and landed in various other places. These insults were, however, completely avenged the next year (June 24th, 1340), by the great naval combat off Sluys, in which Edward destroyed half the French fleet. After some other hostilities an armistice of six months was concluded. A violent and unjust action of Philip, that of beheading Oliver de Clisson, and several other Breton lords, without form of trial, on suspicion of their holding correspondence with Montfort and the English, gave Edward a pretext for breaking this truce, and he sent a defiance to Philip, denouncing vengeance for the outrage. It was his first intention to carry his arms into Guienne; but he was at length persuaded by Geoffrey de Harcourt, a Norman refugee, to invade Normandy; and in the summer of 1346 he landed at La Hogue with 30,000 men, accompanied by his son, the Black Prince. Meeting with little resistance, he penetrated almost as far as Paris, wasting the country as he advanced. Thence he withdrew to his own county of Ponthieu, for the purpose of refreshing his army; but Philip having, in the mean time, assembled his great vassals and allies, followed him with a much superior force, with the hope of cutting off his retreat. He passed the Somme with precipitation, and came up with the English at Crecy, near Abbeville, where he sustained a memorable defeat (August 26th, 1346). Philip, however, found means soon to collect another numerous army, with which he endeavoured to oblige Edward to raise the siege of Calais; but the English monarch was too strongly posted, and that important place fell into his hands (August 3d, 1347). The arms of France were not more successful in other quarters. In Guienne the earl of Derby recovered all the places that had been taken from him, and added several more to the English dominion; and in Brittany, the widow of De Montfort defeated and took prisoner Charles de Blois. France was reduced to the most disastrous condition; the people disheartened and ruined by excessive impositions, famine desolating the country, and a pestilence raging in the capital. The interposition of the pope effected a cessation of hostilities, succeeded by a truce for three years. Philip, by his political management, procured a cession of the Viennois from its dauphin to his grandson Charles, by which means that country became annexed to the crown. He afterwards was so much captivated with the charms of the princess Blanche of Navarre, then in her nineteenth year, whom he had destined for second wife to his eldest son, that he espoused her himself, and married his son to the widow of Philip of Burgundy, count d'Artois. The festivities on account of these nuptials were, however, soon succeeded by mourning for the king's death, which took place on the 12th August, 1350, at Nogent le Rotrou, near Chartres, in the fifty-seventh year of his age, and the twenty-third of his reign.

PHILIP I. king of Castile, and archduke of Austria, surnamed The Handsome, was the son of Maximilian I., emperor of Germany, by Mary of Burgundy, in right of whom he inherited and transmitted to his posterity of the house of Austria the seventeen provinces of the Netherlands. In 1496 he married the Infanta Joanna, daughter of Ferdinand of Arragon and Isabella of Castile. The death of her only brother, Don Juan, left Joanna the heiress of their vast dominions; and in 1502 the archduke and his spouse visited Spain, where they were acknowledged by the cortes the lawful successors to the crown of that kingdom. The temper of Philip, however, which was easy, gay, and affable, was ill suited to the solemn stateliness of the Spanish court; and notwithstanding the entreaties of his wife, who doated on him with idiot fondness, he returned to the Low Countries. In 1506 Philip and Joanna were declared joint king and queen of Castile. Philip's chief historical distinction is that of being father of the emperor, Charles V. He was cut off by a fever on the 25th September, 1506, in the twenty-eighth year of his age. His queen survived him for fifty years, in a state between insanity and fatuity; and her malady is said to have been much aggravated by grief at his death, though he had never loved her. She traversed her kingdom, carrying his dead body with her, and causing it to be uncovered at times that she might behold it; until she was at last persuaded to permit its removal and interment.

PHILIP II. king of Spain, son of the emperor Charles V., and Isabella of Portugal, was born at Valladolid, the 21st May, 1527. In his sixteenth year he married Mary, daughter of the king of Portugal; and in 1554, being then a widower, he married queen Mary, daughter of Henry VIII. of England, although she was eleven years older than himself, and destitute of every personal charm. Finding little satisfaction in this country, and being rather disgusted than gratified by his wife's importunate fondness, Philip, after residing in England for about fourteen months, withdrew to Flanders, whence he very rarely made any reply to her querulous and impassioned epistles. In 1556, on his father's abdication, Philip rose at once from his subordinate station to that of the most powerful prince in Europe. The States-General of the Low Countries being convoked at Brussels, Philip met his father there, and received, in the most solemn manner, the full surrender of the sovereignty over that part of his dominions. A few weeks afterwards a similar ceremonial performed by deputation at Valladolid, put him in possession of the crown of Spain, with all its vast dependencies. The first measure of Philip, as sovereign, was to conclude a truce for five years with the king of France. Through the intrigues, however, of Pope Paul IV., the inveterate enemy of the house of Austria, the French were induced to violate the truce in the very year in which it had been made. War was in the mean time renewed in the Low Countries, and Philip again visiting England, used all his endeavours to engage that country to join him as an ally. A considerable body of English troops were sent to join the army under Philibert, duke of Savoy, and count Egmont, which was besieging St. Quintin, in Picardy. The attempt of the French to relieve the place brought on the celebrated battle of St. Quintin, (10th August, 1557,) in which the French were defeated with great loss. Philip, who joined the army *after* the battle (for he had no martial ardour in his composition) displayed unusual marks of joy on the occasion; and his pious gratitude appeared in the completion of a vow he had made to build a church, a monastery, and a palace, to the honour of St. Laurence, on whose festival the battle was fought. The vast edifice of the Escurial was the monument erected on this occasion. The town of St. Quintin, notwithstanding a brave defence by Coligni, who held out for seventeen days, at length surrendered to the prodigious host of its besiegers. In 1558 Mary died, and Philip immediately made proposals of marriage to her successor, Elizabeth, of whom he had been the protector when her life was endangered by the jealous bigotry of her sister. She was, however, too well acquainted with Philip's disposition, and too sensible of the dislike borne him by the English nation, to listen to his proposal, though she treated it with civility. A peace concluded at Cateau-Cambresis, on the 13th of April, 1559, put an end to the long and destructive contest between the Spanish and French monarchies, on conditions, upon the whole, advantageous to the former. One of its articles was the marriage of Philip to the princess Elizabeth of France, who had before been thought of as a proper match for his son, Don Carlos. In the course of that year he returned to Spain, leaving his natural sister, Margaret, duchess of Parma, go-

verness of the Low Countries. Soon after his return the Spanish Inquisition treated him with an Auto-da-Fé, and his devout behaviour at the burning of his wretched subjects is much commended by the national historians. He also transferred the seat of government from Toledo, the ancient capital of Castile, to Madrid, which thenceforth became the metropolis of Spain. At this period those commotions began to prevail in the Austrian Netherlands which produced the most memorable events in Philip's reign, and have inseparably associated themselves with his name. Although the sovereignty was nominally placed in the hands of the duchess of Parma, it was really exercised by the tyrannical and bigoted cardinal Granvelle. The complaints of the principal nobility against his measures were long disregarded by Philip, but at length he found it expedient to recall the cardinal from the Low Countries. His successors, Viglius and Barlaimont, were not more moderate or conciliating; and Philip absolutely refused to mitigate the severity of the Inquisition, protesting that "he had rather be without subjects, than be a king of heretics." So formidable, however, was the opposition, headed by the prince of Orange, and the counts Egmont and Horn, that he thought proper for a time to temporize: in the mean while, in conjunction with the court of France, under Catharine de Medicis, and her son Charles IX., he was laying a plan for the total extirpation of the Protestants. When this was matured, the persecution of heretics was resumed with a degree of rigour which proved so intolerable, that a confederacy was formed, in 1556, of all ranks, both Romanists and Protestants, for the abolition of the detested court of Inquisition. The disregard of their petitions to the king produced popular tumults, to suppress which military force was called in; and finally, in 1567, the crisis of tyranny and cruelty arrived in the mission of the ferocious Ferdinand Alvarez de Toledo, duke of Alva, with a large body of veteran troops, for the purpose of crushing all resistance. The establishment of the council of the Inquisition, the execution of counts Egmont and Horn, with a multitude of persons of inferior condition, the resignation of the duchess of Parma, unable to bear such scenes, and the levying of an army by the prince of Orange, were among the immediate consequences of the duke of Alva's presence. A tragical incident in Philip's own family served to enhance the gloom thrown around his character, though, perhaps, he did not merit the reproaches which some writers have cast on his memory on the occasion. His eldest son, Don Carlos, had from his infancy displayed a very untoward disposition, which was with difficulty kept under control. It has already been mentioned that, after the death of Mary of England, his father robbed him of an intended spouse; but that he felt any other mortification on this account than that resulting from disappointed ambition or public slight, appears to be a fiction of romance. Soon afterwards he engaged in intrigues with the disaffected in the Low Countries, and formed a design of retiring thither. This was discovered and thwarted; and he underwent some subsequent effects of his father's displeasure, which drove his violent temper into a state of despair. He took a resolution of withdrawing into Germany, wrote to several of the nobility for their assistance, and showed marks of an unsettled mind. All his practices being made known to his father, his chamber was suddenly entered one night, and he was secured and placed under confinement. Philip took care immediately to acquaint the pope's nuncio, the foreign ministers, and his own capital cities, with his reasons for treating his son in this manner, and the authorities, civil and canonical, upon which he had proceeded. The unhappy prince did not survive his apprehension above half a year, and many were the reports propagated concerning the cause and manner of his death. This catastrophe took place in 1567. A revolt of the Moors in Granada, occasioned by the measures taken to bring up their children in the Christian faith, occupied the Spanish arms during two or three years, and gave much uneasiness to Philip. It was suppressed in 1570; and in the same year he married for his fourth wife the archduchess Anne of Austria. In 1571 the Spanish arms, in conjunction with those of their confederates, acquired great glory by the naval victory obtained under the command of Don John of Austria, Philip's natural brother, over the Turks at Lepanto. In the Low Countries, in the mean time, the cruelties of Alva had excited such a determined spirit of resistance, that he ceased to be successful in his military enterprizes, and was recalled at the close of 1573. Requesens was sent to succeed him; and upon his death in 1576, the government was committed to Don John of Austria. The States entered into a confederacy against the Spanish domina-

tion, and resolved to place some foreign prince at their head; and Don John having been able to effect little, died in 1578. Alessandro Farnese, duke of Parma, the ablest general of his time, succeeded to all his authority, and for some years proceeded in a career of success which finally terminated in the recovery of the ten southern provinces to the crown of Spain: the remaining seven were for ever sundered from the Spanish monarchy. The death of Sebastian, king of Portugal, having made a vacancy in that crown, Philip was one of the claimants in right of his mother, and prepared to assert his claim by force. His troops, under the duke of Alva, easily prevailed against his feeble competitor, Don Antonio de Crato, entered Lisbon, and in two months (1580), annexed the Portuguese crown and colonial dependencies for sixty years to the monarchy of Spain. Philip visited Portugal in the following spring, and was recognised as sovereign by all orders of the state. The assassination of William, prince of Orange, in 1584, delivered him from an inveterate foe, and was the cause of indecent rejoicings at the Spanish court; but his son Maurice proved a still more formidable opponent. For some time causes of mutual complaint had subsisted between the courts of Spain and England. Each had fomented disturbances in the dominions of the other, and, though their hostility was not declared, each regarded the other as a determined enemy. At length, in 1586, Elizabeth, seeing in the imminent danger of the Seven United Provinces of the Netherlands, an impending hazard to her own crown and the Protestant religion, ventured to enter into an open treaty with them, by which she engaged to supply them both with men and money. At the same time she sent Sir Francis Drake with a powerful armament to attack the Spanish settlements in America. Philip retaliated by exciting an insurrection in Ireland, of which country he had received the investiture from the pope. But he meditated a much more important stroke —no less than the invasion of England with such a force as might entirely conquer it, or, at least, dethrone the queen and restore Popery. For this purpose he employed the whole maritime force of his extensive dominions in forming a grand Armada, consisting of one hundred and fifty vessels of war, under the command of the duke of Medina Sidonia, which was to convey an army of veteran troops, to be joined by all the force with the prince of Parma in the Low Countries (1588). The manner in which he received the mortifying intelligence of the annihilation of this vast armament, presumptuously called "Invincible," displayed some greatness of mind as well as religious resignation. "I sent my fleet," said he, "to combat with the English, but not with the elements: God's will be done!" The same political system of exciting civil disturbances among his neighbours, together with his zeal for the Roman Catholic religion, the principal supporter of which he always affected to be thought, induced him to give his assistance to the famous League in France. When, after the death of Henry III., a civil war broke out in that kingdom, through the opposition to the succession of Henry IV., a declared Protestant, Philip not only sent a body of troops to the succour of the duke de Mayenne, general of the League, but at length ordered the duke of Parma to march to the relief of Paris. Even after Henry's conformity to the Roman Catholic religion had rendered the cause of the League desperate, Philip continued his hostility, and employed his influence at Rome to retard that king's absolution as long as possible. This conduct produced a declaration of war from Henry in 1595, which was carried on with various success. In the mean time war continued with England; and besides several losses in the American colonies, Spain sustained a severe blow and disgrace in the capture of Cadiz and the destruction of the ships in its harbour by lord Howard and the earl of Essex. In the Low Countries prince Maurice was gaining ground, and fixing the independence of the Seven United Provinces upon a firm basis. After various changes of governors over the Flemish provinces, the cardinal archduke Albert was appointed, in 1596, to that office, with the intention of transferring them to him as the dowry of the infanta Clara Eugenia. In 1597 the peace of Vervins was concluded between the crowns of France and Spain. Philip survived only to the next year. A complication of disorders brought him into a state from which it was manifest he could not recover; and being sensible that his end was approaching, he caused himself to be conveyed from Madrid to his own palace of the Escurial, where, in the midst of great sufferings, which he bore with exemplary patience, he expired on the 13th September, 1598, in the seventy-second year of his age, and forty-third of his reign. By his wife Elizabeth he had

two daughters, who, together with his son and successor by his fourth wife, Anne, daughter of the emperor Maximilian II., were the only legitimate issue which he left. Sacred literature owes an obligation to the memory of Philip, for the publication of the noble Polyglott Bible which bears his name, and which was printed at Antwerp in 1569-72, in 8 vols, folio.

PHILIP III., son of the preceding by Anne of Austria, was born at Madrid the 14th of April, 1578, and succeeded his father in 1598. His character was marked by invincible indolence; and from the hour of his accession the whole power of the crown was put into the hands of the duke of Lerma, who governed Spain with unbounded authority for twenty years. In 1599 Philip married Margaret of Austria. Soon after James I. had ascended the English throne, overtures of accommodation were made on the part of Spain, which terminated in a peace between the two crowns in 1604. The war with the Dutch states continued, and the Spanish arms obtained some success under the famous general Spinola; but such was the exhaustion of the revenues, and so little hope remained of a final recovery of these provinces, that a truce for twelve years negotiated with the United Provinces as an independent government, was concluded in 1609. In the same year a measure was adopted which has generally been considered as inflicting a deep wound on the population, wealth, and industry of Spain. This was the total expulsion of the Moors, of whom a great number was still remaining in the southern provinces, which they rendered rich and fertile. More than 200,000 of this people were expelled from all the provinces of Spain, upon a very short warning, (10th January, 1610), and with circumstances of great injustice. An edict conferring honours and exemptions upon all who should engage in agriculture was intended to remedy the mischiefs of this measure; but skill and industry are not to be created at the pleasure of a minister; and Spain to this day feels the loss of her ablest cultivators. A double marriage between Philip's eldest son, the prince of Asturias, and Isabella, sister of Louis XIII. of France, and between this monarch and the infanta of Spain, concluded in 1614, was one of the great political events of this reign. Philip died on the 31st March, 1621. It is said that his death was immediately occasioned by a circumstance of court etiquette: a brasier, placed so near as to incommode him, could not be removed for want of the presence of the proper officer, till Philip had received a serious injury from its heat.

PHILIP IV., son of the preceding by Margaret of Austria, was born in 1605, and succeeded his father in 1621. He immediately gave the reins of government to his favourite, the celebrated count-duke Olivarez, the confidant and minister of his pleasures. The truce with the Dutch having expired in 1621, a resolution was taken of renewing the war, and it was carried on for some time with a degree of success under Spinola. But in the maritime war which extended to the New World, the Dutch fleets were every where victorious over those of Spain. The warlike aspect assumed by Spain excited a league of all the neighbouring powers against her in 1624, from which, however, Olivarez had the address to detach France in the following year. Forming a strong alliance with the emperor of Germany, the other branch of the house of Austria, he rekindled a war in Italy, in the hope of establishing the Spanish influence in that country, while the French were occupied with intestine troubles, which Olivarez secretly fomented. The unavowed hostility between the two crowns terminated in open war in 1635, on the occasion of the surprise of Treves and capture of its elector by the cardinal-infant, governor of the Low Countries. A dangerous insurrection in Catalonia followed. In 1640 Portugal threw off the yoke of Spain, and placed the duke of Braganza (John IV.) upon a throne which had been occupied by his ancestors. The accumulated misfortunes of the state brought upon Olivarez a storm which he could not resist, and in 1643 the king was induced to send him his dismission. Affairs were little improved under his successor, Don Louis de Haro. Massaniello's revolt at Naples, in 1646, augmented the confusion; but on the other hand a provisional treaty of peace signed with the Dutch freed Spain from one of the most troublesome wars it had ever experienced. The peace of Westphalia was finally ratified in 1648, by which Philip IV., for himself and his successors, finally and formally renounced all claim of sovereignty over the Seven United Provinces. In that year the king, now become a widower, married Mary Anne, archduchess of Austria. Barcelona with the greatest part of Catalonia were recovered in 1652; but the junction of Cromwell with France, the successes

of Blake against the Spaniards by sea, and their defeats in the Low Countries and on the frontiers of Portugal, rendered the Spanish court sincerely desirous of a general peace. After long negotiations between Don Louis de Haro and cardinal Mazarin, the famous treaty of the Pyrenees was concluded in 1659. The kings of Spain and France had an interview in the Isle of Pheasants, on the confines of the two kingdoms, where they signed the peace; and Louis XIV. received for his bride the infanta Maria Theresa, Philip's eldest daughter; and this union, notwithstanding the solemn renunciation of Louis, was destined to convey the crown of Spain to the house of Bourbon. The war for the recovery of Portugal still continued, but by a total defeat of the Spanish general, at Villa Viciosa, in 1665, the cause of Spain was rendered hopeless. Philip swooned on receiving the news, and on Sept. 17 the same year he was carried off by a dysentery, in the sixty-first year of his age, after a reign of forty-four years. He was succeeded by his son, Charles II.

PHILIP V., great grandson of the preceding, and second son of Louis, the dauphin of France, was born in 1683, and bore in his infancy the title of duke of Anjou. Charles II. king of Spain, without heirs on his death-bed, fluctuated long respecting the nomination of a successor, and was at length persuaded by cardinal Porto Carrero to sign a testament in favour of the duke of Anjou (whose grandmother was an infanta of Spain), and to the prejudice of the archduke Charles, of his own family. Louis XIV. accepted the testament for his grandson, and Philip was proclaimed king of Spain at Fontainebleau and at Madrid in November 1700. He arrived in his new kingdom in the beginning of the next year, and was generally recognised in the provinces of that country. He was also acknowledged by William III. of England, the king of Portugal, and the States of Holland. He espoused Louisa Gabriella, daughter of the duke of Savoy, and every thing seemed to promise a quiet accession and prosperous reign. But in the mean time a storm was secretly rising. Several of the European powers, jealous of the influence France would acquire over the Spanish counsels under a French prince, made a league to place the archduke Charles on that throne. Into this grand alliance entered England, Holland, and almost all the German princes, with the Emperor; and it was afterwards joined by Portugal and Savoy. The archduke Charles was publicly declared king of Spain at Vienna in 1703. An English fleet conveyed him the next year to Portugal, and Philip found that he had a very arduous contest to sustain for his crown. The war of which Spain then became the seat was attended with great vicissitudes of fortune. Gibraltar was taken by a coup de main by the English, and a formal siege for its recovery proved fruitless. In 1705 Barcelona was taken by the allies, and was thenceforth the seat of Charles's government. It was in vain attempted to be retaken by Philip in the ensuing year, and the allied army penetrated to Madrid, of which it took possession. Philip, however, shortly recovered the capital, which was much more attached to him than to Charles. The victory of Almanza, gained, 25th April, 1707, by marshal Berwick, at the head of the French and Spanish troops, was a severe stroke to the cause of Charles and the allies, and was followed by the recovery of Arragon and Valencia. Still Philip's affairs were in a very embarrassed situation, through the deficiency of his revenues; and Louis XIV. was reduced to such a situation by the successes of the allies, that he consented to treat of a peace upon the condition of abandoning his grandson. The enthusiasm of the Spanish nation, to whom Philip appealed in this emergency, enabled him still to keep the field; but a defeat of his army near Saragossa by count Staremberg, in 1710, obliged him again to leave Madrid open to his rival. At this juncture the duke of Vendome arrived from France to take the command, and his ability soon changed the face of affairs. This general, accompanied by Philip, made prisoners of general Stanhope and his troops in Brihuega, and defeated Staremberg at Villa Viciosa (10th Dec. 1710). From this time Philip maintained a decided superiority; and when, in 1712, the congress for a general peace was opened at Utrecht, Charles withdrew from Catalonia, and the crown of Spain was no longer contended for. Philip signed an act of renunciation for himself and his successors to all right of inheritance to the crown of France; and the states of the kingdom settled the succession to the Spanish throne upon the male descendants of Philip, in preference to the females, though nearer in blood. The peace was concluded on the 11th April, 1713; but the Catalans preserved their fidelity to Charles some time longer, and Barcelona

alone held out till taken by marshal Berwick in 1714. The affairs of Spain were soon after placed in the hands of the able and daring minister Alberoni, the confidant of Philip's second queen, Elizabeth Farnese, princess of Mantua. The politics of that enterprising projector involved Spain in new troubles. He took possession of Sardinia in 1717, and of Palermo in Sicily. A confederacy was formed (1718) against Spain by France, England, the Empire, and Holland; Sir G. Byng destroyed the greater part of the Spanish fleet, and Philip was obliged, in 1720, to disgrace and banish Alberoni as the condition of peace. He soon after fell into a morbid melancholy, which, without affecting his intellectual faculties, had a powerful effect upon his temper and habits of life. Nothing was found so effectual in soothing and rendering him manageable as music; and the famous singer, Farinelli, who was sent for and retained about his person, became the most important character at court. At length he resolved to free himself from the burden of government; and in 1724 he formally abdicated the throne in favour of his eldest son, Louis, and retired to the palace of St. Ildefonso, or La Granja, which he had built in imitation of Versailles. The young king, however, dying of the small pox within a few months, Philip was with great difficulty persuaded to resume the sceptre. His melancholy in time almost entirely disappeared, and he applied himself diligently to affairs of state, especially to improving the administration of justice, and encouraging manufactures, arts, and sciences. A disastrous event, however, clouded the prosperity of this period—a dreadful conflagration reduced to ashes the royal palace of Madrid, together with the archives of the kingdom, and an invaluable collection of paintings. In the war of 1733, consequent upon the nomination of Stanislaus to the crown of Poland, Philip joined France against the Emperor, and the infant Don Carlos conquered Sicily and the kingdom of Naples, which were ceded to him at the peace of 1736. In 1739 a maritime war broke out with England, on occasion of the right of search claimed by Spain in the American seas. Philip did not live to see the close of it; he died on the 9th of July, 1746, at the age of sixty-three, after a reign of forty-six years, and was succeeded by his son, Ferdinand VI.

PHILIP, the Solitary, a Greek monk, who flourished in the twelfth century, was the author of a curious philosophical treatise, entitled, Dioptra, sive Amussis Fidei et Vitæ Christianæ ad Callinicum monacum versibus politices, ac Forma Dialogi inter Animam et Carnem, Lib. V. with testimonies from the ancient fathers intermixed with the context. James Pontanus undertook a Latin version of this piece, which he published in his Versio et Notæ in varios Auctores Græcos, edited at Ingolstadt in 1604, fol.

PHILIP DE DREUX, son of Robert of France, count of Dreux, was made bishop of Beauvais. Possessing, however, a strong inclination for military affairs, he joined the Crusaders, and behaved with great valour at the siege of Acre (1191). He afterwards joined Philip Augustus in his war against England, and being taken prisoner, was treated with less deference than was due to his rank. Philip complained of the severity of his confinement to Innocent III. who claimed him as his own son from Richard II. of England. The monarch sent to the pope the bishop's coat of mail all covered with blood, and asked the pontiff, in the words of Joseph's brethren to Jacob, "Is this thy son's coat?" upon which Innocent declined further to intercede. He was set at liberty in 1202, and afterwards fought at the battle of Bouvines, in 1214, and again distinguished himself against the Albigenses, in Languedoc. He died at Beauvais in 1217.

PHILIP, duke of Suabia, and son of Frederic Barbarossa, was elected emperor after the death of his brother Henry VI. in 1198; but a more powerful party placed the imperial crown on the head of Otho, duke of Saxony. This unfortunate division kindled a war in Germany; but at last the pope threw the weight of his authority on the side of Otho, and excommunicated Philip. Philip, however, made so respectful a submission to the sovereign pontiff, that he withdrew his anathema, and laboured earnestly to effect a reconciliation between the two rivals. Arms, nevertheless, would have decided their different claims, had not Philip been basely assassinated at Bamberg, 25th of June, 1208, after a reign of eleven years. He was a prince of great wisdom and strong powers of mind, and his memory is still respected in Germany.

PHILIP THE BOLD, fourth son of John, king of France, is celebrated for the valour with which he fought at the battle of Poitiers against the English, though only sixteen years old. He was created duke of Burgundy; and during the con-

fusion which prevailed in France, under his nephew Charles VI., he was called upon by the general voice of the nation to support the tottering power of the government. This elevation, and his marriage with the queen, excited against him the jealousy of the duke of Orleans, and laid the foundation of that enmity which proved so fatal to those two illustrious houses, and to the kingdom. He died in 1404, in the sixty-third year of his age.

PHILIP, duke of Burgundy, surnamed the Good, was born at Dijon in 1396. After the death of his father, John Sans Peur, who was assassinated at a conference with the dauphin Charles at Montereau, in 1419, Philip, who succeeded to the dukedom, joined the party of the English under Henry V., and assisted in carrying desolation through France during the close of the reign of Charles VI. and the commencement of that of Charles VII. He gained the battle of Mons-en-Vimeu against the dauphin in 1421; and he afterwards made war upon Jacqueline of Bavaria, countess of Hainault, Holland, and Zealand, whom he compelled, in 1428, to declare him her heir. In 1435 he was reconciled to the king of France by the treaty of Arras, and he became one of the most powerful and wealthy sovereigns of his time, having united to the duchy of Burgundy almost the whole of the seventeen provinces of the Low Countries. On the accession of Louis XI. the duke and his son, the count de Charolois, (afterwards Charles the Bold), were present at his coronation, and every thing seemed at first to denote peace and amity; but some perfidious conduct of Louis caused the count de Charolois openly to join in the league for the public good against him, in which he was countenanced by his father, who resigned to him the administration of his states. He died at Bruges in 1467, at the age of seventy-one. This prince instituted the order of the Golden Fleece.

PHILIP of Orleans. See ORLEANS

PHILIPPI, (Henry,) a learned Jesuit, born in the vicinity of St. Hubert's, in the Ardennes, in 1575. He soon distinguished himself by his proficiency in Scripture history and chronology. Having been admitted to the degree of D.D. he taught philosophy, scholastic divinity, and Biblical literature, in the universities of Gratz in Styria, Vienna, and Prague. For some time he was rector, or president, of the college belonging to the society at Vienna. Afterwards he was appointed tutor and confessor to Ferdinand III. king of Hungary and Bohemia; in whose service he died at Ratisbon in 1636, while attending his royal pupil at the diet which elected him king of the Romans. He was the author of, Chronologica Synopsis Sacrorum Temporum; Manuale Chronologicum Veteris Testamenti; Chronologiæ Veteris Testamenti accuratum Examen; Notæ et Quæstiones Chronologicæ in Pentateuchum; Notæ et Quæstiones Chronologicæ in Prophetas Majores et Minores; Quæstiones Chronologicæ de Annis Domini, Julianis, Nabonassari, et Ærâ Julianâ componendis, &c.; Tabulæ Annorum Expensorum pro Chronologiâ Ecclesiasticâ; De Annis Nati, et Passi Salvatoris; Tractatus de Olympiadibus; and, Introductio Chronologica seu de Computo Ecclesiastico ad Chronologiam accommodato, which was published from his MSS. in 1681.

PHILIPPIDES, an Athenian poet, and a writer of the new comedy, flourished about B.C. 335. He wrote forty-five plays, of which the titles of twelve are mentioned by ancient authors. Some fragments of these have been collected by Hertelius and Grotius.

PHILIPPUS, of Acarnania, the friend and physician of Alexander the Great, whose life he saved when he had been seized with a violent attack of fever, brought on by the excessive coldness of the waters of the river Cydnus, Ol. 111, 4. (B.C. 333). Parmenio sent to warn Alexander that Philippus had been bribed by Darius to poison him; the king, however, did not doubt his fidelity, but, while he drank the draught prepared for him, put into the physician's hands the letter he had just received. His speedy recovery fully justified his confidence, and proved at once the skill and honesty of Philippus.

PHILIPPUS, the name assumed by the impostor Andriscus, who, by pretending to be the son of king Perseus, induced the Macedonians to acknowledge him as their king. He was ultimately driven out of Macedon by Q. Cæcilius Metellus.

PHILIPS, (Fabian,) author of several books relating to ancient customs and privileges in England, was born at Prestbury, in Gloucestershire, in 1601, and studied in the Middle Temple, where he became learned in the law. In the civil war he was so zealously attached to Charles I. that, two days before the king was beheaded, he wrote a protestation against the intended murder, which he caused to

be printed, and posted in all public places. He also published in 1649, Veritas inconcussa; or King Charles I. no Man of Blood, but a Martyr for his People. In 1653, when the courts of justice at Westminster, especially the chancery, were voted down by Cromwell's parliament, he published, Considerations against the dissolving and taking them away. For some time he was filazer for London, Middlesex, Cambridgeshire, and Huntingdonshire; and after the restoration of Charles II., when the bill for taking away the tenures was depending in parliament, he published, Tenenda non Tollenda; or, the Necessity of preserving Tenures in Capite, and by Knight's Service, which, according to their first institution, were, and are yet, a great part of the Salus Populi, &c. 1660, 4to. In 1663 he published, The Antiquity, Legality, Reason, Duty, and Necessity of Præ-emption and Pourveyance for the King, 4to; and afterwards, many other pieces upon subjects of a similar kind. He likewise assisted Dr. Bates in his Elenchus Motuum. He died in 1690.

PHILIPS, (Catharine,) a lady distinguished for her wit and accomplishments, was the daughter of Mr. Fowler, a merchant of London, and born there in 1631. She was educated at a boarding school at Hackney; and when very young she became the wife of James Philips, of the priory of Cardigan, Esq. She afterwards went with the viscountess of Dungannon to Ireland, where, at the request of the earl of Orrery she translated from the French, and dedicated to the countess of Cork, Corneille's tragedy of Pompey. She translated also the first four acts of the same dramatist's Horace; the fifth being done by Sir John Denham. She died of the small-pox in London, in 1664, in the thirty-third year of her age. Cowley wrote an ode upon her death; and Jeremy Taylor addressed to her his Measures and Offices of Friendship. In 1667 were printed, in folio, Poems by the most deservedly admired Mrs. Catharine Philips, the matchless Orinda. To which is added, Monsieur Corneille's Pompey and Horace, tragedies. With several other translations from the French. In 1705 a small volume of her letters to Sir Charles Cotterell was printed under the title of, Letters from Orinda to Poliarchus.

PHILIPS, (Ambrose,) a poet and miscellaneous writer, descended from an ancient Leicestershire family, was born about 1671, and educated at St. John's college, Cambridge, probably with a view to the Church, as he appears to have obtained a fellowship, and to have taken deacon's orders. His first printed performance is a copy of English verses in the Collection published by the university of Cambridge on the death of queen Mary, in 1695. He attached himself to the Whigs, and in 1700 published an epitome of Hacket's Life of Archbishop Williams, the strenuous opposer of Laud and high church claims. This led to his introduction to Addison and Steele, who favoured him, and probably procured his admission among the wits at Button's coffee-house. Before 1708 he published his six Pastorals, which for a time raised him to celebrity. In 1709 he was at Copenhagen, whence he wrote his admired winter piece, addressed to the earl (afterwards duke) of Dorset, which was printed in the 12th No. of the Tatler, with an introductory eulogium by Steele. On his return he found his friends out of power, and he employed himself in translating Persian tales from the French, for Tonson, the bookseller, a circumstance sarcastically alluded to by Pope. He had also the honorary, though probably not lucrative, post of secretary to the Hanover Club, a convivial meeting of friends to the Hanoverian succession. In 1712 he appeared as a dramatic writer in his tragedy of The Distressed Mother, acted at Drury-lane with great applause. This, though closely copied from Racine's Andromaque, is well written, and skilfully adapted to the English stage. Addison, in the name of Budgell, wrote the admirable Epilogue for it, and its praises are recorded in Nos. 290, 335, 338, and 341, of the Spectator. The literary distinction he had now obtained was probably the cause of an exaggerated compliment from Tickell, which exposed him to ridicule and mortification. That writer, in No. 30 of the Guardian, in a paper upon pastoral poetry, absurdly enough made the true pastoral pipe to descend in succession from Theocritus to Virgil, Spenser, and Philips. Pope, who thus found his own juvenile pastorals undervalued, sent to the Guardian, No. 40, a comparison between his and those of Philips, in which he ironically gave the preference to the latter. The unsuspecting simplicity of Steele was ensnared; but Addison's quick eye detected the trick. Thenceforth open war prevailed between the two poets, envenomed by the double hostility of party and rivalry. When the accession of George I. brought the Whigs again into power, Philips was

made a Westminster justice, and soon after, a commissioner for the lottery. In 1718 he became editor of a periodical paper called The Freethinker. Two more tragedies, The Briton, and Humphrey Duke of Gloucester, were brought on the stage by him in 1722, and favourably received. In 1724 Philips accompanied to Ireland his friend Dr. Boulter, created archbishop of Armagh, in quality of his secretary. He enjoyed other emoluments, which enabled him to represent in the Irish parliament the county of Armagh. The places of secretary to the lord chancellor and judge of the prerogative court were afterwards conferred upon him. He remained in Ireland till 1748, when he returned to England, the survivor of most of his early friends and enemies. He died of palsy on the 8th of June, in the following year, and was buried in Audley chapel. Philips's Pastorals afforded Pope several ludicrous examples of the bathos for Scriblerus. That Philips, when he aimed at the elegance of cultivated verse, could attain it, is proved by his two translations from Sappho, and his Letter from Copenhagen, which are undoubtedly his best performances: the latter, particularly, is scarcely surpassed as a descriptive piece. There is, however, more originality, at least in manner, in those copies of verses in short lines, by which he paid his compliments, not only to young ladies in the nursery, but even to Walpole at the helm of state, though, indeed, they are much better adapted to the former than the latter. These are easy, sprightly, and agreeable, with a kind of infantile air, that obtained for them the ludicrous appellation of Namby Pamby from Henry Carey, the author of Sally in our Alley, and Chrononhotonthologos.

PHILIPS, (John,) a poet, was born in 1676 at Bampton, in Oxfordshire, and educated at Winchester school, and at Christ Church, Oxford. Being designed for the medical profession, he applied himself to the study of natural history, and particularly of botany. In 1703 he published his poem of The Splendid Shilling, in which he happily imitated the style of Milton. The reputation he acquired by this effusion was the cause of his being selected by Harley and St. John, the heads of the Tory party, to celebrate the victory at Blenheim, in competition with Addison, the poet of the Whigs. This he executed in a poem with that title, published in 1705, which, however, does not seem to have added much to his fame. His poem on Cider, published in 1706, is his principal work, and raised him to eminence among the poets of his time. He was carried off by a pulmonary disorder at his mother's house in Hereford, in February 1708, in his thirty-second year, to the great regret of his friends, to whom he was endeared by the modesty, kindness, and blamelessness of his character. Besides a tablet with a Latin inscription in Hereford cathedral, where he was buried, he was honoured with a monument in Westminster Abbey, erected by his friend and patron, Sir Simon Harcourt, afterwards lord chancellor, with a long and classical epitaph in Latin composed by bishop Atterbury, though commonly attributed to Dr. Freind. Edmund Smith, the author of Phædra and Hippolytus, also wrote an elegant copy of verses to his memory.

PHILISTUS, an eminent historian, was, according to some, a native of Naucratis, according to others, of Syracuse. He was born about B.C. 431, and studied at Athens, under Isocrates and the poet Evenus. Fixing his abode at Syracuse, he promoted the schemes of Dionysius the Elder, (B.C. 406), who made him governor of the citadel. Having displeased the tyrant, he was banished by him, and he retired to Adria, where he employed his leisure in composing a history of Sicily and of the reign of Dionysius. He remained in banishment till after the accession of Dionysius the Younger, when he was recalled upon the persuasion of those courtiers who were jealous of the influence acquired by the virtuous Dion, and his friend the philosopher Plato, who had been invited to the Syracusan court. Philistus, by working upon the suspicious temper of Dionysius, procured the exile of Dion, and brought himself into high favour by his tyrannical maxims. When Dion returned with an armed force to rescue his country from tyranny, Philistus was made admiral of the fleet appointed to oppose him. An engagement ensued, in which the royal fleet was defeated, and Philistus was made prisoner, and put to death, (B.C. 352, or 356). He wrote several works, but was chiefly famous for his Antiquities of Sicily, in five books, his History of Dionysius the Elder, in three books, and that of part of the reign of Dionysius the Younger, in two books. In his style he was an imitator of Thucydides; and his histories were in much esteem, and were long preserved in libraries. Cicero speaks of them in a letter to his

brother Quintus; but only fragments of them have reached modern times.

PHILLIP, (Arthur,) an English naval officer, and the first governor of Botany Bay, was born in London in 1738. He entered into the navy at the age of seventeen, and reached the rank of post-captain. In 1787 he was appointed governor-general of New South Wales, and arrived at Botany Bay January 18, 1788. Thence he removed to Port Jackson, where he established a settlement, over which he presided for five years, and then returned to England, and was made a vice-admiral. He died in 1814. An Account of the Voyage of Governor Phillip to Botany Bay was published in 1789, 4to.

PHILLIPS, (Morgan,) sometimes called Philip Morgan, a Romish controversialist, was born in Monmouthshire, and educated at Oxford, where he was admitted to the degree of B.A. in 1537, and distinguished himself so much by a talent for disputing, that he was called Morgan the Sophister. He became a fellow of Oriel college, and entered into orders. In 1546 he was chosen principal of St. Mary hall, and was in such reputation with the Popish party, that he was one of the three selected to dispute with Peter Martyr on the Eucharist. His share was published in 1549, under the title of, Disputatio de Sacramento Eucharistiæ in Univ. Oxon, habita, contra D. Pet. Martyr. 13 Maii, 1549. In the reign of Mary he was appointed chanter of St. David's. Being deprived of this by Elizabeth, he went abroad, and after a journey to Rome with Allen (afterwards cardinal), he joined with him in 1568 in establishing the English college at Douay. He wrote an answer to Knox's First Blast of the Trumpet, entitled, A Treatise showing the Regiment of Women is conformable to the law of God and Nature, Liege, 1571, 8vo.

PHILLIPS, (Edward,) son of Edward Phillips, secondary in the Crown Office, by Anne, the sister of Milton, was born in Westminster in 1630, and received his earliest education under his uncle. In 1648 he became a student of Magdalen hall, Oxford. The date of his death is not known. He published, Tractatulus de Carmine Dramatico Poetarum, præsertim in Choris Tragicis, et Veteris Comediæ, and Compendiosa Enumeratio Poetarum (saltem quorum fama maxime enituit) qui a Tempore Dantis Aligérii usque ad hanc Ætatem claruerunt; nempe Italorum, Germanorum, Anglorum, &c.; Theatrum Poetarum, or a compleat Collection of the Poets, especially the most eminent of all Ages, the Ancients distinguish't from the Moderns in their several Alphabets. With some Observations and Reflections upon many of them, particularly those of our own Nation. Together with a prefatory Discourse of the Poets and Poetry in general. "Into this work there is," says Warton, "good reason to suppose that Milton threw many additions and corrections. It contains criticisms far above the taste of that period, and such as were not common after the national taste had been just corrupted by the false and capricious refinements of the court of Charles II. The preface, however, discovers more manifest traces of Milton's hand than the book itself." In 1800 Sir E. Brydges published a new edition of the Theatrum as far as respects the English poets. Wood also attributes to Phillips the following works: A new World of English Words, or General Dictionary, &c.; this is severely censured by Blount in his Glossographia, and by Skinner in his Etymologicon; A Supplement to Speed's Theatre; A continuation of Baker's Chronicle; Tractatulus de Modo et Ratione formandi Voces derivativas Latinæ Linguæ; Enchiridion Linguæ Latinæ, or a compendious Latin Dictionary; Speculum Linguæ Latinæ; these two last are chiefly taken from Milton's MS. Latin Thesaurus; Poem on the Coronation of his most Sacred Majesty James II. and his royal Consort our Gracious Queen Mary. He also published an edition of Drummond of Hawthornden's poems in 1656; and translated Pausanias into Latin; and into English two novels from J. Perez de Montalvan; and, The Minority of St. Lewis, with the politic conduct of affairs by his mother queen Blanch of Spain, during her regency. He wrote also a well-known life of his celebrated uncle.—His brother, JOHN, appears to have been at first a warm adherent to his uncle's political opinions, and published Milton's Defensio, in answer to the Apologia pro Rege, &c. which was falsely ascribed to bishop Bramhall. His other works are now obsolete.

PHILLIPS, (Thomas,) a Roman Catholic divine, descended from an ancient family, was born in 1708, at Ickford, in Buckinghamshire, and educated at St. Omer, among the Jesuits, whose society he soon quitted. Having taken orders, he went to Rome, where, through the interest of the Pretender, he obtained a prebend in the collegiate church of Ton-

gres. He died at Liege in 1774. In 1756 he published, The Study of Sacred Literature, fully stated and considered in a Discourse to a Student in Divinity (the Rev. John Jenison, who died at Liege, Dec. 27, 1790,) a second edition of which appeared in 1758, and a third in 1765. But his principal performance was, The History of the Life of Reginald Pole, 1764, 2 vols, 4to, reprinted in 1767, 2 vols, 8vo; this gave great offence to the Protestants, and met with several answers; among which were, A Letter to Mr. Phillips, containing some observations on his History of the Life of Reginald Pole, by Rich. Tillard, 1765; A Review of Mr. Phillips's History of the Life of Reginald Pole, by Glocester Ridley, LL.B. 1766; Animadversions upon Mr. Phillips's History of the Life of Cardinal Pole, by Timothy Neve, D.D. 1766; to this are added some remarks by Dr. Jortin; Remarks upon the History of the Life of Reginald Pole, by Edw. Stone, Clerk, A.M.; The Life of Cardinal Reginald Pole, written originally in Italian, by Lodovico Beccatelli, Archbishop of Ragusa, and now first translated into English, with Notes critical and historical; to which is added an Appendix, setting forth the Plagiarisms, false Translations, and false Grammar in Thomas Phillips's History of the Life of Reginald Pole, by the Rev. Benjamin Pye, LL.B. 1766; Catholic Faith and Practice, addressed to the ingenious Author of the Life of Cardinal Pole; this was written by Mr. John Jones, of Welwyn. In vindication of himself Phillips published, in 1767, an Appendix to the Life, with some remarks on the chief objections which had been made to it; and at the end of the third edition of his Essay on the Study of Sacred Literature he added some strictures on his opponents, and some corrections of mistakes. He had a sister, Elizabeth, who became abbess of the Benedictine nuns at Ghent, to whom he addressed some elegant poetry. Besides the pieces already mentioned, he wrote, Reasons for the Repeal of the Laws against the Papists; and an elegant translation in metre, of Lauda Sion Salvatorem; and, Censura Commentariorum Cornelii a Lapide.

PHILO, surnamed Biblius, from Biblos, the place of his nativity, was a grammarian, who flourished in the reign of Nero. He was the author of various books in the Greek language, of which Suidas mentions, De Parandis et Deligendis Libris; De Urbibus; De claris Viris; and, De Imperio Adriani. He is, however, chiefly known as the translator of Sanchoniatho's Phœnician history into Greek, of which a few fragments remain.

PHILO BYZANTIUS, a Greek author, supposed to have flourished two or three centuries B.C. wrote a Treatise on Warlike Machines, which has been preserved, and is published among the Mathematici Veteres, Par. fol. 1693. To him also is attributed a work, De Septem Orbis Miraculis, published with notes by Leo Allatius, Gr. et Lat. Romæ, 8vo, 1640. His name is also prefixed to a treatise, De Mundo, annexed to the Aldine edition of Aristotle, 1495, and to another, De Nobilitate.

PHILO JUDÆUS, a learned Jewish writer, who flourished in the beginning of the first century, under Caligula, and was of the sacerdotal race, and brother to Alexander Lysimachus (supposed to be the same that is mentioned Acts iv. 6), the chief magistrate of his nation at Alexandria, which was the place of his birth and education. There is reason to believe that he belonged to the sect of the Pharisees. He distinguished himself by his proficiency in eloquence, philosophy, and Scriptural knowledge. Eusebius says of him, that "he was a man copious in speech, rich in sentiments, and eminent and sublime in his acquaintance with the holy Scriptures." He was intimately conversant with the writings of Plato; and as an interpreter of the Jewish Scriptures, he is fond of allegorizing, a species of interpretation which had long prevailed at Alexandria. In the year 42 he was sent as chief of an embassy from the Jews of Alexandria to the emperor Caligula, for the purpose of pleading their cause against Apion, who charged them with refusing to pay due honours to Cæsar. The emperor, however, had been so incensed against the Jews, that he would not admit the deputation to a hearing; and Philo was in no little danger of losing his life. But though his mission proved fruitless, he committed the substance of his Apology for the Jews to writing, and therein gave a favourable specimen of his learning, ability, and integrity. Eusebius relates, that after the death of Caligula this Apology was read in the Roman senate. By the same historian, as well as by St. Jerome, and others, it is stated, that Philo went a second time to Rome in the reign of Claudius. In Fabricius and Cave the subjects of Philo's various treatises which

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have reached modern times are particularized. The first collection of them was published by Turnebus, in the original Greek, at Paris, 1552, folio; of which Gelenius published a Latin version in 1561. They were afterwards published in Greek and Latin, at Geneva, in 1613, and at Paris in 1640, both editions in folio. A splendid edition, printed by the learned William Bowyer, and containing some additional pieces from MSS. in the Vatican and Bodleian libraries, was published in 1742, by Dr. Mangey, in 2 vols, fol. It is dedicated to archbishop Potter, and a valuable preface follows the dedication. The most complete edition is that of Richter, Leipsic, 1828—1830, in 8 vols, 8vo. This follows Mangey's text, but does not give the Latin version. It contains two additional tracts of Philo, discovered by Angelo Mai, in the Laurentian library at Florence, and published by him at Milan in 1818. Richter's edition likewise contains a Latin translation of seven treatises of Philo existing in an Armenian version, supposed to have been made in the fourth or fifth century, and published in Armenian and Latin by John Baptist Aucher, at Venice, in 1822 and 1826.

PHILODEMUS, an Epicurean philosopher and poet, mentioned by Cicero and Horace. Fragments of his epigrams are in the Greek Anthology.

PHILOLAUS, a native of Crotona, flourished about B.C. 374, and resided at Heraclea. He was a Pythagorean, a disciple of Archytas, and the first who wrote on the subject of physics. It is said that Plato bought, at an enormous price, three books of Philolaus, with the aid of which he composed his Timæus. Philolaus fell a sacrifice to political jealousy, for aiming at, or for being suspected of aiming at, the possession of despotic power in the government of his country.

PHILOPŒMEN, the last great commander among the Greeks, the son of Craugis, or Crausis, was born at Megalopolis, in Arcadia, B.C. 253. Becoming an orphan at an early age, he was carefully educated by his father's friend, Cleander, a noble Mantinean, and he received the instruction of two academic philosophers, Ecdemus and Demophanes, who instilled into his mind the high principles of honour and patriotism. His passion was military fame, and all the exercises of his youth were directed to the acquisition of martial habits. When of an age to bear arms he joined those of his townsmen who employed themselves in incursions upon the Laconian territory, in which expeditions he was the first to march out and the last to return. The intervals of war he spent in hunting and in agriculture. When he was thirty years of age, Cleomenes, king of Sparta, surprised Megalopolis by night. Philopœmen exerted himself with the utmost valour to drive him out again, but being unable to effect this, he covered the retreat of the inhabitants to Messene at the imminent danger of his life. When Antigonus, king of Macedon, came to aid the Achæans against Cleomenes, Philopœmen joined him with the cavalry of his countrymen, and greatly signalized himself at the battle of Sellasia, in which the Spartans were totally defeated. Returning from Crete, where he had been engaged as a volunteer, he was appointed by the Achæans to the command of the cavalry, and rendered it famous throughout Greece for superior courage and discipline. In a battle with the Ætolians and Eleans he killed with his own hand Demophanes, commander of the Elean horse, and thereby gained the victory. This was a prelude to his great success in the station of prætor, or commander-in-chief of the Achæan League, to which he was raised B.C. 210, in the forty-fourth year of his age. He led the Achæans into the field against Machanidas, tyrant of Sparta, whom he met at Mantinea, where he gained a complete victory, and slew Machanidas in a personal encounter. Philopœmen was again prætor when the Achæans declared war against Nabis, the successor of Machanidas as tyrant of Sparta, by whom he was defeated. He, however, retrieved this disgrace by surprising the Lacedæmonian camp; and soon after, advancing towards Lacedæmon, he encountered and routed the troops of Nabis, who was subsequently assassinated, and Sparta was seized and pillaged by the Ætolians. The inhabitants rising upon them, much confusion ensued, in the midst of which Philopœmen arrived with a small force. Taking advantage of the opportunity, he induced the Lacedæmonians to join the Achæan League, B.C. 191. He is, however, accused of a revengeful spirit in his treatment of that people, so long the bulwark of Greece, when, after making an attempt to recover Las, in which was an Achæan garrison, they withdrew from the Achæan League, and implored the protection of the Romans. Being again invested with the prætorian dignity, he marched with an

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army to the gates of Sparta, and demanded all those who had been concerned in the attack upon Las, in order to be tried for their offence. About ninety persons were sent out to him, of whom several were massacred in a quarrel with the Lacedæmonian exiles who accompanied the Achæan army. On the following morning the remainder were produced before the multitude, who, scarcely permitting them to speak in their own defence, put them all to death. Philopœmen then imposed upon the Spartans the hard conditions of demolishing their walls, disbanding their mercenaries, expelling the slaves who had been liberated by the tyrants, readmitting the exiles, and finally abolishing the laws of Lycurgus, which had subsisted for 700 years. This severity was by no means pleasing at Rome, whither the Lacedæmonians carried their complaints. Several deputations were sent to and from that capital on the occasion, and at length the decree of the Achæans respecting Sparta was annulled, and it was ordered that the Lacedæmonians should again be admitted as equal members of the Achæan body. Philopœmen was prætor for the eighth time, when the city of Messene withdrew itself from the Achæan League. On receiving the intelligence, he immediately, though indisposed with a fever, assembled a body of Megalopolitan youth, and with Lycortas, the father of Polybius the historian, advanced towards Messene. He defeated by the way Dinocrates, the author of the revolt; but the fugitives, whilst he was pursuing them, being joined by a reinforcement, renewed the action. Philopœmen now found it necessary to retreat, himself bringing up the rear. In this situation, being left alone amidst the enemy, he was thrown from his horse, wounded and stunned by the fall, and made prisoner. He was conveyed to Messene, where the people, after the first triumph on their success, were filled with compassion at the sight of one whom they had long considered as a hero and benefactor, reduced to that wretched condition. He was inhumanly thrust into a subterranean dungeon for the night; and the next morning an assembly was held to determine the fate of the illustrious captive. The people were inclined to favour him; but Dinocrates, fearing lest he should be compelled to release him, hastened his condemnation. An executioner was accordingly sent to the dungeon with a cup of poison. As soon as Philopœmen beheld him, he raised himself with difficulty from the ground, and inquired whether Lycortas and his companions had escaped. Being assured that they were all safe, he replied, "Then we are not entirely unfortunate;" and calmly drank the poison, which soon proved mortal. He died at the age of seventy, B.C. 183. His unworthy fate excited equal grief and resentment through the whole Achæan League, and numbers flocked to join a force led by Lycortas to revenge his death. The Messenian people opened their gates without resistance, and put into his hands the authors of the deed, who were reserved as sacrifices to his manes. The ashes of the hero were carried in great pomp to Megalopolis, where funeral honours of every kind were paid to his memory. Most of the cities of Greece also erected statues of him, with inscriptions recording his great actions. It was observed by writers both Greek and Roman, that the same year was fatal to three great commanders—Hannibal, Scipio, and Philopœmen.

PHILOSTORGIUS, an ecclesiastical historian, was born at a village in Cappadocia about 368, and studied at Constantinople. He wrote an Ecclesiastical History, in twelve books, containing the history of affairs from the commencement of the Arian controversy, or about the year 300, to the year 425, when it was published. The work is lost; but in Photius's Codex large extracts from it are preserved, which were first published at Geneva, by James Godfrey, in the original Greek, accompanied with a Latin version, notes, and dissertations, 1643, 4to. In 1673 Henry de Valois, having collated the original with different manuscripts, corrected the text, and given a new translation of the whole, published those extracts at Paris, together with the ecclesiastical histories of Eusebius, Socrates, Sozomen, Theodoret, &c. in 3 vols, fol., followed by a supplement of additional fragments from Suidas, and other authors. This edition was reprinted at Cambridge in 1720, by William Reading, in 3 vols, fol., with additional notes and illustrations.

PHILOSTRATUS, (Flavius,) a Greek sophist, was a native of Lemnos, and went to Rome in the reign of Severus, about A.D. 200, and was employed by the empress Julia to compile a life of Apollonius of Tyana. This work is written in the declamatory style of a rhetorician, and totally without judgment, and abounds with marvellous and absurd tales. His other works are, The Lives of the So-

phists; Heroica, or Comments on the Lives of some of the Heroes of Homer, in the shape of a dialogue; Icones, or Descriptions of sixty-four Paintings which were in a portico near Neapolis by the sea-shore; these descriptions contain valuable information concerning the state of ancient art; Epistles; Lexicon Rhetoricum, Orations, &c., which are lost.—His nephew, who is styled Philostratus the Younger, and who lived under Macrinus and Elagabalus, wrote also a book of Icones; these are subjects proposed to painters. Olearius published all the existing works of the two Philostrati, with a Latin version, fol. Leipsic, 1709. An edition of the Icones of both the Philostrati was published at Leipsic, 1825, 8vo, with a commentary by F. Jacobs, and notes by F. G. Welcker.

PHILOTHEUS, a celebrated patriarch of Constantinople in the fourteenth century, was a native of Greece, who embraced the religious life in the monastery at Mount Sinai. Afterwards he became abbot of the monks at Mount Athos, and before the year 1354 was made archbishop of Heraclea. In the following year, upon the deposition of Callistus from the patriarchate of Constantinople, he was raised to that dignity. He died about 1371. He was the author of, Ordo sacri Ministerii, published in Greek and Latin by James Goar, in his Rituale Græcor., and inserted in the xxvith vol. of the Bibl. Patr.; De Præceptis Domini Capitula XXI., edited in Greek and Latin by Peter Poussines, in his Thesaur. Ascet.; Sermo encomiasticus in tres Hierarchas, Basilium, Gregorium Theologum, et Joannem Chrysostomum, published in Greek and Latin by James Pontanus, together with the Dioptra of Philip the Solitary, and inserted in the second vol. of Fronton du Duc's Auctuar. Patr.; two Orations, one, De Cruce, and the other, In tertiam Jejuniorum Dominicam, edited in Greek and Latin by Gesner, in the second vol. of his treatise De Cruce.

PHILOXENUS, an ancient Greek painter, was a native of Eretria, a pupil of Nicomachus of Thebes, and a contemporary of Apelles. Pliny speaks highly of his picture of a battle of Alexander and Darius, which was painted by order of Cassander, king of Macedon, about the hundred and sixteenth Olympiad (B.C. 316). It is supposed that the large mosaic, apparently representing the battle of Issus, which was discovered in the year 1831, in Pompeii, in the so-called house "del Fauno," and is still preserved there, is a repetition of the celebrated picture by Philoxenus of that subject.

PHILPOT, (John,) a learned divine and martyr, the son of Sir Peter Philpot, knight of the Bath, and twice sheriff of Hampshire, was born at Compton, in that county, and educated at Winchester school, and at New college, Oxford, of which he became fellow. In 1541 he set out on his travels through Italy, whence he returned in the beginning of king Edward's reign, and was collated to the archdeaconry of Winchester by Dr. Ponet, or Poynet, the first Protestant bishop of that see. While archdeacon of Winchester he was a frequent preacher, and active in promoting the reformed religion in the county of Hampshire; and considering the doctrine of the Trinity as of fundamental importance, he was a decided enemy both in word and writing to the Arian opinions which appeared first in that reign. In Mary's reign he was apprehended, and, after various examinations before Bonner, and a rigorous imprisonment of eighteen months, was condemned to be burnt in Smithfield. This was accordingly executed on the 18th of December, 1555, and was suffered by the martyr with the greatest constancy. He wrote, Epistolæ Hebraicæ; De Proprietate Linguarum; An Apology for Spitting upon an Arian, with an invective against the Arians; Supplication to King Philip and Queen Mary; Letters to Lady Vane; Letters to the Christian Congregation, that they abstain from Mass; Exhortation to his Sister; and, Oration. These are all printed by Fox, except the last, which is in the Bodleian library. He also wrote translations of Calvin's Homilies; Chrysostom against Heresies; and Cœlius Secundus Curio's Defence of the old and ancient Authority of Christ's Church; and, Vera Expositio Disputationis institutæ mandato D. Mariæ Reginæ Ang. &c. in Synodo Ecclesiastico, Londini, in comitiis regni ad 18 Oct. anno 1553; printed in Latin, at Rome, 1554, and in English at Basle.

PHILPOT, or PHILIPOT, (John,) Somerset herald in the reign of James I., was a native of Folkstone, in Kent. He was employed by Camden as his deputy, or marshal, in his visitations. In 1636 he published a catalogue of the chancellors of England; and in 1657 an edition of Camden's Remains, with additions. When the civil war broke out, he adhered to the royal cause. In 1643 the university of Oxford conferred upon him the degree of LL.D. He died in 1645.

—His eldest son, THOMAS, was educated at Clare hall, and published, Villare Cantianum; and, A brief Historical Discourse of the Original and Growth of Heraldry, demonstrating upon what rational foundations that noble and heroic science is established.

PHLEGON, surnamed Trallianus, from Tralles, a city of Lydia, where he was born, was one of the emperor Adrian's freedmen, to whom he gave a liberal education, and lived at least to the eighteenth year of Antoninus Pius, as appears from his mentioning the consuls of that year. Of his works there remain only a few fragments. The titles of them are, A History of the Olympiads; A Treatise of Long-lived Persons; and another of Wonderful Things; the short and broken remains of which Xylander translated into Latin, and published at Basle in 1568, with the Greek text, and with notes. Meursius gave a new edition of them, with notes, Leyden, 1620; this was reprinted by Gronovius, in his Thesaur. Antiquit. Græc. vol. viii. p. 2690, *sq.*, and p. 2727, and vol. ix. p. 1289, *sq.*; and also inserted among the works of Meursius, vol. vii. p. 77, *sq.* This was republished with notes by J. G. Franzius, and an Epistola de Longævius, by Meibomius, Halæ, 1775, 8vo; and lastly, with additional observations, by J. Bastius, Halæ, 1822, 8vo, Gr. et Lat. What has made Phlegon's name more familiar among the moderns is, his being cited, though a heathen, as bearing witness to the accomplishment of prophecies, and to the miraculous darkness which prevailed during our Lord's passion. This last was the origin of a controversy in the early part of the last century, although the immediate cause was the omission, at the suggestion of Dr. Sykes, of the passage from Phlegon in an edition of Clarke's Boyle's Lectures, published soon after his death (1732). Whiston expresses great displeasure against Sykes, and calls "the suggestion groundless." Upon this, Sykes published, A Dissertation on the Eclipse mentioned by Phlegon, or an Enquiry whether that Eclipse had any relation to the Darkness which happened at our Saviour's Passion, 1732, 8vo. Sykes concludes it to be most probable that Phlegon had in view a natural eclipse, which happened November 24, in the first year of the 202d Olympiad, and not in the fourth year of the Olympiad in which our Lord was crucified. The passage is given in Jerome's Latin version of the Chronicle of Eusebius.

PHOCAS, Roman emperor of the East, was a native of Asia Minor, and entered the army under the reign of the emperor Mauritius. In a mutiny which took place on the banks of the Danube, where he was stationed, he was tumultuously proclaimed leader of the insurgents, and marched with them to Constantinople, where he was proclaimed emperor, and crowned, together with his wife Leontia, by the patriarch, A.D. 602. Mauritius, being taken, was put to death, together with his five sons. Chosroes, the Persian monarch, took up arms to avenge the cause of Mauritius, and carried on a destructive war in the Asiatic provinces. Pope Gregory I. sent complimentary letters to Phocas, who remained on good terms with Boniface III. and Boniface IV., and he permitted the latter to transform the Pantheon at Rome into a Christian church. Heraclius, exarch of Africa, sent two expeditions, one by sea and the other by land, under his son Heraclius and his nephew Nicetas, who joining before Constantinople, took possession of the city. Phocas, deserted by his guards and domestics, was seized in his palace, stripped of his imperial robes, and carried to the galley of Heraclius, who caused his head and right hand to be cut off, and his body to be burnt, 5th of October, 610.

PHOCION, an Athenian general, diplomatist, and statesman, was born B.C. 403, of parents in humble life, but educated under Plato and Xenocrates. As he wished to serve his country equally in the council and the field, he cultivated the talents adapted to both. He was naturally of an extremely grave and sedate disposition, and had a severity of aspect that at the first view was forbidding, yet there existed not a man of more humanity and kindness of heart. He had also the Spartan turn to apophthegm and keenness of repartee; and, as his views were totally disinterested, he never failed in the public assemblies to speak his mind, however contrary to the inclinations of the people; and even his great contemporary and political opponent, Demosthenes, dreaded the effect of his terse and pithy eloquence. He served first under Chabrias, a distinguished commander, but of an impetuous and unequal temper. Phocion gained his esteem, and moderated his violence. He contributed to the naval victory near Naxos, B.C. 377. In the war with Philip of Macedon, when that prince had by his intrigues obtained a footing in Eubœa, Phocion was sent thither with a small force, with which he

obtained a complete victory over the enemy. He also distinguished himself in various subsequent engagements. But though an able general, he was the habitual friend of peace. Hence he was a constant opposer of those orators (Demosthenes among the rest) who never ceased to urge the people to hostilities, and to discountenance all proposals for accommodation with their consummately skilful antagonist, Philip of Macedon. His acknowledged probity, however, caused the people to bear rebukes from him which they would have borne from no one else, and he was elected to the post of general forty-five times without the least solicitation on his part, and commonly in his absence. The pure patriotism and integrity of Phocion were founded on their only solid basis, contentment with a little. Amidst the highest honours his mode of living was as simple and frugal as that of any common citizen. After the death of Alexander the Athenians were again encouraged to undertake the liberation of Greece from the Macedonian yoke;—a purpose certainly laudable, if there had been a reasonable prospect of success. Phocion, however, firm in his former maxims of cautious policy, opposed the measure; and when Leosthenes, who was appointed general in the new war, scoffingly asked him what good he had done his country during his many years of command, he replied, "Dost thou then think it nothing for the Athenians to occupy the sepulchres of their ancestors?" His foresight again proved accurate; for Leosthenes, after a temporary success against Antipater, was killed before Lamia; and, in the end, the confederated Greeks were defeated by Antipater and obliged to sue for peace. The death of Antipater produced two parties in Macedon, one headed by his son Cassander, the other by Polysperchon, who was left guardian to the persons of the young kings. Cassander sent Nicanor to supersede Menyllus in the command of the garrison at Munychia; while Polysperchon, on the other hand, in order to ingratiate himself with the Athenians, declared the restoration of democratical government, and ordered the Macedonian garrison to withdraw. Polysperchon arriving in Attica with a powerful army, Phocion, now deprived of his command, went with some friends to meet him, and at the same time a deputation from the prevailing party in Athens was sent to accuse them of treason. Polysperchon sent back the culprits in chains, with a message, that though he was convinced they were traitors, he left them to be judged by their countrymen, as a free people. The return of Phocion in that condition was a most afflicting spectacle to the principal citizens; but the populace showed the greatest exasperation against him, and would scarcely suffer him to speak. At length, obtaining an interval from clamour, he cried, "Athenians, I confess the crime charged against me, and submit to the sentence of the law; but what have these innocent men done to deserve death?" The savage cry was returned, "They are your friends; and that is enough." The decree then passed adjudging them all to die. The aged patriot, unmoved amidst the lamentations of his friends and fellow-sufferers, was led away, even his enemies admiring the serenity of his demeanour. One man, indeed, was base enough to spit in his face; on which he calmly said, "Will no one teach that fellow better manners?" A friend asking him whether he had any commands for his son, "Tell him," said he, "that I enjoin him to forget the ill treatment his father has received from the Athenians." He drank the fatal hemlock, B.C. 317. His countrymen, repenting the wrong they had done him, brought home his ashes at the public expense, erected a statue of bronze to his memory, and punished his accusers with death. Phocion may be regarded as a Socrates in the character of a statesman and a warrior; not less a philosopher than that sage, in circumstances which render the part of a philosopher much more difficult to be maintained.

PHOCYLIDES, a Greek poet and philosopher, born at Miletus, flourished about B.C. 535, and was in high esteem for the purity of his style and of his sentiments. The Greek verses extant at this day under the name of Phocylides are falsely attributed to this writer, being manifestly of a later age. Seven fragments ascribed to him are contained in the edition of the Greek gnomic poets published in 1819, at Leipsic, by Tauchnitz.

PHOTINUS, a famous heretic of the fourth century, the chief of a sect called Photinians, was a native of Ancyra, the capital of Galatia, and bishop of Sirmium, or Sirmich, the chief city of Illyricum. He had been the disciple of Marcellus, bishop of Ancyra. He espoused the same opinions with Paul of Samosata, and wrote with great obstinacy against the divinity of Jesus Christ, for which in 345 he was

condemned by the council of Antioch; and in 374 by the council of Milan. He was deposed by the council of Sirmich, 351, and by the emperor sent into banishment. He wrote in Greek and Latin. The emperor Julian sent him a letter, commending him for denying the divinity of Jesus Christ. He died A.D. 375 (377, Cave). This heresy was, amongst many others, anathematized in the council of Constantinople, 381. It was afterwards revived by Socinus.

PHOTIUS, a patriarch of Constantinople in the ninth century, of a patrician family, was born and educated in that city. His wealth and interest raised him to the highest offices of the state, whilst he enjoyed the reputation of being the most universally learned and accomplished man of his age. When he was captain of the guards, he was sent on an embassy to the khalif of Bagdad, and he employed the leisure this mission afforded him in composing an extant monument of his vast reading. He afterwards became secretary of state under the emperor Michael III. In this situation he contracted an intimacy with the Cæsar Bardas, Michael's uncle, who, after he had procured the exile of the patriarch Ignatius, persuaded the emperor to raise Photius to that dignity. He was as yet a layman; but in the space of six days he went through the gradation requisite for priestly orders, and on Christmas-day, 858, was consecrated patriarch by Gregory, bishop of Syracuse, lately deposed by the Roman pontiff. Photius was recognised by the metropolitans of his patriarchate; but his appointment was opposed by pope Nicholas I., whom Photius soon after excommunicated. But the emperor Michael having been murdered in 867 by Basil, who was raised to the throne, that prince immediately replaced Ignatius on the patriarchal seat, and banished Photius, who, after the death of Ignatius, resumed his dignity in 878. But the emperor Leo, son of Basil, who ascended the throne in 886, deposed Photius, and banished him to a monastery in Armenia, where he died in 891. His death might have put an end to the division between the Greek and Latin churches, had not the popes, in the spirit of arrogance, refused to acknowledge the priests and bishops who had been ordained by him, and insisted upon their degradation. This unseasonable assertion of authority so exasperated the Greeks, that, although all intercourse between the churches was not broken off, the schism had taken root which has ever since subsisted. His work entitled, Myriobiblon, composed, as above hinted, during his embassy to Bagdad, and probably in part from memory, is a kind of abstract and critical judgment of 279 different writers in the departments of history, oratory, grammar, philosophy, theology, &c., of many of whom no other memorial exists. Fabricius (Biblioth. Græca, v. 35) gives an accurate list of the works noticed by Photius. Another of his works is entitled, Nomocanon, being a collection of the canons of the councils, and canonical epistles, and the imperial laws concerning ecclesiastical matters. His Myriobiblon, or Bibliotheca, was first printed by Höschelius in 1601: the best edition is that of Rouen, Gr. et Lat. fol. 1653. Imm. Bekker published the Greek text, corrected after a Venetian and three Paris MSS., with an index, Berlin, 1824, 2 vols, 4to. His Nomocanon was printed with the commentaries of Balsamon at Paris, Gr. et Lat. 4to, 1615. There are also 253 Letters of Photius, which were published in 1651, fol., with a Latin version and notes, by Richard Mountagu, bishop of Norwich, from a MS. in the Bodleian library. There are other small pieces of Photius that have been printed, and not a few still extant in manuscript only. The most remarkable is a very considerable fragment of a Greek lexicon, in which the greater part of the alphabet is complete. The various MSS. of this Lexicon, in different libraries on the continent, are mere transcripts from each other, and originally from one, venerable for its antiquity, which was formerly in the possession of the celebrated Thomas Gale, and which is now deposited in the library of Trinity college, Cambridge. A copy of this Lexicon, at Florence, was transcribed about the end of the sixteenth century, by Richard Thomson, of Oxford. Porson had transcribed and corrected this Lexicon for the press; and, after his transcript had been consumed by fire, he began the task afresh, and such were his incredible industry and patience, that he completed another copy, which was printed in 1822, 2 vols, 8vo, London, under the superintendence of Dobree. An edition of the Lexicon was also published at Leipsic in 1808, by Godfrey Hermann, from two MSS., both of them very inaccurate. Photius also wrote a treatise, Adversus Latinos de Processione Spiritus Sancti, and other theological and controversial works, several of which are

still unpublished; among others, one against the Paulicians, of which Montfaucon gives some fragments in his Bibliotheca Coslinliana; and, Amphilochia, being Answers to Questions relative to various Passages in the Scriptures, with an Exposition of the Epistles of St. Paul.

PHRANZA, or PHRANZES, (George,) a modern Greek historian, born in 1401, was from his youth employed in the service of the Byzantine court, and was the favourite chamberlain of the emperor, Manuel Palæologus. He was master of the wardrobe to his successor John, and also to Constantine, the last emperor of the East. He assumed the monastic habit before his death, which took place at a very advanced age. He drew up a chronicle of the affairs of Constantinople and the Morea, to most of which he had been a witness. This work he brought down to the year 1461. Though many MSS. of the Greek original are extant in libraries, it has been published only in the Latin version or abstract of James Pontanus.

PHREAS, or FREAS, (John,) an English writer, celebrated by Leland as one of those who were the first to raise their country from barbarism, was born in London, towards the close of the fourteenth or the beginning of the fifteenth century, and was educated at Oxford, where he became fellow of Baliol college. After taking holy orders, he settled as minister of St. Mary's church on the Mount, in the city of Bristol. He afterwards went to Ferrara, where he attended the lectures of Guarini; and he read medical lectures at Ferrara, at Florence, and at Padua, where he obtained the degree of doctor. He also visited Rome, and there met with John Tiptoft, earl of Worcester, then absent from his country, on account of the civil wars prevailing between the houses of York and Lancaster. He wrote Epistles, and Poems; and a Latin translation of Synesius de Laude Calvitii, Basle, 1521; this was translated into English by Abraham Fleming, London, 1579. He translated also into Latin the history of Diodorus Siculus, which was by some falsely attributed to Poggius. Leland mentions that he had seen a copy, in the first leaf of which a later pen had written, "Paul (II.) the Roman pontiff, on account of this translation, which was dedicated to him by Phreas, gave him the bishopric of Bath, which presentation he survived only one month, and died at Rome in 1465, before he was consecrated." Leland speaks also of an elegant epitaph composed by him for the tomb of Petrarca. Some of his epistles are still extant in MS. in the Bodleian and in Baliol college libraries, which, according to Warton, "discover an uncommon terseness and facility of expression."

PHRYGIO, (Paul Constantine,) a learned Lutheran divine in the sixteenth century, was born at Schelstadt, in Alsace, and educated at Basle. When the principles of the Reformation began to be introduced into that city, he attended the lectures of Œcolampadius and Zuinglius, to whose doctrines he became a zealous convert. In 1529 he was appointed first pastor of the church of St. Peter. In 1535 he removed to Tübingen, where he died in 1543. He wrote, Commentarius in Exodum; Explanatio in Leviticum, et in priorem Epistolam ad Timotheum; Commentarius in Michæam; and Chronicon Regum Regnorumque omnium, Catalogum, et perpetuam ab Exordio Mundi Temporum Sæculorumque Seriem complectens, ex optimis quibusque Hebræis, Græcis, et Latinis Authoribus congestum, &c.

PHRYNICHUS, a disciple of Thespis, and an Athenian writer of tragedy, was the contemporary of Æschylus, and first exhibited B.C. 511. He gained the prize for his Phœnician Women B.C. 476, the subject of which was drawn from contemporary history, being the victories of Athens in the Persian wars. One of his tragedies, The Capture of Miletus, referring to an event which took place B.C. 494, five years after Æschylus won his first prize, is mentioned by Herodotus (vi. 21.) He relates that the poet melted the spectators into tears by his vivid picture of the sufferings of their Ionian brethren. Aristophanes often refers to Phrynichus in such a way as to show that he was esteemed a poet of no ordinary powers. No fragments of this writer remain.

PHRYNICHUS, a comic poet of Athens, who flourished B.C. 430. Ten comedies of his are mentioned by ancient writers; and a few fragments have been collected by Hertelius and Grotius.

PHRYNICHUS, surnamed Arrhabius by Photius, a Greek sophist or orator, was a native of Bithynia, and flourished in the reigns of Marcus Antoninus and Commodus. He wrote, Dictiones Atticæ; there is extant an abridgment of this, which was first printed at Rome under the title of Eclogæ Nominum et Verborum Atticorum, Gr. et Lat. 1517.

There is also an edition of it by J. Corn. de Pauw, Traj. 4to, 1739. The design of this work is to point out the proper use of certain words, and of certain forms of words, as alone authorized by the writers of pure Attic diction. The best edition is that of Lobeck, 8vo, Leipsic, 1820, which contains the substance of all the annotations of the preceding editions, and is enriched with six valuable dissertations, and four indexes. A fragment of Herodian, the grammarian, upon the same subject, accompanies the work of Phrynichus.

PIAZZA, (Callisto,) a painter, was a native of Lodi, and flourished, as appears from the dates on his pictures, from 1524 till 1556. He was one of the most successful followers of Titian, as is manifest in his fine picture of the Assumption of the Virgin, at the Collegiate di Codogna. In the church of the Incoronata, at Lodi, he painted three chapels in fresco; in one he represented the Mysteries of the Passion, in another the Life of St. John the Baptist, and in the third the Life of the Virgin. He appears to have sometimes imitated the style of Giorgione: this is apparent in his picture of the Virgin and Child, surrounded by saints, in the church of S. Francesco at Brescia.

PIAZZA, (Paolo,) called Padre Cosimo, a painter, was born at Castel Franco, in the Venetian territory, in 1557, and was a pupil of the younger Palma. He had acquired considerable reputation as a painter of history, when he became a Capuchin friar, and took the name of Padre Cosimo. He continued, however, to exercise his talents as a painter, and visited Rome in the pontificate of Paul V. where he executed a picture of the Descent from the Cross, in the Campidoglio, and in a saloon of the Palazzo Borghese the history of Antony and Cleopatra. He was invited to the court of Germany by Rodolphus II., by whom he was employed some years, and on his return to Venice was patronized by the doge Antonio Priuli. He died at Venice in 1621.

PIAZZA, (Girolamo Bartolomeo,) a native of Italy, was the author of, A short and true Account of the Inquisition and its Proceedings, as it is practised in Italy, set forth in some particular Cases. Whereunto is added, An Extract out of an authentic Book of Legends of the Roman Church. By Girolamo Bartolomeo Piazza, an Italian born; formerly a Lector of Philosophy and Divinity, and one of the delegate Judges of that Court, and now by the grace of God a Convert to the Church of England. London, printed by William Bowyer, 1722. He taught Italian and French for many years at Cambridge, where he died about 1745.

PIAZZI, (Giuseppe,) an eminent astronomer, was born at Ponte, in the Valteline, in 1746, and educated at Milan, and at Turin, where he studied the classics and mathematics under Tiraboschi and Beccaria, and at Rome under Lesueur and Jacquier, the editors of the Jesuits' edition of the Principia. He began to teach philosophy at Genoa; whence he was invited to fill the chair of mathematics in the new university of Malta. He afterwards became professor of philosophy and mathematics in the College of the Nobles at Ravenna; whence he removed to Cremona, and thence to Rome, where he was for some time reader of dogmatic theology at S. André della Valle. In 1780 he was appointed professor of the higher mathematics in the Academy of Palermo, where he founded an observatory. In 1787 he visited France, where he made the acquaintance of Lalande, Jeaurat, Pingré, Delambre, Bailly, John Cassini, Mechain, and Legendre. He next visited England, where he became intimate with Maskelyne, Herschel, Vince, and more particularly with Ramsden, to whom he confided the construction of the instruments for his new observatory. In 1803 he published Stellarum Inerrantium Positiones. On the 1st of January, 1801, he discovered the first of the four planets now known to be situated between the orbits of Mars and Jupiter, and to which he gave the name of Ceres Ferdinandea, out of compliment to his patron, the king of Naples. In 1817 he was called to Naples to put into activity the new observatory erected by Murat on the heights of Capo di Monte. He was succeeded in the observatory of Palermo by M. Cacciatore, whose observations, which were extended to 120 stars, form the basis of Piazzi's second Catalogue of 7616 stars, published in 1814. He was a member of the principal scientific societies of Italy, France, and Germany. Of the Royal Society of London he was elected a fellow in 1804. He died at Naples, July 22, 1826. He wrote, Discourse on Astronomy; Description of the Observatory of Palermo; On the Discovery of the Planet Ceres; Observations on the Obliquity of the Ecliptic; On the Precession of the Equinoxes; On the

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Parallax of some of the Fixed Stars; On the Measure of the Tropical Year; On the Proper Motion of the Fixed Stars; Lessons in Astronomy; On the Italian and European Clock; and, On the Progress of Astronomy.

PICARD, (Michael,) a learned German, born at Nuremberg in 1574. He became professor of philosophy and poetry at Altorf, where he died in 1620. His works are, Commentaries on Aristotle; Critical Essays; a Latin Translation of Oppian; and a treatise entitled, Liber Singularis Periculorum Criticorum, published after his death, in 1657, by John Saubert.

PICARD, (John,) a French astronomer, born in 1620, at La Flèche, in Anjou, and became priest and prior of Rille in the same province. The earliest event with which his name is associated, is the solar eclipse of 25th August, 1645, which he observed with the astronomer, Gassendi, whom he succeeded in 1655, as professor of astronomy in the College Royal of France. He was one of the eight individuals selected by Colbert in 1666, to originate the Academy of Sciences. The following year he made his first application of the telescope to the measurement of angles; an improvement which was eagerly adopted by every astronomer of note, Hevelius excepted. Soon afterwards he introduced an entirely new system of astronomical observation, in which the pendulum, then recently invented by Huyghens, is first brought into use in determining the right ascension of the stars by noting the instant of their passage across the meridian. In 1671 he visited the island of Huen, in order to determine the position of the Observatory of Uraniberg, built by Tycho Brahe; and from thence he brought the original manuscripts written by Tycho, which are the more valuable, as they differ in many places from the printed copies, and contain a book more than had yet appeared. While absent on this occasion he met with Römer, then a young man, with whose mathematical talents he was so well pleased, that he brought him to Paris and introduced him to the Academy. The Observatory of Paris, the plan of which had been furnished by Picard, was completed in 1671, when it was immediately occupied by Dominic Cassini, who, at Picard's recommendation, had been invited by Colbert to take up his residence in France. With Picard originated the work entitled, La Connaissance des Temps, which was commenced in 1679, and was continued by him till his death. He proposed the extension of the arc of the meridian passing through the Paris Observatory as far as the extremities of the kingdom: a proposal which has since been carried into effect. His observations from 1666 to 1682, were collected and published by Lemonnier in 1741, under the title of Histoire Céleste. His measurement of an arc of the meridian of Paris between Amiens and Malvoisine, begun in 1669, forms the subject of his work entitled, Mesure de la Terre, Paris, 1671. He died at Paris in 1682. Besides the works already mentioned, the following are inserted in the Mémoires of the Academy of Sciences: De la Pratique des Grands Cadrans par le Calcul; De Mensuris; De Mensurâ Liquidorum et Aridorum; De Proportione Aquarum Effluentium; Fragments on Dioptrics; Treatise on Levelling; Measurement of the Earth; Astronomical Observations made in Denmark; Astronomical Observations made in various parts of France; Immersion and Emersion of Jupiter's Satellites observed at Paris in 1668; Observation of the Lunar Eclipses of 7th July, 1675, and 11th January, 1676, by Cassini, Picard, and Römer; Experiments relative to the Phenomenon observed in the Vacuum of the Barometer; and, Occultation of Saturn by the Moon, observed by Cassini, Picard, Römer, and De La Hire.

PICARD, (Louis Benedict,) an eminent dramatist, born at Paris in 1769. His first production was Le Badinage Dangereux, which was followed by a long succession of clever comedies. Of his poems, Mediocre et Rampant, Le Mari Ambitieux, and Les Amis de Collége, are considered the best. The Contrat d'Union, La Petite Ville, and Les Marionettes, are regarded as his ablest prose pieces. He likewise wrote the Gil Blas de la Révolution, and several other popular novels. Among these, L'Honnête Homme has been translated into English under the title of The Novice, or Man of Integrity. He died in 1828.

PICART, (Stephen,) called the Roman, an eminent engraver, was born at Paris in 1631. He was employed, with other celebrated artists, to engrave the pictures in the king of France's collection. His plates are sometimes executed with the graver only, in the style of Poilly; but he also engraved several prints, in which the point is predominant. His drawing is not very correct, and there is frequently a want of harmony in the effect

of his engravings. His prints are very numerous.

PICART, (Bernard,) a celebrated engraver, son of the preceding, was born at Paris in 1663. He was instructed in design and engraving by his father, and at the age of sixteen gained the prize at the Academy of Paris. He studied architecture and perspective under Sebastian le Clerc. He distinguished himself as a designer as well as an engraver; and the great number of plates he executed from his own compositions evince the fertility of his genius, and the excellence of his taste. He used both the point and the graver; but in his larger plates the execution was not equal to the drawing. His works chiefly consist of book-plates, and other ornamental engravings. In 1710 he settled at Amsterdam, where he was much employed by the booksellers, and died there in 1733. He engraved a set of seventy-eight plates, in imitation of the different styles of the old engravers, which were published after his death, in 1738, entitled, Les Impostures Innocentes. His best work is an Illustration of the various Religious Ceremonies of all Nations.

PICCINI, (Nicolo), a celebrated musical composer, was born at Bari, in the Neapolitan dominions, in 1728, and at the age of fourteen was entered at the Conservatorio Santo Onofrio, where he studied under Leo and Durante. In 1756 he produced his serious opera Zenobia, at the theatre San Carlo. This led to his being invited to Rome, where he brought out Alessandro nell' Indie, and four years afterwards his comic opera, La buona Figliuola, the drama by Goldoni, founded on Richardson's Pamela; this last is considered his masterpiece. In 1766 it was performed in London with great applause. In 1767 he produced his Olimpiade, in which is the celebrated aria, "Se circa, se dice." In 1776 he visited Paris, where, after he had received instruction from Marmontel in the French language, of which he previously knew nothing, he applied himself to compose for the Académie Royale de Musique. His Roland (a drama by Quinault) met with great success; and he divided the applauses of the public with Gluck. He was afterwards chosen director of L'Ecole de Chant, having previously been appointed singing-master to the queen. On the breaking out of the Revolution he returned to Naples, where, however, he was accused as a Jacobin; and with difficulty he escaped back to Paris, where Buonaparte appointed him inspector of the Conservatoire de Musique. He died in 1800.

PICCOLOMINI, (Alessandro,) archbishop of Patras, and coadjutor of Sienna, his native place, was born in 1508, and distinguished himself by the extent of his acquirements. His numerous works are all written in Italian, which language he was the first to apply to philosophical subjects. He wrote several dramatic compositions; The Morality of Nobles; A Treatise on the Sphere; A Theory of the Planets; A Translation of the Rhetoric and Poetic of Aristotle; and, The Institution of Morality. Many of his works evince a profound knowledge of natural philosophy, mathematics, and divinity. The work entitled, Della bella Creanza della Donne, printed in 1541, 1558, and 1574, has been attributed to him. He died in 1578.

PICCOLOMINI, (Francesco,) a learned man, of the same family with the preceding, was born at Sienna in 1520, and having taught philosophy for twenty-two years in the most celebrated universities of Italy, retired to Sienna, where he died in 1604. His works are, Commentaries on Aristotle; Universa Philosophia de Moribus; Comes Politicus; and, De Arte Definiendi.

PICHEGRU, (Charles,) a French general, was born of parents in humble life in 1761, at Arbois, in Franche-Comté, and studied at the college of Brienne. He enlisted as a common soldier, and was promoted to the rank of serjeant-major. He embraced the principles of the Revolution, and in 1793 commanded the army of the Rhine. In the following year he succeeded general Hoche in the command of the army of the North, with which he took possession of Holland, by a series of able and rapid manœuvres. On his return to Paris he was appointed general of the army of Paris during the insurrection of the faux-bourgs in April 1795, and he mainly contributed to restore tranquillity. He then joined the army of the Rhine, where he entered into correspondence with the prince of Condé, with a view of restoring the Bourbons. In 1797 he was elected for the department of Jura. He next became president of the Council of Five Hundred; and being detected in a conspiracy to overthrow the republican party, he was arrested September 4, 1797, and was transported to Cayenne, whence he made his escape to England. In 1804 he was employed with several of the

Vendean leaders to organize a plot to overthrow the government of the First Consul. He was arrested at Paris on the 17th February, and sent to the Temple, where, on the morning of the 6th April, he was found strangled.

PICTET, (Benedict,) a learned Protestant divine and historian, was born at Geneva in 1655, and studied there under his maternal uncle, Francis Turretin, whom he succeeded in 1687 in the chair of theology. He died in 1724. He was of a mild and tolerant disposition, and a father to the poor. His principal works are, Theologia Christiana, 3 vols, 4to, the best edition of which is that of 1721; Christian Morality, or The Art of Living Well, 8 vols, 12mo; The History of the twelfth and thirteenth Centuries, intended as a continuation of that of Le Sueur; but the supplementary work is more esteemed than the original; and, A Treatise against Indifference in Religion.

PICTET, (Mark Augustus,) a natural philosopher, was born in 1752 at Geneva, at the university of which place he succeeded Saussure. He wrote, Essai sur le Feu; Voyage de trois Mois en Angleterre, en Ecosse, et en Irlande; contributions to the Journal de Paris, the Voyages de Saussure, the Lettres de Deluc, and the Histoire Littéraire de Genève, par Senebier. He died in 1825.

PICTET DE ROCHEMONT, (Charles,) brother of the preceding, born at Geneva in 1755. After several years spent in the military service, he retired to his estate, and occupied himself in agricultural and literary pursuits; but he was subsequently called on to fill a public situation, and in 1815 he appeared as negotiator for Switzerland at Paris, Vienna, and Berlin. In conjunction with his brother and M. Maurice he conducted the Bibliothèque Universelle; and he also edited a Journal d'Agriculture. The overthrow of the power of Napoleon led to his again engaging in the public service, and he was employed in missions to Paris, Vienna, and Berlin, as minister-plenipotentiary of the Helvetic confederation. He published, Traité des Assolemens, ou l'Art d'établir les Rotations des Récoltes, 1801, 8vo; Cours d'Agriculture, 10 vols, 8vo; and translations of Paley's Natural Theology, Scott's and Byron's Poems, and Edgeworth's Practical Education. He died in 1824.

PICTON, (Sir Thomas,) a gallant British officer, descended from an ancient family of Pembrokeshire, commenced his military career as an ensign in the 12th regiment of foot in 1771. In 1794 he embarked for the West Indies; and after the reduction of St. Lucia and Trinidad in 1797, he rose to the rank of colonel, and was appointed governor of the latter island. In 1809 he was at the siege of Flushing, and on its capture was appointed governor. He afterwards went to Spain, and distinguished himself at Badajos, Vittoria, Ciudad Rodrigo, &c. At the battle of Waterloo, where he commanded the 5th division of the army, he was killed after having repulsed one of the most serious attacks made by the enemy. A monument to his memory was voted by the parliament, and erected in St. Paul's cathedral.

PICUS. See MIRANDOLA.

PIERCE, (Edward,) an English painter, who flourished in the reigns of Charles I. and II., was eminent both in history and landscapes. The greater number of his works, which chiefly consisted of altar-pieces, ceilings of churches, and drawings of architecture and perspective, were destroyed in the fire of London (1666). He also worked for Vandyck; and several of his pieces are to be seen at Belvoir castle, in Leicestershire. He died in London about 1715, leaving three sons, one of whom was an excellent sculptor, as appears by a noble marble vase, executed by him, at Hampton Court; the statue of Sir William Walworth, at Fishmongers' Hall; and the busts of Thomas Evans in Painters' Hall, and of Sir Christopher Wren in the picture gallery at Oxford.

PIERRE. See SAINT PIERRE.

PIERSON, (Christopher,) a painter, was born at the Hague in 1631, and studied under Bartolomeo Meyburg. He afterwards settled at Gouda, where he was employed as a painter of history and portraits. Notwithstanding the reputation he had acquired, the encouragement given to the pictures of Leemens, a painter of dead game, guns, powder-horns, pouches, &c. induced him to adopt similar subjects, in which he not only surpassed his model, but has perhaps scarcely been equalled in that branch. He usually represented those objects on a white ground, producing a surprising effect. He died in 1714.

PIETRI, (Pietro da,) a painter, was born, according to some authorities, at Rome in 1665; but others make him a native of Premia, in the state of Novara; while some again say that he was born in Spanish Navarre in 1663. He went to

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Rome early in life, and became successively the pupil of Ghezzi, Massarotti, and Carlo Maratti. He painted in the style of the last, but not with an equal degree of beauty in regard to colouring, nor with so exquisite a pencil. He became an excellent copyist of the works of Raffaelle and other great masters; nor are his own paintings devoid of merit. He died at Rome in 1708, or in 1716.

PIGAFETTA, (Antonio,) a distinguished voyager, the friend and companion of Magalhaens, was born, of a noble family, at Vicenza, towards the close of the fifteenth century. Finding that an expedition was going to set out from Seville under the direction of Magalhaens, he asked and obtained of the emperor Charles V. permission to join it as a volunteer (1519). He was present at the landing on the Philippine Islands, where Magalhaens lost his life. He returned to Spain in the admiral's ship *Victoria* (the only one that remained out of the five which had sailed together), and landed at Seville in September 1522, having performed in the course of three years the first voyage round the globe. He then went to Valladolid, where he presented to Charles V. a copy of the journal which he kept during the voyage. He afterwards returned to Italy, and, at the request of Clement VII., wrote a more elaborate narrative of his voyage; an abridgment of which Ramusio inserted in the first volume of his Raccolta di Navigazioni e Viaggi, fol. Venice, 1550. Amoretti discovered in the Ambrosian Library at Milan a complete copy of Pigafetta's original narrative, which he published, Primo Viaggio intorno al Globo, 4to, Milan, 1800, with plates, drawn from the maps and sketches which accompanied the MS.

PIGALLE, (John Baptist,) an eminent sculptor, was born at Paris in 1714, and, after having for many years been the pupil of Le Lorrain and Lemoyne, was furnished by the liberality of some friends, especially the younger Coustou, with the means of visiting Italy. He spent three years at Rome in copying after the antique, and on his return stopped at Lyons, where he finished the model of a statue of Mercury, which he brought with him to Paris, where it was greatly admired. He was admitted into the Academy of Painting and Sculpture in 1744; and having executed his Mercury in marble, he made a Venus for its companion, which was equally applauded. Both these statues were presented by the king to Frederic the Great of Prussia in 1748. In 1756 he was engaged to execute the mausoleum of maréchal Saxe, (erected in the Lutheran church of St. Thomas, at Strasburg, in 1776,) the merit of which caused him to be employed upon the monument erected in 1765 by the city of Rheims to the glory of Louis XV., who, as a testimony of his satisfaction, made him royal sculptor, and decorated him with the order of St. Michael. Bouchardon committed to him the finishing of his famous equestrian statue in the Place de Louis XV. He visited Voltaire at Ferney, in order to model his bust. In 1780 he was employed on a grand monument for the comte d'Harcourt. His concluding piece was the figure of a girl extracting a thorn from her foot, which was greatly admired for its beauty and delicacy. He died in 1785, being then rector and chancellor of the Academy. Besides the works which have been enumerated, one of his most applauded performances was a child holding a cage out of which a bird had flown. He also executed several pieces for the churches of Paris, and the busts of some literary friends.

PIGHIUS, (Albert,) a learned Dutch mathematician and Roman Catholic divine, was born at Kempen, in Overyssel, about 1490, and studied at Louvain. He distinguished himself by his controversial writings against the Lutherans and Calvinists, and recommended himself to Adrian of Utrecht, tutor to the emperor Charles V., whom he accompanied into Spain, and from thence to Rome, when Adrian went to take possession of the papal throne. After the death of that pontiff he continued at Rome, where he enjoyed the favour of his successors, Clement VII. and Paul III., the latter of whom studied the mathematics under him, and promoted him to the provostship of St. John the Baptist's at Utrecht, in 1535. He died in that city in 1542. Though a zealous champion for the Church of Rome against the Protestants, he maintained the opposite opinions to those of St. Augustine and Aquinas on the subjects of predestination and grace; and with respect to the doctrine of original sin, he was accused of concurring in sentiment with Pelagius. Hence his treatises against Calvin on those subjects were placed in the list of prohibited books by the Spanish Inquisition. Speaking of his abilities as a disputant, Bayle observes, that "even his enemies owned that he was an eloquent and ingenious man, and that

he had all the qualities of a good sophist, and of a good defender of a bad cause; and that in general he treated his subject very methodically." The mathematical treatises of Pighius are, De Ratione Paschalis Celebrationis; de que Restitutione Kalendarii Ecclesiastici, 1520; De Æquinoctiorum Solstitiorumque Inventione; Apologia adversus novam Marci Beneventani Monachi Cœlestini Astrologiam, in defence of the Alphonsine tables; a defence of that apology; and, Astrologiæ Defensio, adversus Prognosticorum vulgus, qui annuas Prædictiones edunt, et se Astrologos mentiuntur, 1518, 8vo. The most considerable of his other works is entitled, Assertio Hierarchiæ Ecclesiasticæ, fol., which is analyzed by Dupin, and will be found to justify the censure which he has passed upon the author for the extravagant claims set up by him on behalf of the papal see.

PIGHIUS, (Stephen Vinand,) a learned antiquary, nephew of the preceding, was born in 1520 at Kempen, in Overyssel, and educated at Cologne. A residence of eight years at Rome gave him an accurate knowledge of the remains of antiquity in that capital. On his return to Germany he attached himself to cardinal Granvelle, who appointed him his librarian. Afterwards he became preceptor to Charles, prince of Juliers and Cleves, and was to have attended him to Rome; but in this he was disappointed by the death of the prince, whose loss he deplored in a panegyric, entitled, Hercules Prodicius; for which the prince's father, William, made him canon of the church, and head-master of the school, at Santen, where he died in 1604, after publishing the first volume of his great work, Annales Romanorum, leaving the MS. of the remainder to the Jesuit Andreas Schott, who published the two following volumes. The full title of the work is, Annales Magistratuum et Provinciarum S.P.Q.R. ab Urbe Condita, ex Auctorum Antiquitatumque variis Monumentis suppleti; in queis Reipublicæ Mutationes, Potestatum ac Imperiorum Successiones, Acta, Leges, Bella, Clades, Victoriæ, Manubiæ atque Triumphi, necnon inlustria Stemmata Familiarumque Propagines ad Annos et Tempora sua reducuntur, 3 vols, fol. Antwerp, 1615. He gives a chronicle of Rome, from the building of the city to the death of Vitellius, A.D. 69, the names of the consuls, tribunes, censors, ædiles, quæstors, prætors, pro-consuls, proprætors, and other governors of the provinces, wherever their names can be ascertained from ancient writers or monuments. He also notices briefly the principal events of each year, carefully quoting his authorities. He likewise mentions the titles of the principal laws and senatus consultus, under their respective years. Pighius also published a good edition of Valerius Maximus, with valuable notes, Antwerp, 1585.

PIGNA, (Giambattista,) a learned Italian, born in 1530 at Ferrara, where he made such progress, that he was created doctor in philosophy in his twentieth year. He was soon after placed in the chair of Greek and Latin eloquence. Alfonso, prince of Ferrara, invited him to reside at his court, where he occupied himself in drawing up a history of the house of Este, till his death, in 1575. Pigna wrote Latin and Italian poems, and various treatises on different subjects, among which was a work, Del Duello, treating on what was called la Scienza Cavalleresca; and a piece entitled, I Romanzi, which involved him in a dispute with his old master, Cinzio Giraldi. The principal work of Pigna is his Storia de' Principi d'Este, of which the first part was printed at Ferrara in 1570; the sequel never appeared.

PIGNONE, (Simone,) a painter, was born at Florence in 1612, and at first was instructed by Fabrizio Boschi, whose school he quitted to become a pupil of Passignano; but afterwards he studied under Francesco Furini, whose manner he closely imitated. He next went to Venice, where he studied with great assiduity the colouring of Titian, Albano, and Guido. His works were universally admired for the charming forms of the figures, excellent disposition, and admirable colouring. The best of his large pictures are, St. Michael defeating the Rebel Angels, and St. Luigi distributing his Riches to the Poor. These are in the churches of the Nunziata and St. Felicità, at Florence. But his most admired ones are sacred subjects, of a small size. He died in 1698.

PIGNORIA, (Lorenzo,) a learned antiquary, was born at Padua in 1591, and received his education at the Jesuits' school and the university of that city. A canonry of Treviso was conferred upon him by cardinal Fr. Barberini. He died in 1631. His dissertation, De Servis et eorum apud Veteres Ministeriis, though diffuse, is a valuable work; and his Mensa Isiaca, 4to, Amst. 1669, is an elaborate commentary upon that famous relic. He

also wrote, Origini di Padova; and, Antenore. Many of his letters in Italian were published in the collection of Lettere inedite d'Uomini Illustri.

PIGNOTTI, (Lorenzo,) an historian, and the most celebrated fabulist of Italy, was born in 1739 at Figline, in the Val d'Arno, and studied medicine at Pisa, where he took his degree of doctor. After practising for some time at Florence, he was made professor of natural philosophy at Pisa, where he died in 1812, and was buried in the Campo Santo, where a monument has been erected to his memory. His principal work is, Storia della Toscana sino al Principato, con diversi Saggj sulle Scienze, Lettere, ed Arti, 9 vols, 8vo, which was published after his death (1813, Pisa). Pignotti came late for his historical subject, after numerous and able writers who had treated the same matter either wholly or in part; and the historical portion of his work may be considered rather a compilation than an original composition, yet he contributed to it something new by means of his own researches into the archives and libraries. His fables in Italian verse have been often reprinted. He also wrote some odes and other poetical compositions, Poesie di Lorenzo Pignotti, Florence, 1820.

PIGRAY, (Peter,) Lat. *Pigræus*, an eminent surgeon at Paris, employed in the armies of Henry IV. and Louis XIII. He was the disciple and rival, and yet the friend, of the celebrated Ambrose Paré, and published, Chirurgica cum aliis Medicinæ Partibus; Epitome Præceptorum Medicinæ, Chirurgiæ, &c. He died in 1613.

PIKLER, (John Anthony,) a gem-engraver, was born in 1700 at Brixen, in the Tyrol, and was instructed in the art by a Bohemian, named Ziegler. He then went to Naples, where he soon distinguished himself. He finally removed to Rome, where he died in 1779.

PIKLER, (John,) son of the preceding, whom he greatly excelled in the art of gem-engraving, was born at Naples in 1734, and was a pupil of Domenico Corvi. He also studied anatomy and perspective, and copied with great assiduity ancient statues and medals, and the works of Raffaelle in the Vatican. His earlier engravings were so admirably executed, that dealers, after purchasing them from him at a trivial price, sold them for antiques at an enormous profit. This made him resolve to engrave his name upon all his works. In 1769 the emperor Joseph II. invited him to Vienna, and knighted him. He was afterwards earnestly urged to settle in England; but he proceeded no further than Milan, whence, after a residence there of fourteen months, he returned in 1775 to Rome, where he died in 1791.

PILATRE DU ROZIER, (John Francis,) a native of Metz, where he was born in 1756, served his apprenticeship to an apothecary in his native town, and then went to Paris, where he established a museum, and studied chemistry. The discovery of balloons by Montgolfier roused all his attention, and he was one of the first who ventured to ascend in those frail and dangerous vehicles. After various successful experiments in the presence of the learned of Paris, and also of the royal family, Pilatre formed the bold plan of passing over to England. He went to Boulogne, and on the 15th of June, 1785, he, accompanied by his friend Romain, rose in a balloon before thousands of spectators, with the hopes of crossing the channel. Half an hour after, however, the machine caught fire, and the two unfortunate aëronauts were precipitated from a height of above 1500 feet to the ground, and dashed to pieces. Pilatre was taken up dead; but his companion showed signs of life for a few minutes. They were buried in the village of Wimille, where a monument records their merits and their misfortune.

PILATUS (Leontius,) or Leo Pilatus, a monk of Calabria, who flourished about the middle of the fourteenth century, is considered as one of the most industrious of those eminent scholars who contributed to the revival of classical literature and taste in Europe, and was the first who taught Greek in Italy, where he had Petrarca and Boccaccio for his scholars. He was on his return from a journey through Greece, in search of manuscripts in that language, when he was killed by lightning. Notwithstanding his knowledge of Greek, he was thought to be but moderately skilled in Latin.

PILES, (Roger de,) a painter, and writer on painting, was born in 1635 at Clameci, in the Nivernais, and instructed in the school of Frate Luca. He contracted a close intimacy with Alphonse Dufresnoy, of whose Latin poem, On Painting, he made a translation into French, which he published with notes. He accompanied the son of the president Amelot to Italy in the capacity of tutor, and on his return published some treatises on painting. He afterwards attended

Amelot de la Houssaye on several embassies as his secretary. He was subsequently sent by Louvois to the Hague upon a secret mission, where he was arrested; and during his confinement he wrote his Lives of the Painters. He was chosen honorary counsellor of the Academy of Painting and Sculpture. He died in 1709. His admiration of Rubens was enthusiastic; and he would scarcely admit that Raffaelle himself was equal to his favourite master. His works were published at Paris in 1767, 5 vols, 12mo.

PILKINGTON, (James,) a learned and pious prelate, was born in 1520, at Rivington, in the county of Lancaster, and educated at St. John's college, Cambridge. In 1558 he was made master of that college, and was one of the revivers of the Greek language in the university. Strype says that he was presented by Edward VI. to the vicarage of Kendal in Westmoreland. He also bore a part in the disputation at the visitation of Cambridge, under that monarch, while Bucer was at the university: he likewise read lectures on the Acts of the Apostles. He was obliged to leave the country during the Marian persecution; and while abroad he appears to have associated with the Geneva reformers, and imbibed their opinions as to externals. When he returned he was made bishop of Durham by Elizabeth (Feb. 1561.) In 1562 he is said to have been queen's reader of divinity lectures. During this prelate's time, not only the cause of religion, but also political matters, called the queen's attention towards Scotland, and the borders were frequently the scene of military operations. During these commotions, the queen having seized the earl of Westmoreland's estates within the bishopric of Durham, Pilkington instituted his suit, in which it was determined, that "where he hath *jura regalia*, he shall have forfeiture of high treason." By an act of parliament, made in the 13th year of Elizabeth, 1570, c. 16, "The convictions, outlawries, and attainders of Charles earl of Westmoreland, and fifty-seven others, attainted of treason, for open rebellion in the north parts, were confirmed;" and it was enacted, "That the queen, her heirs, and successors, should have, for that time, all the lands and goods which any of the said persons attainted within the bishopric of Durham had, against the bishop and his successors, though he claimeth *jura regalia*, and challengeth all the said forfeitures in right of his church." So that the see was deprived of the greatest acquisition it had been entitled to for many centuries. The year 1564 was remarkable for a contest about the ecclesiastical habits, and about various irregularities which had taken place in the service of the church. Bishop Pilkington, who had adopted the notions of the Geneva reformers on such subjects, entertained some scruples about the habits, and particularly disliked the cap and surplice, though not so far as to refuse to wear them. He was, however, very averse to forcing compliance upon others; and when he observed that this matter was about to be urged by the court, he wrote a long and earnest letter, dated from Auckland, Oct. 25, 1564, to the earl of Leicester, entreating him to use his interest to oppose it, and at the same time justified his own practice as wearing the habits for the sake of peace, but not forcing others whose consciences prevented their compliance. He wrote a Commentary of Aggeus (Haggai) the Prophet, 1560, 8vo; A Sermon on the Burning of St. Paul's Church in London in 1561, 1563, 12mo; Commentaries on Ecclesiastes, the Epistles of St. Peter, and of St. Paul to the Galatians; and, A Defence of the English Service. After his death, his Exposition on Nehemiah was published, 1585, 4to. He left in manuscript Statutes for the Consistory. He died Jan. 23, 1575, in the fifty-fifth year of his age, and was buried at Auckland; but his remains were afterwards removed, and interred in the choir of Durham cathedral, with an inscription, now defaced, but which Willis copied from a MS. in the Bodleian library. — His brothers, John and Leonard, were prebendaries of Durham. Leonard was D.D. rector of Middleton, master of St. John's college, Cambridge, and regius professor of divinity there. He died about 1600. Bishop Pilkington founded a school at Rivington, the seat of his family.

PILKINGTON, (Letitia,) a lady of great wit and literary celebrity, was the daughter of Dr. Van Lewen, a gentleman of Dutch extraction, who settled in Dublin, and was born there in 1712. She had early a strong inclination and taste for letters, especially for poetry; and her performances were considered as extraordinary for her years. This, with a lively manner, drew many admirers; and at length she became the wife of the Rev. Matthew Pilkington, a gentleman once known in the poetical world for his volume of Miscellanies, revised by dean

Swift, who had reason afterwards to be ashamed of the connexion. In a short time Mr. Pilkington grew jealous, as she relates, not of her person, but of her understanding; and her poetry, which, when a lover, he admired with raptures, was changed, now he was become her husband, into an object of envy. During these jealousies, Mr. Pilkington, in 1732, went into England, in order to serve as chaplain to Mr. Barber, lord mayor of London; and absence having brought him into better humour with his wife, he wrote her a very kind letter, in which he informed her that her verses were full of elegance and beauty; that Pope, to whom he had shown them, longed to see the writer; and that he himself wished her to come to London. She accepted the invitation, went, and returned with her husband to Ireland, where they were soon after separated, in consequence of the irregularity of her conduct. She afterwards settled in London, where, through the interest of Colley Cibber, she lived for some time upon contributions from the great and learned; but at length these succours failed, and she resolved to employ five guineas she had left, in trade; and accordingly, taking a little shop in St. James's-street, she furnished it with pamphlets and prints. She did not probably succeed in this scheme, for on Aug. 29, 1750, she died at Dublin, in her thirty-ninth year. She wrote, The Turkish Court, or London Apprentice, a comedy acted at Dublin in 1748, but never printed; a tragedy, entitled, The Roman Father; and, Memoirs, written with great sprightliness and wit.

PILLET, (Claude Marie,) a French writer, one of the principal conductors of the Biographie Universelle, was born at Chamberry about 1773. He was the author of, Analyse des Cartes et des Plans dressés pour l'Histoire des Croisades, 8vo; and he was a contributor to the Biographie des Hommes Vivans, and other works. He died in 1826.

PILON, (Germain,) a distinguished French sculptor, was born at Loué, near Mans, where his father also followed the same profession. He was sent to Paris about 1550, and there had for his rival John Goujon. Many of his productions adorn the churches of Paris. His principal works are, the Mausoleum of William Langei du Bellay, in the cathedral of Mans; the monuments of Henry II., Francis II., and Catharine de Medici; the tomb of the chancellor de Birague; a group of the three Graces, chiselled out of one block of marble, for Catharine de Medici; and the bas-reliefs that decorate the monument of Francis I. Pilon died about 1590.

PINA, (Ruy de,) one of the earliest and best of the Portuguese historians, flourished in the latter part of the fifteenth century. He was employed by Joam II., and by his successor Emanuel, who made him Chronista Mor, or Chief Chronicler, an office of which he had already performed the duties, and which was now resigned in his favour by Vasco Fernandez de Lucena. Neither the year of his birth nor that of his death is known. His Chronicles were published in 1790 and 1792, in the Collecçam de Livros Ineditos de Historia Portugesa, by Jose Correa da Serra, better known in England as the Abbe Correa. The manuscripts, which are of uncommon beauty, written under the reign of the magnificent Emanuel, are in the Torre do Tombo at Lisbon, among the archives. Ruy de Pina might have been called a chronicler of first-rate merit, if Fernam Lopes had never written, who is infinitely the best of all chroniclers. But though coming immediately after that incomparable writer, Ruy de Pina still appears an excellent historian, and far superior to all who followed him.

PINAS, (John,) a painter, born at Haerlem in 1597. He went to Italy with Peter Lastman; and on his return to his native country he became eminent as a painter of history, portrait, and landscape. His style of colouring was strong, but rather inclining too much to the deep brown or blackish tint, in which manner he had many admirers; and some imagine that even Rembrandt, in that respect, imitated the style of Pinas. A fine picture by this artist is the History of Joseph sold by his Brethren, in the great church at Haerlem, which is highly commended for its design and general effect. He died in 1660.—His brother, James, also was an eminent painter. He died in 1659.

PINDAR, the famous lyric poet of ancient Greece, was born at Cynoscephalæ, near Thebes, in Bœotia, in Ol. 65, 3 (B.C. 518) according to Clinton; or in Ol. 64, 3 (B.C. 522) according to Böckh. His father, Daiphantus, a flute-player, (a professor of great reputation at Thebes,) placed him under the care of Lasos of Hermione, a celebrated dithyrambic poet. He was also instructed by Corinna, the Tanagræan poetess, and a teacher of choruses. But he was principally in-

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debted to his own genius for his peculiar excellences. Thero of Agrigentum and Hiero of Syracuse were two of his great patrons, and are commemorated in his poems. His reputation was so high, that the Delphic oracle ordered part of the first-fruits offered there to be presented to him; and an iron chair was placed for him in that temple, on which he sung praises to Apollo. His memory was held in such honour, that on the capture of Thebes, first by the Lacedæmonians, and then by Alexander, the house in which he had dwelt was spared. Pindar composed a great number and variety of poems; those which are come down to our times are Epinician odes, celebrating the victors in the four great games of Greece—the Olympian, Pythian, Nemæan, and Isthmian. Of the idea formed of his poetry by antiquity we have a noble exemplification in an ode of Horace (B. iv. Od. 2,) in which, besides the mention of his bold dithyrambics, and his odes to the praise of gods and heroes, notice is taken of his pathetic and moral commemorations of departed excellence. It was probably his strains of this kind which acquired for him the epithets of *wise* and *divine* from Plato. Dionysius of Halicarnassus speaks of Pindar as the chief model among the lyric poets of what he terms "severe and antique harmony;" and also extols his loftiness, energy, fertility, art, and strength of diction mixed with sweetness. Quintilian repeats these praises, and those of Horace; but Longinus represents him as sometimes, when glowing with the brightest flame, undergoing a sudden extinction. He died, according to Clinton, B.C. 439; according to Böckh, B.C. 442, having completed his eightieth year. The editions of Pindar are numerous. Those of Heyne, Gr. Lat. Gotting. 1773, 4to, 1798, 8vo, were long held in high esteem; the latter contains the Greek Scholia. But the best edition is that by August. Böckh, Leipsic, 1811, 1821, 3 vols, 4to. Ludolf Dissen, who wrote the explanations to the Nemean and Isthmian odes for Böckh's edition, published in 1830 a smaller one, which may be considered as an abridgment of Böckh's. There is a very good translation of Pindar into English verse by the Rev. H. F. Cary, (London, 1833.) The translations by West and Moore are very inferior to Cary's.

PINDEMONTE, (Ippolito,) an Italian poet and miscellaneous writer, was born at Verona in 1753, and studied at the college of Este, and at Modena. He then visited France, Germany, Holland, and England. Being made a knight of the order of St. John, he went to Malta, where he resided for some time. He then settled at Avesa, near Verona, where he wrote his Prose e Poesie Campestri, published first in 1785, and often reprinted. This was followed by his Epistole in Versi, in which he alludes to the revolutionary war then raging in Italy. He afterwards published a volume of Sermoni, also in verse, being a kind of satires after the manner of Horace. He also wrote a drama, Arminio, and a translation of the Odyssey in Italian blank verse. When Foscolo published his beautiful little poem, the Sepolcri, addressed to Pindemonte, the latter replied to it by another poem on the same subject. The two poems are generally published together. His last publication was his Elogi di Letterati, a biographical work, 2 vols, 8vo, 1825-6. He died at Verona in 1828.

PINE, (John,) an eminent engraver, a native of England, and a man of letters, was born in 1690. His principal plates are, the ceremonies used at the revival of the Order of the Bath, by George I. in 1725; ten prints from the tapestry in the old House of Lords, representing the Destruction of the Spanish Armada; a superb edition of Horace, the text engraved, and illustrated with ancient basreliefs and gems. The Pastorals and Georgics of Virgil were published by his son, after his death, ornamented in a similar manner, with a printed type. He also engraved a few portraits, among which are an etching of himself, and a mezzotinto bust of Garrick, taken from a cast. In 1743 he was made Blue Mantle in the Heralds' College; and George II. gave him the appointment of marker of the dice, and afterwards made him his engraver of the signets, seals, and stamps: places which he held till his death, which took place in the College, in 1756.

PINE, (Robert Edge,) a painter, son of the preceding, was born in London about 1742. It is not known by whom he was instructed; but he gained the premium for the best historic design, given by the Society for the encouragement of Arts, &c. in 1760, and again in 1762. He afterwards practised as a portrait painter, and was considered a respectable colourist. In 1782 he exhibited a series of pictures of scenes from Shakspeare. After residing for many years at Bath, he went to Philadelphia, where

he died in 1790. His best pieces were his Surrender of Calais, and Canute on the Sea-shore.

PINEAU, (Severin,) Lat. *Pinæus*, a celebrated French surgeon, born at Chartes about 1550. He became surgeon to Henry IV., and acquired reputation in cutting for the stone, an operation then little understood. He wrote, Opusculum tractans Notas Integritatis et Corruptionis Virginum, deinde Graviditatem et Partum naturalem Mulierum, Paris, 1597, 8vo; and, Discours touchant l'Invention et l'Extraction du Calcul de la Vessie, Paris, 1610, 8vo. He died in 1619

PINEAU, (Gabriel du,) a celebrated French lawyer, was born at Angers in 1573. He practised at the bar first in his native place, and then at Paris. Being recalled to Angers, he was made counsellor in the presidial court. Mary de Medici created him her master of requests, and, in her differences with the court, sought to support herself by his counsels; but, faithful to his sovereign, he continually advised her to an accommodation, which was at length effected. Louis XIII. acknowledged his services by nominating him mayor and captain-general of Angers in 1632. The integrity and impartiality with which he performed the duties of his station caused him to be called the Father of the People. His house was a kind of academy, in which conferences were held on points of law, for the instruction of members of the profession and others. He died in 1644. He wrote, Latin Notes on the Canon Law, in opposition to those of Du Moulin, printed with the works of that lawyer; A Latin Commentary on the Custom of Anjou; Consultations on several important Questions relative to the Custom of Anjou and to the French Law, with Dissertations on various Subjects.

PINEDA, (Juan de,) a learned Franciscan, born at Seville in 1557. He was well skilled in the Greek, Hebrew, and Oriental languages. He was appointed counsellor to the court of the Inquisition, and was commissioned to visit the principal libraries of Spain, in order to register such works as were opposed to, or inconsistent with, the Romish religion. The result of his inquiry was an Index novus Librorum Prohibitorum, Seville, 1631, published by order of cardinal Zapata, grand-inquisitor of Spain. Pineda published a version of Theodore Peltar's Catena Græcorum Patrum in Proverbia Salomonis; Commentarius in Job.; Salomo Prævius, sive de Rebus Salomonis Regis, libri octo; Commentarius in Ecclesiasten; Monarchia Ecclesiastica, o Historia Universal del Mundo do desde su Creacion hasta estos Tiempos, 5 vols, fol. Barcelona, 1620. The most useful of his labours, however, was that of editing and abridging a very curious book, entitled, El Paso Honroso defendido por Suero de Quinones, of which a new edition was printed at Madrid in 1783. He also published a funeral oration at the exequies of that extraordinary woman, Doña Luisa de Carvajal y Mendoza, in the English seminary at Seville. He died in 1637.

PINELLI, (Gianvincenzo,) an eminent patron of literature, descended by both parents from noble Genoese families, was born at Naples in 1535. In 1558 he removed to Padua, in which seat of learning he improved himself by an acquaintance with many eminent scholars. His fondness for letters, joined to a delicate habit of body and painful infirmities, led him to pass his days in retirement. He collected a choice and extensive library; an apparatus of mathematical and astronomical instruments; a cabinet of fossils and minerals, together with maps, plates, and every thing belonging to learned research. He had also a botanical garden furnished with curious exotic and native plants. He died in 1601. The fate of his fine library was remarkable. After his death the senate of Venice, with its constitutional jealousy, set its seal upon his MSS., and took away all that related to the affairs of the republic, amounting to 200. There were besides 14 chests of MSS., which, with 116 chests of printed books, were embarked in three ships to be conveyed to Naples, where his heirs resided. One of them fell into the hands of corsairs, who, considering the books as lumber, threw part of them overboard; the rest were scattered upon the beach at Fermo, where the bishop of that diocese, having collected all he could, sent them to Naples, where they rejoined what of the rest of the library was not dissipated. In this state it was purchased by cardinal Frederic Borromeo at the price of 3400 gold crowns.

PINELLI, (Maffeo,) distinguished for his love of bibliography, was born in 1736 at Venice, where he had the superintendence of the ducal printing-office. He was well versed in ancient literature, and formed a choice and well stored library of the finest works, together with a gallery of paintings, and a cabinet of medals and other monuments of anti-

quity. He was very intimate with the abbé Morelli, who drew up a catalogue of his books and medals, the former of which were sold in London, by Messrs. Edwards and Robson in 1790. Pinelli wrote, Prospetto di varie Edizioni degli Autori classici Greci e Latini, Venice, 1780.

PINET, (Anthony du,) lord of Noroy, a miscellaneous writer, who flourished in the sixteenth century, was a native of Besançon, and distinguished for his zealous attachment to the Protestant religion. This he showed by his treatise entitled, The Conformity of the Reformed Churches of France and of the primitive Church in Policy and Ceremonies, 1564, 8vo; his Sermons upon the Book of Revelation; and more particularly by the Notes which he added to a French translation of the Tax-book of the Roman Chancery, entitled, The Tax of the casual Forfeitures of the Pope's Shop, in Latin and French, with some Annotations taken from Decrees, Councils, and Canons, either ancient or modern, for the Verification of the Discipline anciently observed in the Church, the whole enlarged and revised by A. D. P. 1564, 8vo. He was also the author of Plans, Draughts, and Descriptions, of several Towns and Fortresses, as well in Europe, Asia, and Africa, as in the Indies and America, their Foundations, Antiquities, and Manner of Living, &c. with Maps, 1564, fol.; a translation of Pliny's Natural History, 1566, in 2 vols, fol. frequently reprinted; and also translations of the third book of Letters from Don Antonio de Guevara, together with his treatise, Concerning the Work and Privileges of Gallies, 1560, 4to; and of The Common Places of the Holy Scripture, collected by Wolfgang Musculus, under sixty-six Titles, 1577, fol.

PINGERON, (John Claude,) a French writer, secretary of the Museum of Paris, and member of the Academy of Barcelona, was born at Lyons in 1730. In 1779 he was concerned in the Journal d'Agriculture, du Commerce, des Arts, et des Finances. He died in 1795. His works, which are principally translations, are, Traité des Vertus et des Récompenses, from the Italian of the marquis of Hyne; Conseils d'une Mère à son Fils, of Madame Piccolomini Gérardi; Essai sur la Peinture, of Count Algarotti; Traité des Violences publiques et particulières, avec une Dissertation sur les Devoirs des Magistrats; Les Abeilles of Ruccelai; Voyage dans la Grèce Asiatique, of the Abbé Sestini; Vies des Architectes anciens et modernes, from Milizia.

PINGRE, (Alexander Guy,) an eminent mathematician and astronomer, was born at Paris in 1711, and studied in the college of Senlis, at that time possessed by the canons-regular of the congregation of France. He felt a strong bias towards the study of the mathematics; but as divinity was the faculty for which he was originally designed, his studies were for a long time principally confined to that science; and he was on the point of being nominated professor before his admission to the priesthood; but in 1745, having rendered himself obnoxious by the part which he took in the Jansenist controversy, he was persecuted on account of his attachment to the opinions of the bishop of Ypres, and condemned to teach the lower classes, successively in the colleges of Senlis, Chartres, and Rouen. While he was thus occupied his passion for the mathematical sciences revived, and he devoted himself to the study of them with intense application. In 1749, Le Cat, a surgeon and anatomist at Rouen, who was principally concerned in establishing an Academy of Sciences in that city, had him appointed one of the members; and as there was no astronomer in the academy, Pingré undertook to fill that department, in which he afterwards attained to first-rate excellence. His first communication to the public was the Calculation of an Eclipse of the Moon, on the 23d of Dec. 1749. From this time he successfully pursued his studies in this branch of science; and in May 1753 he was elected correspondent of the Academy of Sciences at Paris, after having sent them an observation of the transit of Mercury, which he had made at Rouen on the 6th of that month. This occasioned his being sent for to Paris; and he was there made librarian of the abbey of St. Geneviève, on the summit of which building an observatory was erected for his use. Having soon become acquainted with Lemonnier, Pingré was induced by him to undertake the calculation of A Nautical Almanack, to enable navigators more easily to ascertain the longitude, by means of lunar observations. At the solicitation of the authors of The Art of verifying Dates, he calculated a table of the eclipses of the sun and moon from the commencement of the Christian era to the year 1900; and afterwards a table of the eclipses visible from the northern

pole to the equator, for a thousand years before our era. The utility of these labours for verifying historical dates, marked by the appearance of these phenomena, induced the Academy of Inscriptions to insert a part of them in the forty-second volume of their Mémoires. He published, The State of the Heavens for 1754; in which the moon's place was calculated with the utmost exactness according to the tables of Halley, for noon and midnight, with the right ascension in seconds of time twice a day. Afterwards he published similar works for the years 1755, 1756, and 1757. In 1756 he was received a free associate of the Academy of Sciences; and in the following year he entered upon a new career, which he pursued with the highest distinction—that of calculating the revolutions of comets. The result of his labours in this department was his Cométographie, or an Historical and Theoretical Treatise on Comets, Paris, 1783, 2 vols, 4to. This work, besides a very complete account of all that was then known concerning the nature and motions of comets, contains the elements of no less than eighty orbits computed by himself. In 1758 he published, A Memoir relating to the Discoveries made in the South Sea, during the last Voyages of the English and French round the World, 4to. In 1760 he sailed, by order of the government, for the island of Rodrigo, in the Indian Sea, in order to observe the transit of Venus, which took place on the 6th of June of the ensuing year. The same phenomenon was observed by him at the island of St. Domingo in 1769, during one of four voyages undertaken by him to try the chronometers of Berthaud and Leroy. He died at Paris in 1796. In 1786 he published a French translation of the Astronomicon of Manilius, after Bentley's edition of that work, in 2 vols, 8vo; to which he added a French version of the celebrated poem of Aratus, and the lives of the other Latin poets who have written concerning the course of the stars.

PINKERTON, (John,) a poet, antiquary, and geographer, was born at Edinburgh in 1758, and, after finishing his school education, was articled to a writer to the signet, in whose office he spent five years. In 1776 he published an elegy, entitled, Craigmillar Castle; and on the death of his father in 1780 he came to London, where he devoted himself to a literary life. In 1781 he published poetical pieces under the title of Rimes, 8vo; this was followed the same year by Scottish Tragic Ballads, a second edition of which appeared in 1783, accompanied with a second part containing Ballads of the Comic Kind. Of these, however, a considerable number were fabrications by Pinkerton himself. In 1784 he produced his Essay on Medals, in 2 vols, 8vo, a work now of little use. In 1785 he, under the name of Robert Heron, published, Letters on Literature, in which he put forth some singular opinions on the value of the Greek and Roman writers. This led to his introduction to Horace Walpole, Gibbon, and other distinguished literary characters. His next publication was his Ancient Scottish Poems, never before in print, from the MS. collections of Sir Richard Maitland of Lethington, knight, 2 vols, 8vo, London, 1786. In 1787, besides a compilation in 2 vols, 12mo, entitled, The Treasury of Wit, which he published under the name of Bennet, he produced the first edition of his able Dissertation on the Origin and Progress of the Scythians or Goths, 8vo. In this he discovers that strong anti-Celtic feeling which colours all his historical and antiquarian disquisitions. In 1789 he published a collection of Lives of Scottish Saints, in Latin; an edition of Barbour's poem of The Bruce; and, An Enquiry into the History of Scotland preceding the reign of Malcolm III. 2 vols, 8vo. This valuable work was succeeded by The Medallic History of England, to the Revolution; Scottish Poems; Iconographia Scotica, or, Portraits of Illustrious Persons of Scotland, with Biographical Notes; and, the History of Scotland, from the Accession of the House of Stuart to that of Mary. He next collected and published notes of the Conversation of his friend, the earl of Orford, along with a memoir, in 2 vols, 12mo, under the title of Walpoliana. His next publication was The Scottish Gallery, or Portraits of Eminent Persons of Scotland, with their Characters, 8vo, 1799. In 1802 appeared the first edition of his Modern Geography, digested on a new plan, in 2 vols, 4to, a second edition of which, extending to 3 vols, was brought out in 1807. There is also an abridgment of this work, in 8vo. In 1802 he settled in Paris; and in 1806 he published, in London, Recollections of Paris in the Years 1802-3-4-5. In 1808 he commenced his General Collection of Voyages and Travels, which was completed in 16 vols, 4to, in 1813. This was accompanied by a New Modern Atlas, published in parts, which was begun in 1809, and finished in 1815. His last

original work was his Petralogy, or a Treatise on Rocks, which appeared in 2 vols, 8vo, in 1811. He died in 1826. His correspondence was published in 1830, in 2 vols, 8vo.

PINO, (Marco da,) a painter, was born at Sienna about 1520, and, according to Baglione, received his earliest instruction in the school of Domenico Beccafumi, called Mecherino; and he afterwards studied under Daniello da Volterra. Baldinucci places him among the disciples of Baldassare Peruzzi. He also studied some time at Rome, where he is said by Lomazzo to have profited by the lessons of Michael Angelo. He painted some pictures for the churches at Rome, of which one of the most esteemed was a Dead Christ, with the Virgin and St. John, in S. Maria di Ara Celi. But the theatre of his fame is Naples, where he established himself in 1560. During a residence of twenty-seven years he decorated the principal churches with several of his finest works, which are particularly described by Dominici. Of these the most celebrated, and by himself esteemed his best performance, is a Descent from the Cross, in the church of S. Giovanni di Fiorentini, painted in 1577. In the same church is a fine picture of the Annunciation. His Assumption of the Virgin, and the Adoration of the Magi, in the church of S. Severino, are considered among the finest works of art in that city. He died in 1587.

PINSON. See PYNSON.

PINSSON, (Francis,) a learned jurist, son of a professor of law of the same name, was born at Bourges in 1612. He was admitted an advocate in the parliament of Paris in 1633, and pleaded at the Châtelet and before the parliament. He published, Traité des Bénéfices, 1654; this was commenced by his maternal grandfather, Antony Bengy, professor at Bourges, and finished by himself; La Pragmatique Sanction de St. Louis, and celle de Charles VII. avec Commentaires; Notes sommaires sur les Indults accordés à Louis XIV. &c.; and, Traité des Régales. He also assisted in the revision of the works of De Mornac and Du Moulin. He died in 1691.

PINTO, (Fernam Mendez,) a famous Portuguese traveller, in no good odour for veracity, was born about 1510, of parents in humble life, at Montemor-o-Velho, near Coimbra. He wrote the history of his adventures to amuse his children while they learnt to read from the manuscript; so that more excuse is to be made for the exaggeration of fireside stories, than if it had been purposely written for the press. The papers were arranged and published by Francisco de Andrade in 1614. The book has not been without its advocates; it is certain that the author had been in the countries which he describes, but it is equally certain that many of his descriptions are altogether imaginary. It is much to be regretted that this author should have adulterated so much curious and important matter with idle fictions, and those so engrafted and incorporated with truth, that it is impossible in many instances to separate the web from the embroidery. Pinto at one time entered among the Jesuits at Malacca, and the earliest account of his travels is to be found in the first collection of their letters published in Italian at Venice 1565, in a letter written by him from their convent at Malacca. He was present at the death of S. Francisco Xavier; and Lucena derived much information for his life of that saint from papers which he procured from the widow of Pinto. After twenty-one years' residence in various parts of the East Indies, China, Japan, Siam, &c., Pinto returned to his native country in 1558 (28th of September). He died at Almada, near Lisbon, but the year of his death is not known. His travels have been translated into most European languages, and twice published in English.

PINTO, (Hector,) a learned Portuguese Jeronymite in the sixteenth century, was a native of Covilhaa, in the diocese of Guarda, and educated at Coimbra and Salamanca. He gave himself up to the study and public interpretation of the sacred Scriptures; and by the first course of lectures which he delivered, which were on the prophecy of Isaiah, he acquired such reputation as induced the university of Coimbra to honour him with the degree of D.D. Not long afterwards he was appointed professor of divinity and Scriptural learning in that university. When, after the death of king Sebastian in Africa, different competitors set up their pretensions to the crown of Portugal, Pinto declared in favour of the house of Braganza. On this account he became obnoxious to Philip II. of Spain; and when the armies of that monarch invaded the kingdom, he was taken into custody, and confined in a monastery belonging to his order near Toledo, where he died in 1584. He published, Commentarius in Isaiam; Hieremiam, et Threnos; in Ezekielem; and in Danielem, et Na-

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hum. He wrote also, A Picture of the Christian Life, 1571, 8vo. This has been translated into the French and Italian languages, and repeatedly printed at Paris, Venice, and other places.

PINTURICCHIO, (Bernardino,) a painter, was born at Perugia in 1454, and was a scholar of Pietro Perugino, whom he assisted in many of his principal works, both at Rome and Perugia. Though he had somewhat of the dryness of his instructor's design, and retained too much of the tawdry style of gilding in his ornaments and draperies, he is expressive in the airs of his heads, graceful in his attitudes, and magnificent in his architecture. He lived in habits of intimacy with Raffaelle, (when that great artist frequented the school of Perugino,) who is supposed to have assisted him in his most important work, in the library of the Dome at Sienna, where he has represented, in ten compartments, the most memorable events of the Life of Pope Pius II. Raffaelle is supposed to have designed and prepared the cartoons for the greater part of them; and there is a grace and elegance discernible throughout, which are the characteristics of that incomparable painter. He excelled in perspective and grotesque ornaments, and decorated one of the loggie of the Vatican with architectural views of the principal cities of Italy. Some of his most esteemed fresco works are in the Dome at Spello, where he has represented the Annunciation, the Nativity, and Christ disputing with the Doctors. Among the portraits painted by him the most celebrated are those of Pius II., Innocent VIII., Giulia Farnese, Cesare Borgia, and Queen Isabella of Spain. He died in 1513.

PIOMBO, (Fra Sebastiano del,) a distinguished painter, was born in 1485, at Venice, whence he is also called Veneziano, by which name he was designated, until Clement VII. bestowed upon him the office of the keeper of the seal of his chancery, to fill which it was necessary for him to take the religious habit, and he assumed the title of Fra Sebastiano del Piombo, in allusion to the lead of the seal. His first occupation was the study of music, and he was a skilful performer on the lute; but he soon turned his thoughts to painting, and at first was a disciple of Giovanni Bellini; but preferring the great style of Giorgione, he became his scholar, and was a successful imitator of the harmony of his tones, and the breadth of his chiaro-scuro. He first distinguished himself as a portrait painter, to which his powers were peculiarly adapted. His portraits are boldly designed and full of character; the heads and hands are admirably drawn, with an exquisite tone of colouring, and extraordinary relief. His best pictures of this class are his portraits of Pietro Aretino, of Clement VII., of Paul III., and of Giulia Gonzaga, executed for cardinal Ippolito de' Medici. The first historical picture which established his reputation was the altar-piece in the church of S. Gio. Crisostomo, at Venice, in which he so nearly approached the rich and harmonious colouring of Giorgione, that it was for some time supposed to be the work of that master. He had acquired considerable celebrity at Venice, when he was invited to Rome by Agostino Chigi, an opulent merchant of Sienna, who employed him, in conjunction with Baldassare Peruzzi, in ornamenting his palace of the Farnesina, where Raffaelle had painted his celebrated Galatea, and given the designs for the history of Cupid and Psyche. In this competition Sebastiano discovered his inferiority in design; and he endeavoured to remedy the defect by studying the antique, and by the instruction of Michael Angelo Buonarotti. That great artist had felt some uneasiness at the growing fame of Raffaelle, and he readily availed himself of the powers of Sebastiano as a colourist, in the hope that, assisted by his designs, he might be enabled to enter the lists with his illustrious antagonist, if not drive him from the field. With this view he furnished Sebastiano with the designs for the Pietà, in the church of the Conventuali, at Viterbo; and the Transfiguration and Flagellation, in S. Pietro in Montorio, at Rome, which, as he was very slow in his work, occupied him for six years. The extraordinary beauty of the colouring, and the grandeur of Michael Angelo's composition and design, in these celebrated productions, were the objects of universal admiration. It was at this juncture that the cardinal Giulio de Medici commissioned Raffaelle to paint his noble picture of the Transfiguration; and, being desirous of presenting an altar-piece to the cathedral of Narbonne, of which he was archbishop, he engaged Sebastiano to paint a picture of the same dimensions, selecting for the subject the Raising of Lazarus. On this occasion Sebastiano was again assisted by the powers of Buonarotti, by whom the picture was composed and designed. It was publicly exhibited at Rome, in com-

petition with the Transfiguration; and it is no mean proof of its extraordinary merit, that, notwithstanding the transcendent beauty of Raffaelle's chef-d'œuvre, Sebastiano's performance excited universal admiration. This celebrated work of art was removed, by the Regent of France, from the cathedral at Narbonne, into the Orleans collection, of which it was one of the greatest ornaments. It thence passed into the possession of Mr. Angerstein. It is now in the National Gallery. One of Sebastiano's finest works is his Martyrdom of St. Agatha, which he painted for the cardinal of Arragon. His last undertaking was the chapel of the Chigi family, in S. Maria del Popolo, which he left imperfect; it was afterwards finished by Francisco Salviati. He died in 1547.

PIOZZI, (Esther Lynch,) the daughter of John Salusbury, Esq., of Bodvel, in Carnarvonshire, was born there in 1739. Her beauty and sprightliness caused her to be early noticed in the London world of fashion; and in 1763 she married Mr. Henry Thrale, an opulent brewer in Southwark, and then one of the members for that borough. Her husband soon after made the acquaintance of Dr. Johnson, whom he invited to his house at Streatham, in Surrey, where for fifteen years the great moralist was a constant guest. Thrale having died in 1781, his widow retired, with her four daughters, to Bath, and there having met with an Italian music-master, of the name of Gabriel Piozzi, she married him in 1784, against the earnest remonstrances of Johnson, who thenceforth broke off all intercourse with her. This, however, did not prevent her from publishing, in 1786, Anecdotes of Dr. Samuel Johnson, during the last Twenty Years of his Life, 8vo; which she followed up by another book in 1788, entitled, Letters to and from Dr. Samuel Johnson, in 2 vols, 8vo. She also printed at Florence a collection of pieces in prose and verse, under the title of, The Florentine Miscellany. Her other works are, Observations and Reflections made in the Course of a Journey through France, Italy, and Germany, 2 vols, 8vo, 1789; British Synonymy, or an Attempt at regulating the Choice of Words in Familiar Conversation, 2 vols, 8vo, 1794; and, Retrospection, or a Review of the most striking and important Events, Characters, Situations, and their Consequences, which the last Eighteen Hundred Years have presented to the view of Mankind, 2 vols. 4to, 1801. She contributed some poems to the volume of Miscellanies published by Ann Maria Williams, particularly the well-known and clever one called The Three Warnings. She died at Clifton, near Bristol, in 1821.

PIPER, (Count,) counsellor of state, and first minister to Charles XII. of Sweden, was taken prisoner by the Russians at the fatal battle of Pultowa, and conveyed to Petersburg. His captivity was rendered more severe, inasmuch as the Czar Peter suspected him to be the cause of the war which Charles had undertaken against Russia. He died in the fortress of Schlusselburg, in 1716, in the seventieth year of his age, and his remains were delivered to the Swedish monarch, who honoured them with a magnificent funeral.

PIPER, (Francis le,) an English painter, descended from a Walloon family, settled in Kent. He was early fond of designing, and took particular delight in drawing ugly faces. He was so happy in delineating the features, that he could draw from memory, so that he was said to steal a face; and every person either deformed, or averse to be exhibited on canvas, was afraid in his company of having his imperfections made the subject of his pencil. His fortune was independent, and he never accepted any money for what he drew; so that by frequenting the Mitre Tavern, in Stock's Market, he contributed to the celebrity of the house by his humour and vivacity, and to its ornament by giving it many of his drawings. He drew several of the grand seignors' heads for Sir Paul Rycault's History of the Turks, which were engraved by Elder. In the latter part of his life he successfully applied himself to the modelling of wax in basso-relievo. He at length brought on a fever by free living; and a surgeon, in attempting to bleed him, unfortunately pricked an artery, which proved mortal. He died in Aldermanbury, about 1740.

PIPPI, (Giulio.) See ROMANO.

PIRANESI, (Giambattista,) an eminent engraver, architect, and antiquary, was born at Venice in 1720. He passed the greatest part of his life at Rome, of which capital, with its monuments of ancient and modern art, he was an enthusiastic admirer. The earliest of his works, published in 1743, consisted of designs of his own, in a grand style, and decorated with imaginary ruins. His other performances are, Antichita Romane, in 218 large plates, with descriptions in Italian; Fasti Consulares Triumphalesque Roma-

norum ab U. C. usque ad Tiberium Cæsarem; Del Castello dell' Acqua Giulia, e della Maniera in cui anticamente si Concedevano e Distribuivano le Acque, 21 plates; Antichita d' Albano e di Castel Gandolfo, 55 plates; Campus Martius antiquæ Urbis, 54 plates; Archi trionfali antichi, Tempi ed Anfiteatri esistenti in Roma, ed in altri Parti d' Italia, 31 plates; Trofei d' Ottaviano Augusto, 10 plates; Della Magnificenza ed Architettura de' Romani, 44 plates, with above 200 pages of letter-press in Latin and Italian; Architetturi diversi, 27 plates; Carceri d' Invenzione, 16 plates; Vedute di Roma, above 130 separate views of Rome in its present state, designed in a grand style, and etched in his boldest manner; Collection of Candelabra, Vases, &c.; Collection of Chimney-pieces, a series of most splendid designs; and, Antiquities of Herculaneum and Pompeii. He was a member of the Academy degli Arcadi, and of the Society of Antiquaries in London. As a practical architect, he left memorials of his taste in the church of Santa Maria del Popolo, and in that of the priory of Malta, at Rome, in which latter edifice a statue is erected to his memory, executed by Angolini. He died at Rome in 1778.—His daughter, LAURA, who died in 1785, engraved a series of views in her father's manner. His brothers, FRANCESCO and PIETRO, settled at Paris, where they continued the collection of Giambattista, amounting to 29 vols, fol. It contains the frescos of Raffaelle, and many of the designs of the most eminent Italian painters.

PIRANESI, (Francesco,) son of the preceding, and, like him, an artist of great talent, was born at Rome, in 1748. He completed many of the magnificent works begun by his father, and executed many others of equal magnitude, in which he was assisted by his brother Peter and his sister Laura. Having taken an active part in the revolution, he ultimately found it necessary to quit his native country; and he continued to reside at Paris from that time till his death, in 1810.

PIROMALLI, (Paolo,) a learned Dominican monk in the sixteenth century, whose labours have contributed to the promotion of Oriental literature, was a native of Calabria. He was sent as a missionary into the East, and resided for a considerable time in Armenia, where he is said to have converted great numbers of the Eutychians to the Roman Catholic faith. He thence passed into Georgia and Persia. Upon his return into Italy by sea, he had the misfortune to fall into the hands of a Barbary corsair, who carried him captive to Tunis. Being ransomed, he went to Rome, where he gave an account of his mission, and received marks of favour from Urban VIII., who sent him to Poland, with the character of papal nuncio. The same pontiff employed him in revising the Armenian version of the Bible; and afterwards sent him a second time into the East, where he was promoted, in 1655, to the bishopric of Nacksivan in Armenia. Over this see he presided nine years, and then returned to Italy, where he was nominated bishop of Bisignano in Calabria. He died in 1667. He was the author of A Latin and Persian Dictionary; An Armenian and Latin Dictionary; a Grammar of the Armenian Tongue; A Rubric, esteemed useful for the correction of Armenian books; and some treatises in controversial divinity.

PIRON, (Alexis,) a poet and man of wit, born at Dijon in 1689. A licentious ode which he wrote obliged him to quit his native place; and he went to Paris, where for some years he supported himself by the mechanical labours of his pen as a copying clerk. After some unsuccessful attempts at comedy, he, in 1738, produced his Métromanie, which raised him to the height of reputation. He also wrote, Les Courses de Tempé, an ingenious pastoral; and several Odes, Poems, and Tales. He died in 1773. He had much ready wit, and a great quickness at repartee, and his epigrams were very celebrated in his time. His works were collected without discrimination, and published, in 1776, by Rigoley de Juvigny, in 7 vols, 8vo, and 9 vols, 12mo. A collection of his bons-mots was published in 18mo.

PISAN, (Christina de,) an Italian by birth, but the author of many compositions in French prose and verse, was born at Venice about 1363, being the daughter of Thomas Pisan of Bologna, much celebrated at that time as an astrologer. When she was five years old her father settled with her in France, and her extraordinary beauty and wit procured her an excellent husband by the time she was fifteen. After ten years she lost this husband, Stephen Castel, by whom she was most tenderly beloved, and found her chief resource for comfort and subsistence in her pen. She died about 1420. Some of her poems, which are full of tenderness, were printed at Paris in 1529, others remain in MS. in the royal library.

The Life of Charles V., written by desire of Philip the Good, duke of Burgundy, is considered as her best performance in prose. It is preserved in MS. in the library of the king of France, but a transcript was published by the abbé Le Beuf in the third volume of Dissertations on the Ecclesiastical History of Paris, where he gives a Life of Christina. She wrote also, An hundred Stories of Troy in rhyme; The Treasure of the City of Dames, Paris, 1497; The Long Way, translated by John Chaperon, 1549, under the title of, Le Chemin de long étendue. In the Harleian collection of MSS. (No. 219, 5) is a piece by Christina, entitled, Epistre d'Othea deese de Prudence à Hector, &c. mis en vers François, et dedié à Charles V. de France. Anthony Widville, earl Rivers, translated a work of hers, entitled, The Moral Proverbs of Christian of Pyse, printed by Caxton.

PISANI, (Victor,) a Venetian commander, who distinguished himself against the Genoese and the Dalmatians. An unfortunate expedition turned his popularity into public odium; but his sentence of death was changed into imprisonment for five years. At the expiration of his confinement the seamen of Venice loudly demanded him to conduct them against the Genoese, who threatened their country with invasion, and he was received with acclamations, and led his countrymen to victory. He died in the midst of his successes, 1380.

PISCATOR, (John,) vernacularly Fisher, or Fischer, a celebrated German divine, was born at Strasburg, in 1546, and educated at the university in his native city, where, in dialectics, he studied Aristotle conjointly with Ramus, and acquired the reputation of a very expert logician. Afterwards he applied with the greatest assiduity to the study of divinity and Biblical literature. Having become a convert to the doctrines of Calvin, he was obliged to withdraw from Strasburg; and upon the establishment of the university of Herborn in the Wetteraw, by the prince of Orange, about 1584, he accepted an invitation to become professor of divinity and sacred literature in the new institution, where he spent the remainder of his life. In such estimation were his learning and abilities held, that students crowded to his lectures, not only from every part of Germany, but also from France, Hungary, Poland, and the northern kingdoms of Europe. He died in 1626. He leaned rather towards Arminianism than Calvinism on the subjects of original sin, predestination, and grace; and he held an opinion concerning the obedience of Christ, which was tacitly adopted, though it was at first condemned and rejected by many Protestant churches, particularly in France. He maintained, "that it was not by his obedience to the divine law that Christ made a satisfaction to that law in our stead, since this obedience was his duty considered as a man; and, therefore, being obliged to obey this law himself, his observance of it could not merit any thing for others from the Supreme Being." Piscator made an almost entirely new translation of the Bible, from the original languages into German, which was published at Herborn; and was followed, in 1608, by An Apology for that version, in 4to. He was the author of Commentaries, in Latin, upon all the books of the Old and New Testament, 1601—1616, in 24 vols, 8vo, which were collected together, and published in 1643—1645, in 4 vols, fol. He was also the author of Analysis Logica Epistolarum Pauli ad Roman. Corinth. Galat. Ephes. &c. 1590, 8vo; Index in Libros Biblicos Veteris Testamenti, 1622, in 6 vols, 8vo; Scripta adversaria de Causa Meritoria Justificationis, 1590, 8vo; together with practical and controversial treatises, &c.

PISISTRATUS, an eminent Athenian citizen, who made himself *tyrant* (that is, a ruler who acts contrary to the letter or spirit of the laws,) of his country, was of a noble descent, which he himself derived from Codrus, the last king of Athens, and inherited a large property from his father Hippocrates. Entering into public life, he promoted by his eloquence the endeavours of Solon (to whom he was maternally related) for rousing the Athenians to the recovery of Salamis; and he accompanied that legislator in the successful expedition for this purpose. Naturally ambitious, he pursued that plan of policy which has so often succeeded in a popular government,—he ingratiated himself with the lower class of citizens by the most winning affability, and a boundless liberality. In B.C. 560, having matured his plan of self-aggrandisement, he drove into the market-place, himself and his mules marked with wounds inflicted by his own hand. He attributed these wounds to the enemies of the people, whose friend he was, and asked a guard, to which his brilliant services gave him some claim. Fifty mace-bearers were granted him, with whose help he made himself master of the Acropolis. He

disarmed the multitude, and was now undoubted master of Athens, while Solon departed from his enslaved country. His present supremacy, however, was but short-lived. Megacles, who was at the head of an opposite party, withdrew from the Athenian territory with his family, and carried on a correspondence with a third party, headed by Lycurgus, for the purpose of overthrowing the power of Pisistratus, who was obliged, in his turn, to become an exile. Megacles, however, finding himself controlled by Lycurgus and his party, made overtures to Pisistratus of reinstating him, provided he would take his daughter in marriage. To this proposal he readily assented, and he was admitted without opposition to his former station. Pisistratus, as he had promised, married the daughter of Megacles; but, having a family already, he did not live with her as a wife. In resentment for this affront, his father-in-law began again to excite an opposition to him, and he retired to Eretria, where he occupied himself with his sons, Hippias and Hipparchus, for several years, in making preparations to recover his authority; and at length, in the eleventh year of his second exile, he entered Attica at the head of an army. He was joined by many Athenians, who were disgusted with the democracy, and remembered his former benefits; and, routing by a surprise the troops levied against him, he entered the city, and for the third time assumed the sovereign power. By exacting the tenth of every man's income and produce he augmented the public revenues, which he expended in magnificent public buildings. He also studied to soften the minds of the Athenians by the encouragement of literature. He founded a public library; and performed, it is said, a service to learning, the effects of which are felt to the present day—that of making a collection of the poems of Homer, which were then scattered in detached parts throughout Greece, and digesting them into the order which they have ever since preserved. He died B.C. 527.

PISTORIUS, (John,) son of a Lutheran divine of the same name, was born at Nidda, in 1546. He was brought up to physic, in which profession he took the degree of doctor, but after a time he quitted it and applied to jurisprudence. He was made counsellor to the margrave of Baden Dourlach, and contributed to the foundation of the college of Dourlach. Becoming a convert to the Roman Catholic religion, he was created a doctor in theology, and engaged in controversy with the Lutherans. He was rewarded by the posts of counsellor to the emperor, provost of the cathedral of Breslau, and domestic prelate of the abbot of Fulda. He died in 1608. He published, besides his controversial works, Scriptores Rerum Polonicarum; Illustrium veterum Scriptorum de Rebus Germanicis,—this is a curious and valuable collection, of which the third volume was reprinted separately at Frankfort in 1654, with the title of, Chronicon Magnum Belgicum; and, Artis Cabalisticæ Scriptores.

PITCAIRNE, (Archibald,) an eminent physician of the mechanical sect, was born in 1652 at Edinburgh, and educated at the university of that city, where he studied the elements both of divinity and law. The state of his health, however, obliged him to interrupt his academical pursuits, and visit Montpellier, where he acquired a love of medicine. After studying for some time at Paris, he returned to Edinburgh, where, probably through his acquaintance with David Gregory, he was led to a close application to mathematics. On this science he founded his medical system, and, for the practical knowledge of his profession, he again resorted to Paris, (Edinburgh at this time being no medical school,) and having finished his studies, took the degree of M.D. at Rheims in 1680. Returning to his native place, he settled in the practice of his profession, and made himself known by a short work, entitled, Solutio Problematis de Inventoribus, in which he vindicated the claim of Harvey to the discovery of the circulation of the blood, and laid down some canons for judging of the claims to discoveries in general. In 1692 the university of Leyden offered him the medical chair in that seminary, which he accepted. He continued at Leyden somewhat more than a year, lecturing with great applause, chiefly on the works of Bellini, and printing some dissertations on subjects connected with the topics of his lectures. Here he had the celebrated Boerhaave among his pupils. In 1693 he returned to Edinburgh, where he soon took the lead in practice. He died in 1713. He was a man of eccentric habits, free in manners and opinions, confident, convivial, a great enemy to the formality and rigour then pervading the Presbyterianism of Scotland, and warm in his attachment to the exiled Stuarts, and his abhorrence of the Revolution. His chief publications are, Dissertatio de

Legibus Historiæ Naturalis; and, Elementa Medicinæ Physico-Mathematica. His medical works were published at Leyden in 1737, 4to. He had a talent for Latin versification, and Ruddiman published some of his poems in 1727, in a small volume, entitled, Selecta Poemata Archibaldi Pitcairnii et aliorum, &c.

PITHOU, (Peter,) Lat. *Pithœus*, a magistrate distinguished for his integrity and profound erudition, was born in 1539, at Troyes, of a family originally from Normandy. After an elementary education at home, he went to Paris to study under the learned Turnebus, from whom he imbibed the taste for classical antiquity for which he was remarkable. He afterwards studied the law at Bourges under Cujas. Being attached to the Reformed religion, he was near losing his life in the massacre of St. Bartholomew's Day, 1572. In the subsequent year he conformed to the Romish church, and was made substitute to the attorney-general, and in 1581 attorney-general in the chamber of justice in Guienne. When Gregory XIII. had issued a brief against the ordinance of Henry III. concerning the council of Trent, Pithou published a memoir, in which he developed the secret purposes of the brief, and vigorously defended the cause of his king and country. In the reign of Henry IV., though for some time he had adhered to the League, yet, after that prince's conversion, he used his best endeavours to reduce the city of Paris to allegiance. He was one of the writers of the Catholicon d'Espagne, an ingenious satire, which had a great effect in throwing ridicule upon the Spanish party. He also published, Raisons pour lesquelles les Evêques de France ont pu de Droit donner l'Absolution à Henri de Bourbon, &c., which was twice printed in French, and once in Latin, and made many converts to the royal cause. He died in 1596. His virtues and acquirements have received a magnificent eulogy from De Thou, who represents him as one of the first men of his age, as well for probity, candour, and real piety, as for the extent of his learning, the soundness of his judgment, and his political wisdom. His works are, Traité des Libertés de l'Eglise Gallicane; this is the basis of all that has been since written on the same subject: the best edition is that of Paris, 1731, 4 vols, fol.; Opuscules; editions of several monuments of antiquity, chiefly relating to the history of France; notes on various authors, secular and ecclesiastical; and, a Commentary on the Custom of Troyes.

PITHOU, (Francis,) brother of the preceding, was born at Troyes in 1543, and was brought up to the law, and exercised the office of attorney-general to the chamber of justice established by Henry IV. to check the frauds of the financiers. He also assisted at the conferences of Fontainebleau, and was one of the commissioners for regulating the boundaries between France and the Low Countries. Retiring afterwards to a studious life, he emulated his brother in the variety and depth of his learned researches. He died in 1621. He took a part in most of his brother's publications, and especially contributed to the elucidation of the Body of Canon Law, printed at Paris in 2 vols, fol. 1687. He also published several works separately, among which were, La Conférence des Lois Romaines aves celles de Moyse; an Edition of the Salic Law, with notes; Traité de la Grandeur des Droits des Rois et du Royaume de France; and, Observationes ad Codicem. He likewise gave an edition of the Antiqui Rhetores Latini, Paris, 1599; and made the valuable discovery of the Fables of Phædrus, which he published in conjunction with his brother.

PITISCUS, (Samuel,) a learned philologist, was the son of a refugee minister at Zutphen, where he was born in 1637. He studied under John Frederic Gronovius, at Deventer, and afterwards went through a course of theology at Gröningen. After he had completed his education, he was made master of the school at Zutphen; and in 1685 he was made rector of the college of St. Jerome at Utrecht. He died in 1717. He published, Lexicon Latino-Belgicum; Lexicon Antiquitatum Romanarum, 2 vols, fol. 1713,—the labour of ten years, and a performance of great erudition. His editions of Quintus Curtius, Solinus, Suetonius, and Aurelius Victor, are well known to classical scholars. He likewise edited Pomey's Pantheon Mythicum, and, Rosini's Antiquitatum Romanarum Corpus.

PITOT, (Henry,) an able French mathematician and civil engineer, born at Aramont, in the diocese of Usez, in 1695. At the age of twenty-three he went to Paris, where he contracted an intimacy with Reaumur. In the year 1724 he was received into the Royal Academy of Sciences; of which he was elected a pensioner not many years afterwards. Besides contributing numerous papers to the Mémoires of that body, he published, The

Theory of working Ships, 1731, 4to, which induced the Royal Society of London to admit him into the number of its foreign members. In 1740 the States-General of Languedoc gave him the appointment of principal engineer to the province, and also that of inspector-general of the famous canal which forms a navigable junction between the Mediterranean Sea and the Bay of Biscay. One of his greatest works was that for supplying Montpellier with water from sources at the distance of three leagues. For this and other services the king honoured him with the order of St. Michael. Pitot was the mathematical tutor of the celebrated maréchal Saxe, and enjoyed the friendship and protection of that commander. He died in 1771.

PITS, (John,) Lat. *Pitseus*, an English biographer, was born in 1500, at Alton, in Hampshire, and educated at Winchester school, and at New college, Oxford. After two years' residence there, he left the kingdom as a declared Roman Catholic, and went to Douay. He finished his studies at Rheims, and in the English college at Rome, and was ordained priest. Returning to Rheims, he taught rhetoric and Greek there, till the civil wars in France caused him to withdraw to Lorraine. He visited several cities and universities in Germany, and was made doctor in divinity at Ingolstadt. The cardinal of Lorraine presented him with a canonry of Verdun; and he was afterwards chosen by Antonia, duchess of Cleves, daughter of the duke of Lorraine, for her confessor. He continued in her service twelve years, and then, returning into Lorraine, he was promoted by the bishop of Toul to the deanery of Liverdun, and a canonry of that church. At that place he died in 1616. Besides some theological treatises, he composed the Lives of the Kings, Bishops, Apostolical Men, and Writers of England, in four large volumes. Of these, the last—the Lives of Writers, alone was published after his death, in 1619, 4to, by W. Bishop, a doctor of the Sorbonne: the other three volumes are preserved in the archives of the collegiate church of Verdun. The title of the printed volume is, J. Pitseus De Illustribus Angliæ Scriptoribus. It is principally compiled from Bale's work on the same subject, though full of abuse of that writer. Pits has likewise betrayed bad faith in his confident quotations from the antiquary Leland, though it is certain that he never saw his writings, and could only copy what Bale has taken from them. His work is replete with mistakes and misrepresentations, and is chiefly valuable for the accounts he has given of the English Roman Catholic writers who became refugees for their religion in the reign of Elizabeth.

PITT, (Christopher,) a poet, was born at Blandford in 1699, and educated at Winchester school, and at New college, Oxford. He afterwards took orders, and was presented to the rectory of Pimpern in Dorsetshire. He died in 1748. He published in 1727 a volume of Miscellaneous Poems. This was followed by his version of Vida's Art of Poetry. His success encouraged him to the more arduous task of translating Virgil's Æneid, although Dryden's admired version stood before him as an object of comparison. He preluded with a single book, which, obtaining the applause of friends, was soon followed by three more. He completed his work in 1738, and published it in two vols, 4to, in 1740. It has the merit of fidelity, and is by no means deficient in strength and vigour; but it cannot boast of those felicities of expression, and that glow and elevation, which in the best passages of Dryden give the stamp of original genius. It was reprinted in a complete edition of Virgil in English verse, of which the Eclogues and Georgics were contributed by Dr. Wharton, with various critical dissertations by himself and others.

PITT, (Thomas,) born at St. Mary's, Blandford, in Dorsetshire, in 1653, became governor of Fort St. George, in the East Indies, where he resided for many years, and made a large fortune, great part of which was produced by the sale to the duc d'Orleans, regent of France, for 135,000*l.* of a large diamond, thence called the Regent, for which he had paid only 20,400*l.* The cuttings were valued at 10,000*l.* It having been reported that the governor gained this jewel unfairly, he published a narrative containing a statement of the transaction, which completely refuted the calumny; though Pope very unwarrantably endeavoured to give the falsehood currency. At Boconnoc, in Cornwall, the seat of lord Grenville, is a portrait of Mr. Pitt, by Kneller, with a representation of the diamond in his hat. In 1716 he was made governor of Jamaica; but he did not hold that situation for more than a year. He sat in four parliaments, for Old Sarum and Thirsk, and died in 1726. He was the grandfather of the celebrated earl of Chatham.

PITT, (William,) earl of Chatham, grandson of the preceding, was the second son of Robert Pitt, Esq. of Boconnoc, near Lostwithiel, in Cornwall, by Harriet Villiers, sister to the earl of Grandison, an Irish peer. He was born at Boconnoc on the 15th November, 1708, and educated at Eton, and at Trinity college, Oxford. He quitted the university without taking a degree, and then made a tour on the continent. On his return he obtained the commission of a cornet in the Blues; and in February 1735, he entered parliament as one of the representatives for the borough of Old Sarum, which was the property of his family. In the same parliament his two friends, George Lyttelton, (afterwards lord Lyttelton,) and Richard Grenville, (afterwards lord Temple,) were members for the first time. His maiden speech was delivered on the 29th of April, 1736, on occasion of a motion made by Mr. Pulteney for an address of congratulation to his majesty on the recent marriage of the Prince of Wales (Frederic). His speech was received with applause, and obtained for him the notice of the prince, who was then at the head of the opposition. With this party Pitt always voted; and even thus early he incurred the displeasure of the minister, Sir Robert Walpole, who revenged himself by taking away his commission. The prince, however, recompensed him for this loss, by appointing him one of the grooms of his bed-chamber. The senatorial qualifications of the young statesman were of a very superior order. A manly figure, an expressive countenance, a melodious voice, a keen eye, a graceful manner, and pleasing address, gave lustre and effect to a copious elocution: not, indeed, highly correct, but animated with the fire of genius, and frequently marked with passages of singular force and energy, that impressed themselves upon the memory, and were almost irresistible in their effect. Those qualities were displayed in the debate on the 8th of March, 1739, on the convention with Spain; and still more conspicuously in the discussion of the successive motions directed against Walpole, in January and February, 1741. It was in one of these debates, professedly on the second reading of the ministerial bill for the encouragement and increase of seamen, which took place on the 27th of January, that he is made, in the report drawn up by Dr. Johnson for the Gentleman's Magazine, to have delivered his celebrated philippic in reply to the elder Horatio Walpole (the minister's brother, and afterwards lord Walpole of Woolterton). To the next parliament, which met in December 1741, Pitt was again returned for Old Sarum. In 1744 Sarah, duchess of Marlborough, in a codicil to her will, bequeathed him the sum of 10,000*l.* on the ground of his public services. He thereupon resigned his post in the household of the prince of Wales. In 1745 Pitt was first proposed to the king by the duke of Newcastle, for the post of secretary at war; but so obnoxious was his name to his majesty, on account of his constant opposition to Hanoverian politics, that he was rejected, and a general resignation of the Pelham party followed. Necessity, however, soon produced their reinstatement, and on the 22d of February, 1746, Pitt was appointed one of the vice-treasurers for Ireland; and on the 6th of May following he succeeded to the lucrative place of paymaster of the forces. After each of these appointments he was re-elected for Old Sarum. To the next parliament, however, which met in November 1747, he was returned, by the influence of the government, for Seaford, one of the Cinque Ports. In 1754 he married Hester, daughter of Richard Grenville, Esq. of Wotton, in Buckinghamshire, and sister of the right honourable George Grenville, and of his brother, the then viscount Cobham, afterwards earl Temple. To the new parliament, which met in November in the same year, Pitt was returned for the duke of Newcastle's borough of Aldborough in Yorkshire. When the king, in 1755, returned from Hanover, bringing subsidiary treaties with Hesse-Cassel and Russia for its defence, Pitt did not scruple to join Mr. Legge in opposing their ratification by parliament. On this account they were both dismissed, together with the Grenvilles. Pitt was now a warm oppositionist, and spoke against the favourite measures of introducing foreign troops for the defence of the kingdom, and protecting Hanover by subsidies. The disasters with which the new war began occasioned great dissatisfaction with the conduct of public affairs, and the nation eagerly expected a change of men and measures. After the duke of Newcastle had in vain attempted to engage Pitt to form a part of the ministry, that nobleman and Henry Fox (afterwards the first lord Holland) resigned, and a new administration was formed in the autumn of 1756, in which Pitt took the place of secretary of state. He was now returned for Oakhampton.

The vigour infused into the public councils became immediately apparent by the formation of a national militia, to which the internal defence of the country was entrusted, whilst the foreign mercenaries were sent away; by the levying of a body of Highlanders to serve in North America; by the despatching of squadrons of men of war to the East and West Indies; and by a successful expedition to Goree, on the African coast. The new secretary was still hostile to the war in Germany, at least under the conduct of the duke of Cumberland; and he thereby incurred the royal displeasure to such a degree, that in April 1757 he was dismissed from his office, with his friends lord Temple and Mr. Legge. For upwards of two months the country remained without a government. At last, on the 11th of June, lord Mansfield received full power from his majesty to open negotiations with Pitt and the duke of Newcastle; and the result was, that on the 25th of the same month Pitt resumed his post of secretary of state, and formed a ministry according to his conceptions of the public service. Upon this new appointment he was chosen member for Bath. Of this administration he was the soul, and he diffused his own spirit through every department of the state. No sooner did he take the helm, than the steadiness of the hand that held it came to be felt in every motion of the vessel. His fundamental principle was to disregard all party distinctions, all family interests, and to employ talents wherever he detected them. Instead of the inactive and incapable commanders whom he found in the service, he filled the army and navy with men raised to notice by their abilities and exertions. By a perpetual series of enterprises he kept all the national faculties upon the alert, and assaulted the enemy in every quarter of the globe. The years 1758, 1759, 1760, and 1761, were marked by a series of successes, interrupted almost solely by the failure of some expeditions to the coast of France. At the end of the war the navy of that power was annihilated, and she had scarcely a colony or settlement left in any part of the world. In America she had lost Canada; in the West Indies she had lost all her colonies, except St. Domingo; in Africa she had been deprived of her principal settlements; her power had been abridged in the East Indies; and in Europe her armies had been defeated. A change in the crown had in the meantime taken place, and the accession of George III. had brought in new confidential servants, and the contemplation of new measures. The ascendency of the "great commoner," as Pitt was called, was regarded with jealousy, and his warlike spirit was considered as adverse to the re-establishment of peace, which now began to be the national wish. Under these circumstances a negotiation with France commenced, which was rendered abortive by the intermixture of the concerns of Spain with those of that country. This intermixture was resented in strong language by Pitt, who being at that time furnished with certain intelligence of the treaty of alliance between all the branches of the house of Bourbon, called the Family Compact, warmly urged in the cabinet an immediate commencement of hostilities against Spain. In this proposal he was overruled; and after making use of the expression, "that he would be no longer responsible for measures which he could not guide," he resigned his post on the 5th of October, 1761, and was accompanied in his retreat by lord Temple. His past services were rewarded with a peerage conferred on his wife, by the style of baroness Chatham, and an annuity of 3,000*l.* for his own life and hers, as well as for that of his eldest son. It is to be observed, that though the other ministers chose publicly to deny the danger of a quarrel with Spain, they found it necessary in three months after to declare war against that power. In the new parliament which met in November 1761, Pitt again took his seat for Bath. He took no leading part in the subsequent debates, but occasionally spoke in favour of the measures of the ministry. When, however, the preliminaries of peace, in November 1762, came to be discussed in parliament, he severely criticised them in a long speech, though labouring under a very painful fit of the gout, on which account the house gave him the unprecedented indulgence of a chair. Not long after, the minister, lord Bute, resigned his place to Mr. Grenville. On the 10th of Feb. 1763, peace was concluded. In August following, on the death of the earl of Egremont, one of the secretaries of state, an attempt was made by lord Bute to form a new administration under the auspices of Mr. Pitt, and an interview took place between the latter and his majesty on the occasion. The negotiation seemed at first to promise success; but from some unknown cause it was broken off, and the Bedford ministry succeeded. When the question of general

warrants was moved in 1764, Pitt spoke against their legality; and during all the contests between the prerogative of the crown and the liberty of the subject which agitated the early part of this reign, he uniformly supported the popular cause. His high character for patriotism produced a considerable accession to his fortune in 1765, on the death of Sir William Pynsent, of Burton Pynsent, in Somersetshire, who bequeathed him an estate of 3,000*l.* per annum. The distractions in the public councils caused him again to be resorted to by the court in February 1766, and the formation of a new ministry was committed to him. In this arrangement he took to himself the office of lord privy-seal, and was raised to the peerage with the title of viscount Pitt and earl of Chatham. On this occasion he was deserted by his intimate associate, lord Temple; and the marquis of Rockingham, with other men of great rank and influence, refused to join him, disgusted, it is thought, by the tone of superiority and haughtiness which he was too much in the habit of assuming. His administration, therefore, (so well described in a celebrated passage by Burke) was fluctuating and unsteady, his own influence gradually declined, his mind appeared to be utterly unfitted for business, and on the 15th of October, 1768, he sent his friend, lord Camden, to the king with a resignation of his office; and after his retirement, on the 2d of November following, he never held any public employment; nor does he appear to have been at all desirous of returning to office. He was now sixty, and the gout, by which he had been so long afflicted, disabled him, by its frequent and violent attacks, for close and regular application to business. The fire of his genius was, however, by no means extinct; and the political circumstances of the time soon after roused him to exertions worthy of his former reputation. Having been reconciled with lord Temple, he again took a leading part in popular questions, and began with a very spirited attack in the House of Lords upon the proceedings of the Commons in the case of the Middlesex election, (Jan. 1770.) Lord Mansfield's doctrine of libels was another subject on which he earnestly animadverted. But it was the unfortunate quarrel with the American colonies, commencing in 1774, that called forth all his remaining powers. He made motion after motion for closing the breach after it had been effected; and he foretold, with almost prophetic accuracy, the final result. His anxiety on this subject was inexpressible; it drove him from his bed in the midst of pain and sickness, urged him to a vehemence beyond that of his best years, and at length was the immediate cause of his dissolution. On the 7th of April, 1778, the duke of Richmond having moved an address to his majesty, in which the necessity of admitting the independence of America was insinuated, lord Chatham, who earnestly deprecated such a measure, denounced it with fervid eloquence. The duke replied. Lord Chatham attempted to rise in answer, but fainted and fell back in his seat. He was caught in the arms of some lords who stood next him, and was conveyed into an adjoining room. The house immediately adjourned. From this state of exhaustion he never recovered; he died at his residence at Hayes, in Kent, on 11th of May following, in the seventieth year of his age. His death excited general sympathy. His remains were honoured with a public funeral, his debts were paid by the nation, and an annuity of 4,000*l.* out of the civil list was annexed to the earldom of Chatham. Of lord Chatham's literary productions, no other except a short poem or two had appeared, till in 1804 lord Grenville published a volume of his Letters, written to Thomas Pitt, the son of his elder brother, afterwards lord Camelford, then a student at Cambridge. These are twenty-three in number, and contain much excellent advice, clothed in easy and familiar language. His Correspondence, in 4 vols, 8vo, published since, abounds in matter illustrative both of the life of Chatham and of the political history of his time. By his wife, who survived till 1803, besides two daughters, he had three sons.

PITT, (William,) second son of the preceding, was born at Hayes, in Kent, on the 28th of May, 1759. His education was conducted at home, under the immediate care of the Rev. Edward Wilson, afterwards canon of Windsor, and was anxiously superintended by his father, who early formed high anticipations of the figure he would make in life. He was sent in 1773 to Pembroke hall, Cambridge, where he had for his tutors Dr. Turner, afterwards dean of Norwich, and Dr. Pretyman (who afterwards took the name of Tomline, and became successively bishop of Lincoln and Winchester, and wrote the life of his distinguished pupil). The death of his father, when he was in his nineteenth year, could not fail to cast a cloud over his prospects;

but the foundation was laid of those qualities which would enable him to clear the path to eminence by his own exertions. The legal profession was that in which it was determined that he should make his entrance into public life. After leaving the university, he visited France, and studied for a short time at Rheims. On his return to England he became a student of Lincoln's-inn; and as soon as he was of age, in 1780, he was called to the bar. He went once or twice on the western circuit, and appeared in a few causes as a junior counsel. At the general election of 1780 some of his Cambridge friends persuaded him to offer himself as a candidate to represent that university in parliament; but he found his influence unequal to a contest. The recommendation of the duke of Rutland to Sir James Lowther (afterwards earl of Lonsdale), however, procured for him a return for the borough of Appleby, and he took his seat in the House of Commons on the 23d of January, 1781. At this period an opposition, composed of some of the greatest characters in the nation, was in warm contention against the ministry which, under lord North, was carrying on the disastrous American war. By this party the power of the crown was regarded as too great for the balance of the constitution, and its reduction by means of certain reforms was a favourite object. For this purpose Mr. Burke, at the beginning of this session, brought forward his well-known bill for making great retrenchments in the civil list; and it was in support of this measure that Mr. Pitt delivered his maiden speech (26th of February, 1781), and "gave in this first essay a specimen of eloquence not unworthy the son of his immortal parent." During the same and the subsequent session he occasionally rose to give his sentiments on the misconduct of the administration, and to prove that he inherited his father's abhorrence of the American war, as well as his liberal ideas on other public topics. The particular object which at this time interested his patriotic feelings was a reform of parliament. The necessity of some improvement of this kind had strongly impressed the nation in general, and meetings of large bodies of men had been held in different parts, who had appointed delegates to consider of the best plans for bringing it to effect. In one of these conventions, held in Westminster, Mr. Pitt himself sat as a delegate. In pursuit of his great object of parliamentary reform, he, on the 7th of May, 1782, made a motion for a committee to inquire into the best means for attaining this purpose; but, though supported by an eloquent and forcible speech, it was rejected. The death of the marquis of Rockingham soon put a period to the administration of which that nobleman was the bond of union; and in July 1782 Lord Shelburne, having with a part of the former members placed himself at the head of a new arrangement as first lord of the treasury, associated Mr. Pitt, who had then just completed his twenty-third year, as chancellor of the exchequer. This was the administration to which it was left to finish the contest that had arisen out of the attempt to tax the Americans, by acknowledging the independence of the United States, and concluding peace with France and Spain. It was assailed upon these and various other grounds by the famous coalition formed between the adherents of the two immediately preceding ministers, as respectively represented by lord North and Mr. Fox; and the issue was, that in March 1783, lord Shelburne and his colleagues were driven from office by the united force of this new opposition, and a cabinet was formed, nominally under the premiership of the duke of Portland, but in which the chief power was actually lodged in the hands of North and Fox, who were appointed secretaries of state. Mr. Pitt, during his short continuance in office, had found little opportunity to distinguish himself otherwise than as an able defender of the measures of administration, and a keen animadverter upon the principles and conduct of his antagonists. He retired with a character unimpeached, and immediately resumed his efforts for promoting the popular measure of a reform in the representation. For this purpose he submitted to the house three specific motions; but although supported by Mr. Fox, then secretary of state, he was left in a minority. A matter, however, soon occurred, which was the eventual cause not only of Mr. Pitt's return to office, but of his possession of a degree of authority with the king and nation which has rarely been the lot of a minister, and which he preserved, with a short interruption, to the end of his life. A bill for the regulation of the territorial government in India (the corruptions of which were notorious to all) was brought into parliament in November, 1783. Its leading provision was to vest the whole management of the affairs of the East India Company in seven

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commissioners named in the act, and of course appointed by the existing ministry. It was warmly opposed by Mr. Pitt, on account of its being a violation of the chartered rights of the Company. It, however, passed the House of Commons by a great majority, and was introduced to the Lords. But in the meantime an alarm was raised respecting the inordinate power which such a regulation would confer upon the ministers, and which would render them almost independent of the crown; and in a private audience given to lord Temple by his majesty, this danger was represented in such a light, that directions were sent to all the noblemen dependent on, or confidential with, the court, to vote against the bill; and it was accordingly rejected. The immediate consequence was a change of ministry; and in the new arrangement, 18th December, 1783, Mr. Pitt united the posts of first lord of the treasury and chancellor of the exchequer, and thus, in his twenty-fourth year, assumed the station of prime-minister. But although supported by the choice of his sovereign, he had a very powerful opposition to encounter in the House of Commons, and his first India bill was rejected. The extraordinary spectacle was now presented of a minister standing opposed to the majority of the national representatives; and it was obvious that either he must give way, or parliament be dissolved. The policy which Mr. Pitt adopted was very masterly, and it was carried out with a steadiness and courage which would have been wonderful in the most veteran statesman. He did not dissolve the parliament immediately, but first suffered the opposition to waste their strength and damage themselves in the public opinion to an infinitely greater extent than ever, by a long succession of infuriated and unavailing attempts to drive him from office; and then, when, after a battle which lasted three months, he had reduced their majority from between fifty and sixty to one, he sent them back to their several constituencies (March 1784), to be one-half of them rejected at a new general election. About 160 of them in fact lost their seats, and were dismissed to private life, with little to console them in their retirement except the name they received of "Fox's Martyrs." Mr. Pitt was returned for the university of Cambridge. He continued at the head of the ministry which this great victory had established in power, for about eighteen years, the first nine of which were years of peaceful administration; the military results of the last eight years were on the whole decidedly disastrous. His first measure, on taking the helm, was the passing of his India bill, with some alterations. Its essence was the constituting of a board of control, appointed by the king out of the privy council, for superintending the civil and military government and the revenue concerns of the Company, whilst their commercial and internal affairs were left to the management of their own directors. The king was to nominate a commander-in-chief, and to possess a negative upon all appointments of the Company; and a new court of judicature was instituted for the trial of offences committed in India. Another important plan in which he occupied himself, was for the prevention of smuggling; and for this purpose, by what was termed the Commutation Act, he took off the principal duties from tea, and supplied the deficiency by a large addition to the window-tax. The time was now come in which the consistency of the minister, with respect to an object for which he had zealously contended when a private member of parliament, was to be tried. This was the reform of the representation; to which purpose a member made a motion in June 1784, when Mr. Pitt set it aside with the declaration of his own intention of shortly submitting a proposal relative to the same end. Accordingly, in April 1785, he introduced a motion, founded upon the principle of a purchase, by the public, of the rights of such boroughs as were become too inconsiderable to exercise properly the privilege of returning representatives. This idea appeared so objectionable, that it was rejected by a large majority; and as the minister never again took up the subject, it cannot be doubted that he was well pleased thus to get rid of it. Afterwards, when the question of reform was taken up by the Society of the Friends of the People, and brought forward at their instance by Mr. (afterwards lord) Grey, the proposal found in Mr. Pitt one of its most determined opponents. To the exertions that were now begun to be made for the abolition of the slave-trade he lent the aid of his eloquence and of his own vote; but upon this question, also, he declined to use his power or influence as the head of the government. He took much the same course in regard to the prosecution of Warren Hastings, and the correction of the abuses of the Indian government. All the measures, it may be observed, to which he

gave only this kind of support, failed of success during his administration. It was as a minister of finance that Mr. Pitt obtained the most general applause. Adopting the principle of some able writers on political arithmetic, of the accumulating powers of compound interest, he introduced in 1786 a bill for setting apart an annual million for the purchase of stock, to form a sinking-fund to be applied to the gradual extinction of the national debt; and this sum was to be augmented by the interest of the stock so purchased, whereby its duplication would be effected in a term of fourteen years. Various alterations in the mode of collecting the taxes, so as to obviate frauds and defalcations, rendered them more productive, and came in aid of the great system. A commercial treaty with France, in 1787, founded upon reciprocal advantages, and supported upon the liberal principle, that neighbouring nations, instead of foes and rivals, might become mutual assistants in the progress to prosperity, displayed the minister's attention to the trading interest. On the question of the impeachment of Mr. Hastings, Mr. Pitt voted with the majority in favour of that measure, though most of his ministerial colleagues manifestly inclined to the other side. He likewise opposed the repeal of the Test and Corporation Acts. Continental politics, also, offered a field into which he willingly entered; and the aggrandizement of Russia under the empress Catharine was considered by him as an object for the interference of the English court. He formed counterbalancing leagues to her power in the north; and in order to prevent her from retaining possession of the fortress of Oczakof, he was near involving the two countries in war; the manifest unpopularity of such a step, however, shook his resolution, and he gave up the point. He displayed the same readiness to recur to arms in a dispute with Spain respecting the fur trade at Nootka Sound, which, however, was adjusted by a convention. His interference to preserve the power of the Stadtholder in Holland, and to defeat the machinations of the French in that country, was generally approved. A very important occurrence in 1788 gave occasion to a display of the firmness and decision of Mr. Pitt's character. This was the mental malady of the king, which incapacitated him for performing the functions of royalty, and struck the kingdom with great consternation. The first question brought up by this event was, in whom the office of regent was vested? The prince of Wales being connected with the party in opposition, it was contended by them that the regency of course devolved upon him; whilst, on the other hand, Mr. Pitt supported the doctrine, that it lay in the two remaining branches of the legislature to fill up the office as they should judge proper; admitting, at the same time, that no other person than the prince could be thought of for the post. By adopting this principle he had the good fortune to obtain the concurrence, as well of those who were attached to the popular part of the constitution, as of the king's friends, whose great object was to secure his return to power on the cessation of his malady; and he was enabled to pass a bill greatly restricting the power of the regent, which the king's timely recovery rendered abortive. Mr. Pitt, by his conduct on this emergency, obtained in a high degree the confidence of their majesties, and increased his popularity. His administration was destined to coincide with an event the most momentous in its consequences, perhaps, that modern history records; and by the system of policy adopted in relation to it, his character as a statesman will finally be judged by posterity. This was the French Revolution, the influence of which will be viewed by the politician in a double light,—as exerted upon the nation itself, and upon the neighbouring nations. Its principles and progress could not but be watched with a jealous and anxious eye by all who were engaged in the service of existing governments. In the war which Mr. Pitt declared against French principles he was aided by all the great powers and authorities of the nation; by the magistracy, the law, the church, the army, the mass of property, hereditary and commercial. The democratical party, however, was numerous in the metropolis, and in some other places; they were actuated by a zeal bordering on enthusiasm, and had adopted a regular organization. The views of the wiser and more moderate extended only to such temperate reforms as had been already proposed, particularly that of the representation of the people in parliament; but there were others who went the full length of the French innovators. A vigilant eye, and a steady hand, were obviously necessary to steer the vessel of the state amid those dangers; and the manner in which Mr. Pitt on this occasion exercised the almost unlimited power which he possessed, entitled him to the lasting grati-

tude of his country. But after the deposition of Louis XVI. the English ministry began openly to show a hostile spirit to the government of France, which was naturally aggravated on the intelligence of the unfortunate monarch's execution. The nation in general partook of the feelings of the court on this occasion; and war, first declared by the French rulers, was entered into with alacrity. This is not the place to recite its details. Great Britain on the whole was triumphant on her own element; but the great game on the continent went entirely in favour of France, who at length united in a confederacy against England some of the powers who had been her allies at the commencement. In 1799 Mr. Pitt effected the great and arduous measure of uniting Ireland with Great Britain into one national body, with a common legislature. The war with France was now become so hopeless with respect to any object with which it might have commenced, and the nation was so wearied with protracted hostilities, that Mr. Pitt, sensible that he was considered throughout Europe as decidedly inimical to pacific counsels, resolved to quit the helm. The immediate reason for his retreat, not publicly avowed, but, it is said, alleged to his friends, was the opposition he found in the highest quarter to that complete emancipation of the Irish Catholics, which he had induced them to expect. He resigned his post in February 1801. The peace of Amiens soon followed under the Addington ministry, which Mr. Pitt at first supported. He afterwards upon some points joined the opposition, and spoke on the same side with his old antagonist, Mr. Fox. The new minister, who had been compelled to renew the war, was not long able to maintain his ground; he resigned, and Mr. Pitt, in May 1804, again took his post at the treasury, as the head of an arrangement formed of part of the ministers then in place, with the addition of some of his own friends. Coming into power as a war minister, he exerted all the vigour of his character to render the arduous contest successful. Notwithstanding the severe lessons of experience, he found means to engage the two great military powers of Russia and Austria in a new confederacy against France. But the errors committed by them in their plan of cooperation were fatal to the cause; and the battle of Austerlitz put an end to the hopes of a check to the now enormous aggrandizement of an empire which seemed destined to sway the European continent. Mr. Pitt was in a state of health ill calculated to meet this terrible shock. At an early age he had given indications of inheriting his father's gouty constitution, and it had been thought necessary to make the liberal use of wine a part of his ordinary regimen. The habit and the necessity, of course, gained ground upon him; and, with general blamelessness of moral conduct, he did not escape the charge of convivial intemperance. This abuse of strong stimulants, added to the cares and exertions of office during the stormy period of his administration, brought on a premature exhaustion of the vital parts. A parliamentary attack upon his intimate associate, lord Melville, was thought to have deeply wounded his feelings; and the disastrous termination of his grand political schemes completed his mental depression. He fell into a state of extreme debility, which carried him off at his residence at Putney, in Surrey, on the morning of the 23d of January, 1806, before he had attained the age of forty-seven. Mr. Pitt possessed no advantages of person or physiognomy. In public, a loftiness approaching to arrogance was his habitual expression, and he was less formed for persuasion than command. His eloquence, the quality which first brought him into notice, was more perfect than that of any other speaker in his time. Singularly correct, copious, and varied, clear, well-arranged, argumentative or impassioned as the subject required, it left scarcely any thing to be desired; and if not illuminated with those flashes of genius which were characteristic of his father's eloquence, or enriched by those stores of imagination which distinguished that of Burke, it was more uniformly just and impressive than that of either. His mind was elevated above the meanness of avarice. His personal integrity was unimpeached. So far from making use of his opportunities to acquire wealth, he died involved in debts, which negligence and the demands of his public station, rather than extravagance, had obliged him to contract; for his tastes were simple, and he had no fondness for splendour or parade. Of his character in private life, the following sketch has been given by one of his intimate friends:—

"With a manner somewhat reserved and distant in what might be termed his public department, no man was ever better qualified to gain, or more successful in fixing, the attachment of his friends, than Mr.

Pitt. They saw all the powerful energies of his character softened into the most perfect complacency and sweetness of disposition in the circles of private life, the pleasures of which no one more cheerfully enjoyed or more agreeably promoted, when the paramount duties he conceived himself to owe to the public admitted of his mixing in them. That indignant severity with which he met and subdued what he considered unfounded opposition; that keenness of sarcasm with which he expelled and withered (as it might be said) the powers of most of his assailants in debate; were exchanged in the society of his intimate friends for a kindness of heart, a gentleness of demeanour, and a playfulness of good humour, which no one ever witnessed without interest, or participated without delight." By a vote of the House of Commons, his remains were buried in Westminster Abbey, by the side of his father, at the public expense, and with becoming funeral pomp; and the heart of every lover of virtue and patriotism must assent to the truth of the emphatical words which the herald pronounced after the corpse had descended to the tomb—"Non sibi, sed Patriæ vixit." By the same vote of the House of Commons, the debts of the departed premier were discharged by the public.

PITTACUS, a warrior and philosopher, reckoned among the seven sages of Greece, was born at Mitylene, in Lesbos, about B.C. 652. In B.C. 606, in a war between his countrymen and the Athenians, he challenged to single combat their general, Phrynon, a man of great strength, who had been a victor in the Olympic Games, and vanquished him by means of a concealed net which he threw over the Athenian's head. When offered as a reward for his valour as much of the land which he had recovered from the enemy as he chose, he would accept no more than he could measure by a single cast of the javelin, and of that he consecrated half to Apollo. He afterwards (B.C. 612) expelled the tyrant Melanchrus from Mitylene; and having liberated his country, was placed by his fellow-citizens at its head. He governed with great wisdom, and enacted many useful laws, comprehended in 600 verses. He displayed great moderation towards his enemies, especially the poet Alcæus, who had frequently made him the subject of his satire. After having held the reins of government for ten years with great reputation, he resigned his authority, and spent the remainder of his life in retirement. He died about 570 B.C. The maxims of Pittacus were held in such esteem, that many of them were inscribed upon the walls of the temple at Delphi. He was the author of a considerable number of elegies, of which a few fragments are still extant. His biographer, Diogenes Laertius, has preserved a short letter ascribed to Pittacus, and addressed to Crœsus, king of Lydia. Many of his maxims also are preserved in the works of Diogenes Laertius, Plutarch, Ælian, and others.

PITTIS, (Thomas,) a divine, was born in the Isle of Wight, and became a commoner of Trinity college, Oxford, in 1652, whence, after taking the degree of B.A., he removed to Lincoln college. On the Restoration he was preferred to the rectory of Gatcombe, in the Isle of Wight, proceeded in his degrees of B.D. and D.D., and was made one of the king's chaplains in ordinary. Dr. Morley, bishop of Winchester, afterwards gave him the living of Holy Rood, in Southampton, and the king the rectory of Lutterworth, in Leicestershire, which he exchanged for that of St. Botolph, Bishopsgate, London. He also held the lectureship of Christ Church, Newgate-street. He died in 1687. Besides a few occasional sermons, he published, A Private Conference between a Rich Alderman and a Poor Country Vicar, &c. respecting the Obligation of Oaths; A Discourse on Prayer; and, A Discourse concerning the Trial of Spirits.

PITTS, (William,) a clever artist, was born in London in 1790, and brought up by his father to his own business, which was that of a chaser in silver. For what instruction in sculpture he ever had he was chiefly indebted to Flaxman, who employed him in chasing the Shield of Achilles, designed and modelled by himself. Pitts was also employed on the Wellington Shield, which was executed under the immediate inspection of Stothard. He likewise executed two series of designs from Virgil and Ossian, only the first of which has been engraved, being etched by himself in 1831. He destroyed himself by poison, April 16, 1840. His chief productions are, The Deluge; Samson slaying the Lion; The Creation of Eve; Herod's Cruelty; A Chariot-race; The Pleiades; Shield of Æneas; The Rape of Proserpine, and the Nuptials of Peirithous, two bas-reliefs, about eight feet long; The Brunswick Shield; The Apotheoses of Spenser, Shakspeare, and Milton; and another series of reliefs

in two of the drawing-rooms at Buckingham Palace; the Shield of Hercules, from Hesiod; a long bas-relief or frieze of all the English sovereigns from the Conquest; The Triumph of Ceres; The Kemble Tribute, presented to Charles Kemble, Esq.; and a vase, executed for queen Victoria, as a sponsal present by her, exquisitely designed, and embellished with groups in relief, signifying Birth, Infancy, Instruction, Education, and Love.

PIUS I. (Pope,) is said to have been a native of Aquileia. Irenæus, Hegesippus, and Eusebius say that he was the successor of Hyginus; he must therefore have commenced his pontificate about the year 143. The last-mentioned historian places his death in the year 157. On the other hand, Cave seems disposed to adopt the opinion of Pearson and Dodwell, that he presided over the see of Rome from the year 127 to 142; while Bellarmine and Baronius date his elevation to the pontifical dignity in the year 158. In the Roman martyrology he is said to have suffered death for his religion under the reign of Antoninus Pius; but the authors have produced no evidence of the fact from antiquity, and the title of martyr is not given him by Irenæus. Two Letters to Justus of Vienne, which were formerly attributed to Pius, may be seen in the second volume of the Orthodoxogr., and in all the editions of the Bibl. Patr.; but they are manifestly supposititious. He was succeeded by Anicetus.

PIUS II. (Pope,) whose original name was Æneas Sylvius Piccolomini, was descended from one of the most illustrious families of Sienna, in Tuscany, and was born in 1405 at the small town of Corsignano, in the diocese of Sienna. In 1428 he was sent to the university of Sienna, where he was maintained at the expense of his relations, his father's narrow circumstances rendering it impossible for him to give his son a learned education. He applied himself with ardour to the study of the belles-lettres, making himself particularly acquainted with the writings of the poets and orators; and while he continued at the university he published several poems, some in Latin and some in Italian, which were received with great applause. Afterwards he diligently studied the civil law. In the year 1431, his learning and accomplishments recommended him to cardinal Capranica, whom he accompanied to the council of Basle, in the capacity of secretary. This scene was admirably adapted to his talents, and he gained the confidence of the fathers by the zeal with which he espoused their cause against Eugenius IV., and the many learned speeches which he made to prove the superiority of general councils over the bishops of Rome. He was therefore made secretary to the council, clerk of the ceremonies, abbreviator of the letters, and one of the collaters to benefices. He likewise wrote, Commentarius de Gestis Basil. Concilii, a very important work. He was also employed by the council on missions of importance to Trent, Constance, Frankfort, Suabia, Strasburg, Savoy, and the Grisons; and, by way of compensation for his services, he was presented to the provostship of the collegiate church of St. Lawrence at Milan. About 1437, when an open schism had taken place between Eugenius and the fathers at Basle, and the pope thundered his anathemas and excommunications against them, while through fear some of the members privately withdrew, and others openly deserted their posts, Æneas continued steady in his adherence to the council, and by his example as well as advice prevented the defection of some wavering minds. On account of the firmness which he displayed, and his long-tried capacity for business, when the council passed sentence of deposition against Eugenius, in 1439, and elected Amadeus, duke of Savoy, in his room, Æneas was made secretary to the latter. Not long afterwards he was sent to promote the interests of Felix V. at the court of the new emperor, Frederic III.; where he rendered himself so acceptable to that prince, that he honoured him with the title of poet-laureate, and admitted him into the number of his friends. In 1442 Æneas was prevailed upon by the emperor to resign the posts which he held at Basle, and to enter into his service; on which occasion he was made prothonotary or secretary of the empire, and distinguished with the dignity of senator. When, therefore, the emperor embraced a neutrality between the council of Basle and Eugenius, Æneas, notwithstanding the decided and very active part which he had lately taken among the fathers, followed his master's example. Afterwards, when the emperor seemed inclined to the cause of Eugenius, in opposition to that of the council and Felix, Æneas conformed to his disposition, and represented his person in a diet at Ratisbon, where the means of putting an end to the schism in the

church were taken into consideration. At length, in the year 1446, or the beginning of 1447, he was sent by Frederic to Rome to negotiate the submission of Germany to Eugenius; of which opportunity he availed himself to condemn his past conduct, and to entreat the forgiveness and favour of his holiness. With this request Eugenius readily complied, but he did not live to bestow any substantial mark of his regard on the imperial envoy. By his successor, however, Nicholas V., in whose favour Felix V. abdicated, Æneas was preferred to the vacant see of Trieste, in Istria; and upon his return to Germany with the episcopal character, he was made one of the council to whom was entrusted the management of the most important concerns of the empire. Four years afterwards he was translated to the vacant see of Sienna. In 1451 he accompanied Frederic to Rome, when he went thither to be crowned by the pope; and when he returned to Germany, Æneas was invested with the legantine power over Bohemia, and the whole of the Austrian dominions. About 1456, being sent by the emperor into Italy, in order to consult with Callixtus III. and other princes, on the subject of opposing an effectual barrier to the conquests of the Turks, the pontiff promoted him to the dignity of cardinal. Upon the death of Callixtus in 1458, the suffrages of the conclave were unanimous in favour of cardinal Piccolomini, who at his coronation assumed the name of Pius II. On the exaltation of Pius to the pontifical throne, high expectations were entertained of the benefits which would result to the Church, founded on his learning, and on the writings which he had published at the time of the council of Basle, displaying the enormous corruptions which had been introduced into it, and urging the necessity of a reformation in its head and members; but they were sadly disappointed in the sequel. One of the first measures of his government was an attempt to unite the Christian princes against the Turks; but the scheme fell to the ground. In 1460 Pius gave a scandalous proof of his fickleness and inconstancy, or rather of his bad faith, by publishing a bull, condemning the doctrine which he had formerly for many years vigorously defended,—of the superiority of a general council to the pope,—and forbidding all appeals to such a council under the severest penalties. Consistent with this proceeding was his attempt to obtain from Charles VII. of France the revocation of the Pragmatic Sanction, which he pronounced to be an edict highly derogatory to the honour and dignity of the apostolic see. This edict had been drawn up by Charles, in the year 1438, with the consent of the most eminent prelates and grandees of the nation, and was absolutely necessary in order to deliver the French clergy from the vexations which they suffered from the encroachments of the popes, ever since the latter had fixed their residence at Avignon. It had been drawn up in concert with the fathers of the council at Basle, and the articles which it contained were taken from the decrees of that council. It might therefore have been expected, particularly after what had taken place in relation to the interests of the French in Italy, that Pius's application to Charles should prove unsuccessful. Accordingly, the only answer which he received from that prince was, that the edict consisted of the very decrees of the council of Basle which Pius himself had approved, had penned, and perhaps suggested when secretary to that assembly, and that it had been received with one consent, and observed for the space of twenty-five years by the whole French nation. The death of Charles, however, happening soon afterwards, Pius renewed his application to his successor, Louis XI., and, in the year 1461, either soothed or frightened him into a consent to abolish that edict by a solemn declaration, for which he and his successors received the title of Most Christian. But though the king thus degraded himself, his council, to a man, were for resisting the pope's demand; and the full execution of the king's declaration was prevented by the noble stand made by the university of Paris, and the parliament, in favour of the Pragmatic Sanction. During the years 1462 and 1463, Pius was wholly employed in endeavours to unite the Christian princes against the Turks, who had already made themselves masters of almost all Greece; and many eloquent letters still remain, which were written by him to the different kings and states of Christendom with that design. Finding, at length, that all his efforts proved unsuccessful, he ordered a fleet to be equipped at Ancona, avowing his determination to embark on board it in person, and flattering himself that his example of venturing, notwithstanding his age and infirmities, to face the dangers and inconveniences of war, for their safety, would make the Christian princes ashamed of

remaining quiet and inactive at home. While he was busily employed in making preparations for his expedition, he fell sick, and was advised by his physicians to pay a visit to Sienna, for the benefit of his native air. Before he left Rome he exhibited to the world what Mosheim, in terms not too severe, calls a most egregious instance of impudence and perfidy, by publishing a solemn retractation of all that he had written in favour of the council of Basle, and declaring, without either shame or hesitation, that, as Æneas Sylvius, he was a damnable heretic; but as Pius II. he was an orthodox pontiff. After a short stay at Sienna, he returned to Rome; and being there informed that the Turks were upon the point of laying siege to Ragusa, in Dalmatia, he set out without delay for Ancona, though so much indisposed as to be obliged to travel in a litter. By the fatigue of this journey his strength was exhausted, and a continual fever, with which he had been long afflicted, was increased to such a height, that it carried him off on the 14th of August, 1464, when he was about fifty-nine years of age. Had he lived a few days longer he would have completed the sixth year of his pontificate. He was succeeded by Paul II. Platina has honoured his memory with a long panegyric, in which he represents him as endowed, to the highest degree, with every virtue becoming a great prince and a great pope. He certainly was distinguished by many virtues; but his shameless conduct in renouncing the generous principles which he had avowed before his advancement to the pontificate, and his acting in direct opposition to them during the whole course of his administration, tarnished the lustre of his good qualities, and impressed an indelible stain upon his character. No man ever laboured more than Æneas Sylvius to restrain the power of the pope within the boundary of the canons, and no pope ever strove more than pope Pius II. to extend that power beyond all bounds, in opposition to the canons as well as to reason. The majesty of his see he zealously studied to enhance; and he spared neither kings, dukes, nor people, when they invaded the rights of the church or clergy, but prosecuted them with war, censures, interdicts, and anathemas, till they gave the satisfaction which he required. At the same time he was a generous encourager of learning and learned men, and a warm friend to the poor. He wrote elegantly in Latin, and left behind him various works, most of which were composed by him before his elevation to the popedom; among these are, Comment. de Gestis Concilii Basiliensis, Lib. II., already mentioned; De Origine et Auctoritate Romani Imperii ad Fridericum III. Imperatorem, Liber Unus; Historia Rerum Friderici III.; De Itinere, Nuptiis, et Coronatione Friderici III. Commentariolus; De his, qui Friderico III. Imperante, in Germaniam, et per totam Europam memorabiliter gesta sunt, usque ad annum 1458, Commentarius; Cosmographia, vel de Mundo Universo Historiarum, Liber I. (a second book treats especially of Europe and its contemporary history); In Antonii Panormitæ de Dictis et Factis Alphonsi Arragonum Regis libros quatuor, Commentaria; Epitome supra Decades Flavii Blondi Forliviensis, ab Inclinatione Imperii usque ad tempora Johannis XXIII. Pont. Max. in 10 books; Historia Gothica, published first at Leipsic in 1730; A Treatise on the Education of Children, with Rules of Grammar and Rhetoric; numerous Epistles, which contain much varied information. A collection of his works was published at Basle—Æneæ Sylvii Piccolomini Senensis Opera quæ extant, fol. 1551; but this edition does not include all. Domenico de Rossetti has published a catalogue of all his works and their various editions, and also of his biographers and commentators—Serie di Edizioni delle Opere di Pio II., o da lui intitolate, Trieste, 1830. Biographies of Pius II. by Platina and Campanus are annexed to the Basle edition of his works; but a much more ample biography is found in the Commentaries published at Frankfort, 1614, under the name of John Gobellinus, his secretary, but which are known to have been written by himself, or under his dictation—Pii II. Pont. Max. Commentarii Rerum Memorabilium quæ Temporibus suis contigerunt, Libr. XII., with a continuation by Giacomo Piccolomini, cardinal of Pavia.

PIUS III. (Pope,) whose original name was Antonio Todeschini, was born at Sienna in 1429. As he was nephew on the maternal side to Pius II., that pontiff permitted him to take the name of Piccolomini, and to bear the arms of that family. When he was only twenty-two years of age, Pius raised him to the dignity of cardinal, and soon afterwards nominated him bishop of Sienna. He was employed in several legations by popes Paul II., Innocent VIII., and Alexander VI., which last-mentioned pontiff

he succeeded in 1503; but he died himself in less than a month after his election. He was succeeded by Julius II.

PIUS IV. (Pope,) whose former name was Giovanni Angelo Medici, or Medichino, of Milan (not of the great Florentine family of Medici), succeeded Paul IV. in 1559. He began his pontificate with granting a general pardon to all who had been concerned in the riotous proceedings which took place at Rome during the last days of his predecessor; and he then took measures for bringing to justice the persons whose oppressive enormities had provoked them to their irregular conduct. Accordingly the Caraffas were arrested, tried, and found guilty of crimes for which they were condemned to forfeit their lives as well as their ill-acquired wealth. In pursuance of this sentence the cardinal was strangled, and his two brothers, the duke of Pagliano, and marquis of Montebello, were beheaded, with several of their accomplices. After many delays a bull of convocation, summoning a council to meet at Trent, was published in the consistory on the 29th of September, 1560, and intimation of it was sent to all the Christian princes. This bull was drawn up in such equivocal expressions, as might be interpreted to signify either a new council, or a continuation of the former one at the same place, which had been suspended on the advance of the elector of Saxony's army towards Innspruck, in 1552. The emperor, the French king, Philip, and the other Roman Catholic princes, received the bull, and gave orders to the ecclesiastics in their dominions to repair to Trent at the time appointed. An invitation to attend at Trent was also sent to the several Protestant powers; but they all resolved to give no encouragement to a council which was called by one whose authority they could not acknowledge, and in which only those were to have decisive votes, who had sworn allegiance to the pope and the see of Rome. The council opened in January 1562, and soon justified the propriety of the resolution adopted by the Protestants. In the very first decree of the first session, before many of the prelates had arrived, the papal legates, who presided in this assembly, procured it to be enacted that they only should propose the several questions to be discussed; and by this means they effectually provided against all attempts to correct any of the numberless abuses in the court of Rome, for the remedying of which the meeting of the council had been desired. Against this decree Philip and the other Roman Catholic princes strongly remonstrated, and used all their interest with the pope, and also in the council, in order to obtain its repeal. Their efforts, however, were entirely ineffectual. Notwithstanding this decree, several prelates endeavoured to persuade the council to establish certain points, such as the divine institution and the residence of bishops, which would have struck deep at the root of the papal power. These attempts to abridge his authority occasioned the pope perpetual anxiety; and he sometimes thought of suddenly dissolving an assembly, so difficult to be kept within the bounds which the decree prescribed. At length Pius, grown impatient under the perpetual attention and expense which the council required from him, directed his legates to bring it as soon as possible to a conclusion. In conformity with his instructions, they terminated it with the most indecent precipitation towards the end of 1563. When information of the dissolution of the council was brought to Pius, he received it with great joy, and ordained a solemn thanksgiving on the occasion; and soon afterwards he published his bull of confirmation, requiring all prelates and princes to receive and enforce the decrees of the council of Trent, prohibiting all persons from writing any explication of them, and commanding the Catholics every where to have recourse, in all dubious cases, to the apostolic see. He died in December 1565, and was succeeded by Pius V. He raised to the purple his nephew, Carlo Borromeo, who afterwards became celebrated as archbishop of Milan.

PIUS V. (Pope,) whose original name was MICHELE GHISLERI, was descended from an obscure family, and born at Bosco, a small town near Alessandria, in Piedmont, in 1504. When he was fourteen years of age he embraced the monastic life in a Dominican convent at Voghera, where he distinguished himself by the strictness of his conformity to the rules of the order, and acquired a high character for piety and virtue. He was ordained priest at Genoa, and became a very celebrated preacher, being master of a most powerful and persuasive eloquence. Afterwards he was elected prior of the convent of Vigevani, and nominated inquisitor by cardinal Caraffa, commissary-general of the Holy Office, who had conceived a strong attachment to him. After that cardinal was elevated to the papal

throne, under the name of Paul IV., he made Ghisleri bishop of Sutri, and in 1557 promoted him to the purple, by the title of cardinal *de sancta Sabina*, and also appointed him to the post of commissary-general to the Inquisition. This office he exercised with so much severity in the Milanese and Lombardy, that he was obliged to quit those countries; and his zeal was afterwards checked by the government, when he attempted to discharge the functions of inquisitor at Venice. In 1560 Pius IV. translated him to the see of Mondovi; and upon the death of that pontiff in 1566, by the unanimous suffrages of the conclave he was elected his successor. In pursuance of his determination to carry into execution the decrees of the council of Trent, Pius gave directions for strictly observing that which enjoined residence on the clergy, and commanded that no persons should be admitted to ecclesiastical benefices who would not reside. While he was engaged in introducing a partial reformation among the ecclesiastics and the community at Rome, he displayed his bigotry against the Protestants, and those who were suspected of favouring their opinions, by persecuting them with the same merciless severity which had rendered him odious in his former character of inquisitor. He enforced the authority of the Inquisition over all Italy. There were at that time in several towns, especially in Tuscany, some scholars and other men of learning who advocated the doctrines of the Reformation. Some ladies also of high rank, who enjoyed a reputation for learning, such as Vittoria Colonna, Giulia Gonzaga, and Margaret, the wife of Emmanuel Philibert, duke of Savoy, were suspected of a similar bias. Pius demanded of Cosmo, duke of Florence, the person of Carnesecchi, a Florentine nobleman, who made a public profession of opinions considered as heretical; being given up to the Inquisition, he was put to death at Rome. The same happened to Palearius, Bartocci, and Giulio Zanetti; the last, who was at Padua, being given up to the pope by the Venetian senate, on the plea that he was a native of Fano and a subject of the papal state. Numerous informers were kept by the Inquisition in every town of Italy; and such was the terror produced by these severities, that the university of Pisa became almost deserted, both by teachers and students. The pope also enforced the strict observance of the Index of forbidden books, and enacted severe penalties against those who printed, or introduced or kept, such books. The printing-presses of Italy, those of the Giunti of Florence, and others, declined greatly in consequence, and many printers emigrated to Switzerland or Germany. Not satisfied with his endeavours to extirpate the Reformed opinions out of Italy, in 1568 he encouraged Charles IX. of France to make war upon his Protestant subjects, sending a large body of troops to join the royal army. In the same year he issued his famous bull, *In Cœna Domini*, which it was usual to publish at Rome on Maunday Thursday every year, till it was suppressed by Clement XIV. By this bull anathemas were pronounced against such persons as should appeal to general councils from the decrees of the popes, or show any favour to such appellants; against all universities which should teach the superiority of general councils to the popes; and against those princes who should impose restraints on the ecclesiastical jurisdiction, or exact contributions from the clergy. In 1569 Pius conferred the title of grand-duke of Tuscany upon Cosmo de Medici, duke of Florence, who went to Rome, where he received the crown at the hands of his holiness. In the same year Pius thundered out a bull of excommunication against Elizabeth, queen of England, by which he pretended to absolve her subjects from their allegiance to her, and anathematized all who should from that time acknowledge or obey her. In 1571 circumstances arose which directed the zeal of Pius against the common enemy of the Christian name, Selim, the Turkish sultan, who, in the time of peace, and in violation of a solemn treaty, had invaded the island of Cyprus. Unable to arrest his progress, the Venetians, to whom the island belonged, strongly solicited Pius to employ his influence in procuring assistance for them from the Christian princes. With their request the pontiff readily complied; but of all the great European princes, he succeeded only in his application to Philip II. of Spain, who, from the situation of his dominions, and the enmity which had long subsisted between him and the Turkish sultans, had no less reason to dread the increase of the Ottoman power, than either the pope or the Venetians. He, therefore, without hesitation, entered into a league with the pope and the republic, by which he bound himself to pay one half of the expense of a powerful armament which it was judged necessary to employ, while the Venetians engaged to defray three-fourths of the other half,

and the pope the remainder. The preparations of the combined powers were carried on with such celerity and despatch, that about the middle of September a fleet was ready to sail from Messina, consisting of upwards of two hundred and fifty ships of war, besides other vessels, and carrying, if we may believe the contemporary historians, nearly 50,000 men. The command of this mighty armament was given to Don John of Austria, whom the pope, indulging the most sanguine hopes with regard to the issue of the war, exhorted to embrace the first opportunity of engaging with the enemy, assuring him that he would obtain a complete victory. He sent him at the same time a consecrated standard, and a number of ecclesiastics to officiate in sacred things on board the ships; and he ordered a fast and jubilee to be proclaimed, with an absolution from their sins to all who should acquit themselves with honour against the infidels. A memorable victory was soon afterwards (September 1571) obtained by this fleet over that of the Turks, near the gulf of Lepanto, the intelligence of which spread universal joy throughout all Christian Europe. When it was brought to the pope, he cried out, in the words of sacred writ, "There was a man sent from God, whose name was John." Pius caused Marcantonio Colonna, commander of the Papal galleys, who had distinguished himself in the battle, to make his triumphal entrance into Rome on horseback, preceded by the Turkish captives and spoils, and accompanied by the magistrates, noblemen, and heads of trades of the city of Rome. He ascended the Capitol, and thence proceeded to the palace of the pope, who received him with great honour. The whole scene was like a renewal of the ancient Roman triumphs. Pius was carried off by an attack of the stone on the 1st May, 1572, when he was about the age of sixty-eight, after a pontificate of six years and between three and four months. When compared with his predecessors, notwithstanding the intemperance of his zeal for the Romish faith, and his unjustifiable endeavours to exalt the dignity, and extend the privileges and authority, of the papal see, his name appears with honourable distinction on the list of popes. His laudable efforts to promote a reformation of manners at Rome, and to compel the clergy to the regular discharge of their duties, have been already noticed. He was also a lover and patron of learning and of learned men. In his private life he was irreproachable. He was beatified by Clement VIII., and canonized in 1712 by Clement XI. A volume of his Letters was published at Antwerp in 1640, under the title of, Apostolicarum Pii Quinti Pontificis maximi Epistolarum, Lib. V. in 4to. He was succeeded by Gregory XIII.

PIUS VI. (Pope,) originally known by the name of Giovanni Angelo Braschi, was descended from a noble, but reduced family, and born at Cesena in 1717. He received the most liberal education, and his abilities recommended him to the patronage of cardinal Ruffo, who appointed him to the post of Uditore. Upon the death of the cardinal, Braschi was promoted to a canonry of St. Peter's; and he afterwards recommended himself to the esteem of Benedict XIV., who conferred upon him the episcopal dignity, and made him treasurer of the apostolical chamber. Under the pontificate of Clement XIV., more generally known by his family name of Ganganelli, Braschi was raised to the purple; and after the death of that pontiff he was elected his successor, on the 15th of February, 1775, and was proclaimed pope under the title of Pius VI. He derived real honour from the works of magnificence or utility on which he expended the revenues of his see. He augmented and completed the noble Clementine museum in the Vatican, founded by his predecessor, as a receptacle for the monuments, vases, statues, medals, and other remains of antiquity, which were procured by excavations in the estates of the Church, or other means. The engravings and descriptions of the treasures in this collection were afterwards published, and formed six volumes in folio, under the title of, Museo Pio Clementino. Pius projected the design, and by degrees finished the erection, of the present majestic vestry of St. Peter's. He built a church and established a library in the abbey of Subiaco. For the relief of the sick and indigent he founded hospitals. He also showed his regard for the interests of commerce, by repairing the port of Ancona, and erecting the beautiful light-house, which is at once an ornament to the city, and of the highest utility in the navigation of the Adriatic sea. But the greatest economical undertaking of Pius's administration was the draining of the Pontine marshes, under the direction of the engineer Rapini; and if he did not completely succeed in effecting it, he is not the less entitled to praise for the grandeur and utility of his design. The marshes extended upwards of forty miles

in every direction, occupying the whole valley from the Appennines to the sea, commencing at the port of Astura, covering the coast of Terracina, and reaching to the kingdom of Naples. To fit this vast space for the purposes of agriculture, and by so doing to purify the air from the pestilential vapours arising from it in its marshy state, had been an object which employed the labours of the censor Appius Claudius, who carried through it the famous way which bears his name. Augustus also, and others of the Roman emperors, as well as several of the popes, had directed their attention to the same design; and though all their projects had been baffled, Pius VI. was not discouraged from attempting the arduous work. To accomplish it he employed the best engineers in Rome, and went regularly every year to inspect in person the progress which they made. He caused immense canals to be dug, for the purpose of receiving the water from the marshes; and by this means rendered considerable tracts of land fit for husbandry. He also constructed on the side of these canals a large and beautiful road, nearly forty miles in length, ornamented with four rows of poplars, and interspersed with houses of accommodation; and at its termination he built a large and elegant palace, one of the finest in all the Roman state, out of the metropolis. Excepting his difference with the court of Naples, Pius spent the first six years of his pontificate in the most perfect tranquillity, both at home and abroad, occupied in regulating the internal government of his state, and in carrying on the undertakings, which have been mentioned. But soon after the death of the empress, queen Maria Theresa, towards the end of the year 1780, he began to meet with events which created to him the most painful mortification, and by degrees reduced his power and authority to the lowest level. That princess was most religiously devoted to the court of Rome, and while she lived maintained the Austrian dominions in Germany, Hungary, Italy, and the Low Countries, in a strict obedience to the holy see. But no sooner did her son, Joseph II., come into the possession of his hereditary territories, than he began to carry into execution the schemes which he had long formed for promoting a reform in ecclesiastical affairs, and emancipating his subjects from papal jurisdiction. With this view he issued edicts and ordinances, by which the secular clergy were subjected to lay-magistrates; the vows of nuns were submitted to the authority of diocesan bishops, and matrimonial dispensations removed from the court of Rome; all donations made to religious houses by those who should enter them were prohibited; various religious houses in all parts of his dominions were suppressed; all Austrian, Hungarian, and Lombard bishops were enjoined never to accept the dignity of cardinal; all subordination whatever to the holy see in secular affairs was disclaimed; and other vigorous steps towards a complete emancipation were pursued. These bold and unexpected proceedings of so powerful a monarch could not but excite the greatest uneasiness and alarm in the breast of Pius. At first he flattered himself that some opposition would be made to such innovations by the imperial subjects themselves; and he was encouraged in that hope by the strong remonstrances which were sent to the emperor from the clergy of Brabant, Flanders, and Lombardy. These remonstrances, however, produced no effect on Joseph, who persisted in his schemes, supported by the assistance of the lay-magistrates and the military power. Even the archduke Ferdinand, his brother, had been nearly deprived by him of the government of Lombardy, for seconding the remonstrances of the Milanese clergy. In these circumstances, his holiness thought it high time to remonstrate himself against the imperial measures, and directed his nuncio at the court of Vienna to present the most pressing solicitations to his majesty, that he would take into serious consideration the consequences of his proceedings. But the representations of this minister proved equally inefficacious with the remonstrances of the prelates; and the prince de Kaunitz told him, that his master was fully aware of the effects of what he had done, and persisted in his resolve to carry into execution the edicts which he had issued. Pius, mortified in the extreme to see such open attacks made on the papal prerogatives, under his pontificate, resolved to try whether his personal entreaties might not have the effect of prevailing with the emperor to desist from his hostile purposes. He accordingly determined to visit that prince at Vienna. After sustaining the fatigues of a winter's journey over the Alps, the pontiff arrived at Vienna in the month of March 1782, where Joseph received him with every possible mark of external respect. The emperor and the pope held repeated conferences on the subject of the

changes which Joseph was making in ecclesiastical matters; but the eloquence of Pius failed in persuading that prince to repeal any of his late edicts, and could only obtain a respite for some religious foundations which were threatened with dissolution. After the pope's return from his unsuccessful visit to Vienna, (the subject of a poem by Monti, entitled, Il Pellegrino Apostolico,) much of his attention was employed, during several years, on the improvement of his temporal dominions, and the enriching and aggrandizement of his relations. Besides disputes with the Imperial and Neapolitan courts, Pius had a misunderstanding with the grand-duke of Tuscany, respecting some innovations of Ricci, bishop of Pistoja, and a Jansenist. This misunderstanding, by a succession of ill offices, changed into a violent quarrel, in which the grand-duke undertook to annihilate the spiritual power of the pope in his dominions, and to counteract the supremacy in the hierarchy of the state. The effects of a similar spirit were manifested by the Venetian republic, the senate of which had, in the early part of the present pope's reign, secularized a number of abbeys, and other religious establishments, and incorporated them with those belonging to the nobility. The duke of Modena, likewise, without the concurrence of the holy see, suppressed the Inquisition in his state, and was preparing, if it should prove necessary, to arm against the pope in defence of certain territorial rights. But great as were the mortifications which the pope endured, and alarming as were the diminutions of his authority and prerogatives, from the issue of his contests with the powers already mentioned, the weight of these evils was easily to be borne, when compared with the pressure of those calamities with which he was overwhelmed by revolutionary France. In the first period of the revolution Pius VI. solemnly condemned the abrupt changes made in France concerning the discipline and the property of the clergy; but with regard to general or secular politics he showed great temperance. He even encouraged a man of learning, Spedalieri by name, to publish, in 1791, a work, entitled, I Diritti dell' Uomo (The Rights of Man), in which the author openly condemns despotism, and asserts that a nation has the right of deposing a sovereign who abuses his authority; and he confirmed his doctrines by the authority of Thomas Aquinas, in his work, De Regimine Principum, addressed to the king of Cyprus. The work of Spedalieri was dedicated to cardinal Ruffo, treasurer of the apostolic chamber; and Pius VI. rewarded the author with a stall in the chapter of St. Peter's. An accident which occurred at Rome in January 1793, widened the breach already existing between France and Rome. A young man, Hugo Basseville, an agent of the French republican party, being on his way to Naples, where he had been appointed secretary of the embassy, made a foolish demonstration in the Strada del Corso, or high street of Rome, apparently to sound the opinions of the people. He appeared in a carriage with several tricoloured flags, and distributed revolutionary tracts, vociferating something about liberty and against tyrants; but he soon found that the people of Rome were not prepared to listen to him. A mob was collected; he rushed out, or was dragged out, of his carriage, and was mortally stabbed in several places by the populace. The military came to the spot, but too late; some of the murderers were taken and tried; and yet the papal government, though innocent of the fact, was charged by the French Convention as being a party to it. The pope then joined the league of the sovereigns against France, and strengthened his military establishment. After some feeble and irresolute efforts to raise a force in opposition to the French, Pius declared himself neutral; but he had not the prudence to be steady in his neutrality. When Buonaparte penetrated into Italy in the spring of 1796, after gaining successive victories over the Austrians, Pius committed an act of aggression, by suffering the Neapolitan cavalry, who were hastening to their succour, to pass through the territories of the Church. It was not long before he had reason to lament the impolicy of his conduct. No sooner had Buonaparte dispersed the Austrian armies in Italy, than he proceeded against those Italian states which had either joined or favoured them. Having with his main army entered the territory of the pope, and without resistance taken possession of Bologna, Ferrara, and Urbino, Pius was under the necessity of throwing himself on the clemency of the conqueror, who granted him an armistice; but on very severe conditions. Buonaparte then took possession of Ancona and Loretto, after defeating the papal troops on the bank of the Senio; but the pope having sued for peace, Buonaparte granted it to him at Tolentino, upon easier terms than might have been expected. After the peace of

Campo Formio (Oct. 1797) and Buonaparte's departure from Italy, the agents of the Directory treated the aged pontiff with studied indignity and cruelty. The papal treasury being drained, in order to pay a contribution of thirty millions of livres (1,200,000*l.*) levied by the Directory, the pope was obliged to seize the deposits in the Monte di Pietà, by which many families were reduced to beggary. A tragical incident hastened the catastrophe. On the 28th December, 1797, a small band of revolutionists of Rome and other parts of Italy, along with some Frenchmen, among whom was general Duphot, who was attached to the French embassy at Rome, having dined together in the palace of the French Academy of Arts, and being heated with wine, sallied into the streets, exhibiting the tricoloured flag, and calling out that they were going to hoist the sign of liberty on the Capitol. A body of military came to disperse them, which was effected at first without bloodshed; but the fugitives ran to the palace of the French ambassador, Joseph Buonaparte, followed by the soldiers. The French officers who were with the ambassador proposed to drive them away by force; but that minister, judging that his authority would be sufficient to determine their departure, put on the insignia of his office, with the intention of addressing them in the Italian language. In this design, however, he was prevented by a discharge of musketry from the soldiers. The first discharge was followed by a second, and the soldiers were preparing for a third, which general Duphot rushed forward to prevent. Upon this a scene of confusion took place, in which Duphot was shot by the military, and his remains are said to have been afterwards treated by them with savage barbarity. In consequence of these events, the French ambassador thought proper immediately to quit Rome, and retire to Florence, though the most pressing endeavours were used by the pontifical ministry to induce him to continue in the exercise of his functions at the papal court. At the same time the secretary of state despatched letters to the papal minister at Paris, enjoining him, in the name of his holiness, to humble himself before the French Directory, and to offer them any indemnifications which they might demand, as a satisfaction for crimes which were to be attributed to the tumult of a rebellious populace. The occasion, however, was too favourable to be neglected by the Directory, who had been apparently watching the errors of the papal administration, to find a plea for seizing the remaining treasures of the ancient metropolis of the world, and for assuming the empty glory of erecting the Gallic standard on the Capitol. Orders were therefore given for the march of the French and Cisalpine forces to Rome. Of its approaching dissolution the holy see felt the infallible symptoms; but, in order to deprecate the wrath of the French government, and ward off the fatal blow, fruitless solicitations were made for the mediation of the Spanish ambassador, and that of the courts of Naples, Florence, and Vienna. The intervention of Heaven was also sought by prayers, fastings, processions, and jubilees. The theatres were shut up, and new and numerous arrests of suspected persons were ordered to be made. In the meantime the French and Cisalpine armies, under the command of General Berthier, marched towards Rome without meeting with the least resistance, preceded by a proclamation, in which the general declared that the only object of his visit was the punishment of the murderers of Duphot and Basseville, and that the people of Rome should find in the French army protectors and friends. On the 10th of February, 1798, Berthier entered Rome with his army, took possession of the castle of St. Angelo, and went himself to live in the Quirinal palace. Pius VI., forsaken by most of the cardinals, who had escaped, remained in the Vatican. On the 15th of the same month the French general ascended the Capitol, followed by a large retinue of officers, and proclaimed the Roman republic "the sister and ally of France." On the 19th the unhappy pontiff resolved to make one effort more to preserve the government of the holy see from annihilation. Accordingly he sent to Berthier, who was encamped without the walls of the city, his cardinal-vicar and other deputies, accompanied by the Neapolitan minister, who were instructed to negotiate for the continuance of his temporal existence, by the further sacrifices of provinces and of millions, which were liberally offered at the present crisis. His last hopes, however, were quickly dissipated, by the refusal of the general to admit any other deputation than that of the Roman people. While the work of confiscation was going on at Rome, the pope remained confined to his apartments at the Vatican, in anxious and trembling uncertainty with respect to his fate. That of his nephews had been already decided. The cardinal was a

fellow-sufferer with the other members of the sacred college; and the estates of the duke of Braschi were confiscated without remorse to the benefit of the public. The pope's magnificent and sumptuous furniture, his pictures, engravings, antiques, and his museum, were submitted to the humiliation of a public auction. French commissaries, judging that his presence in Rome was incompatible with the tranquillity of the state, decreed that he should be sent beyond the boundaries of the Roman territory. It is mentioned as a singular circumstance, that, whether it was merely owing to chance or design, the officer who was sent to notify their decree to the pope, was a general of the name of Calvin. From Rome, which he quitted on the 20th February, Pius was escorted by a body of French cavalry to Sienna, where his first residence was in the monastery of St. Barba, belonging to the Augustinian monks. He then took up his abode within the walls of the city. In the month of May he removed to a Carthusian monastery within two miles of Florence. Scarcely, however, had he begun to enjoy this retirement, when the French Directory cruelly invaded his repose. Under pretence that his presence so near the ancient seat of government would probably endanger the tranquillity, or impede the regeneration of Italy, they enjoined the grand-duke to dismiss him from the Tuscan territory. However reluctant the grand-duke might be to drive the aged pontiff from his peaceful asylum, he found himself under the necessity of notifying to him the pleasure of the Directory; and application was made to the emperor to grant him a place of refuge in Germany. Difficulties arising, however, which prevented his removal into that country, he would have gone into Spain, had not prudential considerations induced the court to decline the request which was made to receive him there. It was then decided that he should be sent to the island of Sardinia, where a papal conspiracy, should enthusiasm give rise to so desperate a measure, must necessarily be circumscribed within narrow bounds; but the attack of a serious illness made his removal impossible. This malady disarmed for a time the jealousy of the Directory; and after his health returned, Pius was permitted to remain in peace to the Carthusian monastery, till the renewal of the war between France and Austria, which had been terminated by the peace of Campo Formio, when it was determined that he should be removed into the interior of France. Accordingly, in the month of March, 1799, he was conducted from Florence to Parma, and from that city, after a short stay, to Turin. Thence he was carried over the Alps to Briançon, in Dauphiné, and from that place to Grenoble, and thence to Valence, in the same province, where it was decreed that he should take up his residence. Even thence the Directory, terrified at the progress of Suwarrow in Italy, gave orders to have the aged pontiff removed to Dijon. But the mortification and fatigue which he had undergone, in being transported from place to place like a malefactor, and frequently exposed to the contumely and insults of the rude, illiberal, and unfeeling, who could not exult in the destruction of the papal power without ungenerously triumphing over an old man's distresses, he caught a feverish disorder, which carried him off on the 20th of August, 1799, in the eighty-second year of his age, and the twenty-fifth of his pontificate. To his remains the accustomed sepulchral rites were refused by the Directory; but about four months after his death a change of government having taken place in France, the consuls of the republic ordered that he should be buried with the honours commonly due to a person of his rank, and that a simple monument should be erected over the place of his interment, with an inscription expressing the dignity which he bore. In 1802 his successor, Pius VII., obtained permission to remove his body to Rome, where it was deposited with solemn pomp in the church of St. Peter. Just before the death of Pius VI. the Roman republic had ceased to exist, the French having been driven out of Italy by the Austro-Russians, and Rome was occupied by Austrian and Neapolitan troops.

PIUS VII. (Gregorio Luigi Barnaba Chiaramonti,) was born of a noble family at Cesena, in 1742. He first studied in the college of Ravenna, and in 1758 entered the order of Benedictines. He was appointed lecturer on philosophy, and afterwards on theology, to the novices of his order, at Parma, and afterwards at Rome. Pius VI. appointed him bishop of Tivoli, and in 1785 made him a cardinal, and bishop of Imola. When Buonaparte took possession of the legations, and annexed them to the Cisalpine republic, cardinal Chiaramonti exhorted his flock to submit to the new institutions, and to be faithful to the state of which they had become a part. This conduct is said to

have acquired him the good opinion of Buonaparte. After the death of Pius VI., in August 1799, cardinal Chiaramonti was elected his successor by the conclave assembled at Venice, in March 1800, and was crowned pope on the 21st of the same month, under the name of Pius VII. In the following July the pope made his entrance into Rome, and soon after appointed cardinal Consalvi his secretary of state, whom, when Buonaparte wished for a concordat, he despatched in the following year to Paris, where that instrument was signed on the 15th of July. In May 1804, Napoleon was proclaimed emperor, and some time after he wrote to the pope, requesting him to crown him solemnly at Paris. After considerable hesitation Pius consented, and set off from Rome at the beginning of November of that year. The ceremony of the coronation took place in the cathedral of Notre Dame. In May 1805 he returned to Rome. In October following a body of French troops suddenly took possession of Ancona. Pius remonstrated in a letter to Napoleon, who was then at the head of his army in Austria. In answer to the pope's letter Napoleon replied that he had occupied Ancona to prevent it from falling into the hands of the English or the Russians. Soon after Napoleon required the pope, through his ambassador at Rome, to expel from his dominions all English, Russian, Swedish, and Sardinian subjects, and to forbid his ports to the vessels of those powers who were then at war with France. With this demand Pius refused to comply; and an angry correspondence was carried on between the two courts for about two years on this subject of contention. Napoleon in the mean time found fresh grounds of quarrel with the pope. He wished to declare the marriage of his brother Jerome with an American Protestant lady null; but Pius refused, saying that although the Church abhorred marriages between Catholics and heretics, yet if they were contracted in Protestant countries, according to the laws of those countries, they were binding and indissoluble. He next accused the pope of dilatoriness in giving the canonical institution to the bishops elected to vacant sees in the kingdom of Italy. In February 1808 a French force under general Miollis entered Rome, took possession of the castle and the gates, leaving, however, the civil authorities undisturbed. Soon after a decree of Napoleon, dated 2d of April, 1808, united the provinces of Ancona, Macerata, Fermo, and Urbino, to the kingdom of Italy. Fresh remonstrances on the part of Pius were answered by threats of further hostile measures on the part of Napoleon, unless the pope entered into an offensive and defensive league with the kingdoms of Naples and Italy. Pius remained confined to his palace on the Quirinal, with his Swiss guard at the gates, not wishing to expose himself to violence by venturing out. On the 17th of May, 1809, Napoleon, who was then making war against Austria, issued a decree from Vienna, in which he united the remainder of the Roman states to the French empire, leaving to the pope his palaces and an income of two millions of francs (80,000*l.* sterling). On the 10th of June following, the pope issued a bull of excommunication against all the perpetrators and abettors of the invasion of Rome and of the territories of the Holy See. The French commander, Miollis, being afraid of an insurrection of the people of Rome, who had shown signs of attachment to their sovereign, thought it expedient to remove Pius from the capital. Between two and three o'clock in the morning of the 6th of July, some men scaled the walls of the papal palace on the Quirinal, in the greatest silence, broke open several doors, and having opened the great gates, let in their comrades from without. The Swiss guards made no resistance, having orders to that effect from the pope. General Radet, of the gendarmerie, penetrated to the apartment in which Pius was, and found him in full dress, surrounded by several attendants. The general told him respecfully that he had orders to remove him from Rome, unless he consented to sign an abdication of his temporal sovereignty; and on the pope saying that he could not do that, Radet told him that he must depart immediately. "I then yield to force," replied Pius; and, taking his breviary under his arm, he accompanied the general to the gate, where his carriage was ready, and drove off under an escort. He was taken first to Grenoble, in Dauphiné, from whence he was removed, by order of Napoleon, to Savona, in the Riviera of Genoa, where he remained till June 1812, when he was removed to Fontainebleau, by an order from Napoleon. He occasioned Napoleon further uneasiness by refusing to recognise his divorce from his first wife, Josephine. Napoleon imagined that by removing Pius to Fontainebleau, he might succeed in overcoming his firmness. Pius was again

obliged to make a long journey with the greatest secresy. He arrived at Fontainebleau in June 1812, and was lodged in the imperial palace, and treated with marked respect. Napoleon had set out on his Russian expedition. After his return from that disastrous campaign, in December 1812, he went to see the pope, embraced him, and treated him with studied attention; he also allowed several cardinals who were at Paris to repair to Fontainebleau, and at last, chiefly through their persuasions, he prevailed upon the pope to sign a new concordat, the 25th of January, 1813. Napoleon soon after granted to all cardinals, and others who chose to repair to Fontainebleau, free access to the pope. Pius, who had scruples concerning some of the articles which he had signed, laid them before the cardinals, and asked their opinion. Several of them, especially the Italian ones, such as Consalvi, Pacca, Litta, and Di Pietro, stated that some of the articles were contrary to the canon law and the legitimate jurisdiction of the Roman see, and pregnant with the most serious evils to the Church; and they urged the necessity of a prompt retractation. Upon this Pius wrote to Napoleon, on the 24th of March, retracting his concessions, but proposing a new basis for a concordat; Napoleon, however, took no notice of the retractation. After the defeat of the French armies and their expulsion from Germany, Napoleon proposed to restore to the pope the papal states south of the Appennines, if the pope would agree to a concordat. Pius answered, that he would not enter into any negotiations until he was restored to Rome. On the 22d of January, 1814, an order came for the pope to leave Fontainebleau the following day. He took up his residence at Cesena, his native town, until the political horizon should clear up. After the abdication of Napoleon and the peace of Paris, Pius made his entrance into Rome, on the 24th of May, 1814, in the midst of rejoicings and acclamations. His faithful Consalvi soon after resumed his office of secretary of state. By the articles of the congress of Vienna the whole of the papal states were restored, including the legations, which were not, however, evacuated by the Austrian troops until after the fall of Murat, in 1815. Pius concluded a new concordat with France, Naples, Bavaria, and other states. He condemned by a bull the political society of Carbonari, as well as other secret societies; and he made some important improvements in the administration of justice, and the punishment of offences. In the month of July 1823, Pius had a fall in his apartments, and broke his thigh. This accident brought on inflammation, and after a few weeks he died, on the 20th of August, universally regretted, in the eighty-second year of his age, and the twenty-third of his pontificate. He was succeeded by Leo XII. His monument, executed by Thorwaldsen, has been placed in St. Peter's.

PIUS VIII. (Francesco Xaverio Castiglioni,) born at Cigoli, near Ancona, on the 20th of November, 1761, was made bishop of Montalta in 1800, and was created cardinal in 1816. He succeeded Leo XII. in March 1829, and died on the 30th of November in the following year, just before the explosion of the abortive attempt at insurrection in the Romagna, in consequence of the events that took place in Paris in July 1830. He was succeeded by Gregory XVI.

PIVATI, (Gian Francesco,) a learned lawyer and writer, was born at Padua in 1689, and educated at Bologna. In 1749 he was elected librarian of the university of his native city. He died at Venice in 1764. He is the author of, Nuovo Dizionario Scientifico e Curioso, Sacro e Profano, 10 vols, fol.

PIX, (Mary,) a dramatic writer in the reign of William III., was the daughter of a clergyman named Griffith, and was born at Nettlebed, in Oxfordshire. She wrote four tragedies, two comedies, and a farce. She died about 1720.

PIZARRO, (Francesco,) the discoverer and conqueror of Peru, was the natural son of Gonzalo Pizarro, an officer who served with distinction under the Great Captain in the Italian wars, and was born at Truxillo in 1480. His father not only left him destitute of all education, but employed him in the servile office of keeping swine. Indignant at this treatment, he ran away, and enlisted for a common soldier. After serving some time in Italy, he joined the adventurers who were now flocking to share in the treasures of the newly discovered America, and embarked at Seville. He was present in all the wars of Cuba and Hispaniola, and accompanied Ojeda in his expedition to the gulf of Darien, and Nuñez de Balboa in his march across the isthmus to the South Sea. On all these occasions he stood pre-eminent for undaunted courage, perseverance, enterprise, and conduct; and though so illiterate as to be unable to read, was considered as

formed for command. In 1524 he joined Diego de Almagro, and Hernando de Luque, a wealthy priest, in a project for the conquest of the supposed rich countries on the coast of the South Sea. They embarked their fortunes in the enterprise, and Pizarro, as the least wealthy, was to undergo the first hazard of the attempt. In November 1524 he sailed from Panama in a single vessel with 112 men;—so feeble were the means by which the subversion of a great empire was to be effected! Steering to the south-east he made a slow and painful progress, suffering under want, disease, and other hardships, which wasted his small crew; and was reduced to the greatest distress, when he was joined by Almagro, who had left Panama with seventy men, and proceeded southward as far as Popayan. Almagro sailed back to Panama for reinforcements, and rejoining Pizarro in 1526, they penetrated to the coast of Quito, where they began to see tokens of a richer country and more civilized inhabitants. Finding their force, however, unequal to the invasion of a populous district, they withdrew to a neighbouring island, where Pizarro remained, whilst Almagro returned to Panama for fresh supplies. The governor of that place, however, considering the expedition as very unlikely to succeed, not only refused his consent for the raising of new levies, but sent a vessel with orders for the return of Pizarro and his men. That leader was resolved to persist in his design, notwithstanding all discouragements; but when, after employing his eloquence in persuading his followers to partake of his fortunes, he drew a line in the sand with his sword, and permitted those to cross it who wished to return, he found himself left with no more than thirteen. With these he resorted to the more remote island of Gorgona, waiting for the effects of those solicitations which his two associates did not cease to make for further aid. These were at length effectual, and, after a solitary abode of five months, they were cheered with the arrival of a small vessel from Panama to their relief. In this Pizarro embarked, and had the happiness to discover the coast of Peru, on which he landed near Tumbez, a town distinguished by a palace of the Incas. Towards the close of 1527 Pizarro sailed back to Panama, carrying with him some specimens of the productions and riches of the country. It was now agreed by the associates, that Pizarro should repair to Europe, in order to engage the Spanish court to favour the project, and to confer upon them the necessary dignities and authorities for the government of the future possessions. But the court limited its favours to the grant of the requisite patents; and Pizarro was obliged by his own efforts to raise recruits and provide the necessary arms, stores, and shipping. His funds were so low, that he was unable to complete more than half the stipulated number of men, though he obtained some assistance from Cortez, who was now returned to Spain. He sailed back to America in 1529, accompanied by his three brothers. In February 1531 Pizarro again sailed for Peru with three small vessels, carrying 180 soldiers, of whom 36 were cavalry. He landed 100 leagues to the north of Tumbez, his intended destination, and marched along the sea-coast. After subduing the island of Puna, in the bay of Guayaquil, he reached Tumbez, where he received a reinforcement. Further to the south he established the first Spanish colony in Peru, to which he gave the name of St. Michael. Fortunately for the success of his expedition, the Peruvian empire was at this time divided by a civil war between the two sons of the late inca, Huascar, and Atahualpa, or Atabalipa. This circumstance not only permitted him to advance almost without opposition, but produced applications from each party, requesting his assistance. With a force of 62 horsemen and 102 foot he now ventured to turn inland, towards Caxamarca, where Atahualpa lay encamped with a considerable army. Pretending friendship, he marched unmolested through a difficult country, and quickly took up his quarters in a strong post within the town of Caxamarca. Thence he sent two of his officers to the inca's camp, who received them with great hospitality, and promised to visit Pizarro on the next day. The chief, imitating the example of Cortez in Mexico, formed the perfidious plan of seizing the inca's person. The capture of their monarch so overawed the people, that not the least attempt was made for his rescue. At length Almagro arrived, with a large reinforcement; and such a division of spoil was made among the leaders and soldiers, as probably surpassed every idea that even their cupidity had formed of the value of their conquest. But the thirst for gold is insatiable; and although the inca to the utmost of his power had fulfilled the terms of his ransom, Pizarro resolved still to keep him in custody for the purpose of extort-

ing more. Such a pledge was, however, too valuable not to be an object of jealousy; and Almagro, with his party, suspecting that use would be made of it to the undue advantage of Pizarro and his soldiers, insisted upon putting the unfortunate captive to death. No sentiments of honour or humanity pleaded in Pizarro's breast against this atrocity; and an incident occurred which hastened his compliance. Atahualpa, who particularly admired the European use of letters, which he thought almost a supernatural attainment, had procured one of the soldiers to write the name of God on his thumb-nail, by way of trial whether it would be understood in the same sense by all the Spaniards. Among others he showed it to Pizarro, who was obliged with a blush to confess that he could not explain it. This ignorance appeared to the inca such a proof of a low origin, that he could not conceal his contempt of the chief, who felt it with the rancour of a narrow mind. His fate was soon determined; and a kind of mock trial, upon charges the most absurd and extravagant, was instituted, on which he was found guilty, and sentenced to be burnt alive. To the eternal infamy of the perpetrators of this execrable act, the wretched sovereign was publicly executed; the only lenity shown him being that of a commutation of the punishment to strangling, in consequence of his having at the stake submitted to the rite of baptism. Pizarro, joined by a body of new adventurers, marched to Cuzco, defeating in his way some parties of the natives which opposed him. In the meantime Benelcazor, one of his principal officers, conquered Quito. Pizarro also turned his thoughts to the founding of a new capital in a more commodious situation than the inland city of Cuzco; and he fixed upon a spot in the valley of Rimac, not far from the port of Callao, and there marked out in 1534 a city which he named Ciudad de los Reyes, but which has since been only known by the name of Lima. In 1537 a contest arose between him and Almagro, who was defeated and executed. On June 26, 1541, at mid-day, a time in those hot climates devoted to repose, Herrada, one of the principal Almagrian officers, at the head of eighteen determined associates, sallied out armed from Almagro's house, and proceeded to the palace. They passed unobserved through the outer courts, and had arrived at the foot of the staircase before an alarm was given. Pizarro, just risen from table, was in a large hall with some friends. The conspirators rushing into the hall, Pizarro, with his half-brother Alcantara, and two faithful adherents, defended the entrance with great resolution. At length Alcantara was killed, the others were mortally wounded, and Pizarro himself, unable through fatigue any longer to parry their weapons, received a thrust full in his throat, fell, and expired.

PLACCIUS, (Vincent,) an eminent philologer, was born at Hamburg, in 1642, and educated at Helmstadt and Leipsic. After travelling in France and Italy, he became a licentiate in law at Orleans. When he returned home, he applied himself to the bar, and became professor of morals and eloquence, in which situation he continued twenty-four years. He died in 1699. His works are, A Dictionary of Anonymous and Pseudonymous Authors, published, together with the Catalogus Auctorum Suppositorum of Rhodius, in 1708, in 2 vols, fol., by Fabricius,—this is a curious but inaccurate work; De Jurisconsulto perito Liber; Carmina juvenilia; and, De Arte excerpendi

PLACE, (Peter de la,) Lat. *Plateanus*, or *Platea*, a learned French magistrate and writer, was born at Angoulême in 1526. He applied with great success to the study of jurisprudence, and in 1548 published a Latin paraphrase on the titles of the imperial institutes, De Actionibus, Exceptionibus, et Interdictis, in 4to. Afterwards he pleaded at the bar of the parliament of Paris, and acquired the character of a learned, eloquent, and virtuous counsellor. Francis I. appointed him advocate of his court of aids at Paris; and he discharged the duties of this office with so much ability and integrity, that Henry II. nominated him his first president of the same court. He is thought to have become a secret convert to the Protestant religion, in consequence of hearing Calvin, in 1554; but he did not make an open profession of it before the death of Francis II. When the first civil war, to which the duke of Guise was the great instigator, broke out, he retired to one of his houses in Picardy; but upon the conclusion of peace in 1562 he successfully vindicated himself before the king from several charges which had been preferred against him. He was then appointed by the prince of Condé superintendent of his household. Upon the new rupture between the prince of Condé and the court, about 1566, De la Place retired to the castle of Vé, in the Valois,

where he continued after the death of the prince, till king Charles IX. granted the Protestants advantageous terms of peace in 1569, with the design of lulling them into a false security, that he might the more readily carry into execution the nefarious project which he had formed for their extirpation. De la Place was induced to return to Paris, where he resumed his office of president of the court of aids, and retained it till he fell a victim in the massacre of the Protestants on St. Bartholomew's day in 1572. He wrote, Commentaries on the State of Religion and of the Commonwealth, from 1556 to 1561; A Treatise on the Right Use of Moral Philosophy in Connexion with the Christian Doctrine; A Treatise on the Excellence of the Christian Man; and other moral and pious pieces

PLACE, (Joshua de la,) a celebrated French Protestant divine, descended from a noble family, was born about 1596, and educated at Saumur, where he was appointed professor of philosophy. In 1625 he became pastor to the church of Nantes; and in 1633 he was chosen professor of divinity at Saumur, where he had for colleagues the celebrated Moses Amyraut and Louis Cappel. He maintained that God imputes to every man his natural corruption, his personal guilt, and his propensity to sin. This opinion was condemned in 1642 by the synod of Charenton. He died in 1665. He wrote, An Exposition of the Song of Songs; A Treatise on Types; A Treatise concerning the Imputation of Adam's first Sin; On the Order of the Divine Decrees; On Free-Will; A Compendium of Divinity; Dialogues between a Father and his Son, relative to a Change of Religion; A Treatise concerning the Invocation of Saints; and, An Examination of the Reasons for and against the Sacrifice of the Mass, &c. A collection of all his works was published at Franeker in 1699 and 1703, in 2 vols, 4to.

PLACE, (Claude de la,) a French priest in the seventeenth century, who became professor of rhetoric in the college of Beauvais, and in 1652 was nominated rector of the university. He published, De Clericorum Sanctimonia; Treatise against a Plurality of Benefices; Concerning the Necessity of the Residence of Pastors with their Flocks; and, several Latin poems.

PLACE, (Francis,) an engraver, was the son of Mr. Rowland Place, of Dinsdale, in the county of Durham. His etchings, particularly of landscapes and birds, from Griffier, are admirable. The free style in which he treated the foliage of his trees, proves his judgment and good taste; and his portraits in mezzotinto are excellent. Among the latter, Strutt mentions bishop Crew, archbishop Sterne, Dr. Comber, Henry Gyles, the artist, and general Lambert. In Thoresby's Topography of Leeds are some churches drawn by Place; the plates for Godartius's Book of Insects are by him; and he also executed many views in Yorkshire. He died in 1728.

PLACENTINUS, or PLACENTIUS, (Peter,) the real name, according to Baillet, of a German author, who, under the fictitious one of Publius Porcius Porcellus, wrote the Latin poem entitled, Pugna Porcorum, consisting of 360 verses, in which every word begins with a P. It was published separately at Antwerp, in 1530, and is in the Nugæ Venales, &c. Le Clerc says, that his name was JOHN LEO PLACENTIUS, a Dominican monk, who died about 1548, and that he composed a history of the bishops of Tongres, Maestricht, and Liege, taken out of fabulous memoirs, and several poems besides the Pugna Porcorum.

PLACETTE, (John de la,) an eminent French Protestant minister, born in 1639, at Pontac, in Bearn, where his father was minister. Having been admitted to the office of the ministry in 1660, his first settlement was with the church of Orthès in Bearn; from which he removed in four years after to that of Nay in the same province. Here he continued till 1685, when the revocation of the Edict of Nantes compelled him to renounce his country for an asylum among strangers. Thus circumstanced, he accepted an offer made him by the queen of Denmark, to become pastor of a French church which she had founded at Copenhagen. In 1711 he removed to the Hague, and afterwards to Utrecht, where he died in 1718. He wrote, New Moral Essays; A Treatise on Pride; A Treatise on Conscience, — this was translated into English by Basil Kennett, under the title of The Christian Casuist; A Treatise on Good Works in general; A Treatise on Oaths; Various Treatises on Matters of Conscience; The Death of the Just, or, the Manner of dying well; A Treatise on Alms; A Treatise on Games of Chance; A Compendium of Christian Morality; Christian Reflections on several moral Subjects; and, A Treatise on Divine Faith. He was also one of the

antagonists of Bayle, against whom he published some tracts, the titles of which may be seen in Moreri.

PLACITUS PAPYRIENSIS, (Sextus,) sometimes called by mistake Sextus Platonicus, or Sextus Empiricus, the author of a work entitled, De Medicamentis ex Animalibus, is supposed to have lived about the fourth century A.D. The work was first published in 1538, Norimb. 4to; in the same year, Basle, 8vo. It is inserted in the first volume of the Medicæ Artis Principes, published by H. Stephens, Paris, 1567, in the collection edited by And. Rivinus, Lips. 1654, 8vo; in the thirteenth volume of the old edition of Fabricius, Biblioth. Græca; and in Ackermann's collection, entitled, Parabilium Medicamentorum Scriptores Antiqui, Norimb. et Altorf. 1788, 8vo.

PLANCHER, (Urbain,) a learned Benedictine of St. Maur, born in 1667 at Chenus, in the diocese of Angers, became by his merit superior of several monasteries of the order in Burgundy, and died in 1750. He wrote, L'Histoire du Duché de Bourgogne, 3 vols, fol. 1741—1748.

PLANTA, (Joseph,) principal librarian of the British Museum, was born in the Grisons, in Switzerland, in 1744. His father, the Rev. Andrew Planta, resided in England from the year 1752, as minister of the German Reformed Church in London, where he had the office of teacher of Italian to queen Charlotte; and under him Joseph received the first part of his education, which was completed at Utrecht, under the learned professor Saxius, and at Göttingen. He was afterwards appointed secretary to the British minister at Brussels. In 1773, after the death of his father, he was appointed assistant librarian in the British Museum, where, in 1775, he was promoted to be one of the under librarians. In 1774 he was elected a fellow of the Royal Society, and soon after, by the recommendation of the president (Sir John Pringle), was appointed to conduct the foreign correspondence of the Society. In 1776 he was chosen one of the ordinary secretaries of the society, on the death of Dr. Maty; having already distinguished himself by a learned and curious memoir on the Romansh language, spoken in the Grisons. This, though a philological tract, received the peculiar honour of being inserted in the Transactions of the Society. After this, by the resignation of Dr. (afterwards bishop) Horsley, Mr. Planta became the senior secretary, which office he held for upwards of twenty years. In 1788 he was appointed paymaster of exchequer bills. On the death of Dr. Morton, in 1799, Mr. Planta was appointed by the king to succeed him as principal librarian to the British Museum. He wrote, History of the Helvetic Confederacy, from its origin, 1800, 2 vols, 4to; A View of the Restoration of the Helvetic Confederacy, 1821, 8vo; and, Catalogue of the Cottonian MSS. in the British Museum. He died in 1827.

PLANTIN, (Christopher,) an eminent printer, born at Mont-Louis, near Tours, in 1514. He was instructed in his art under Robert Macè, at Caen, whence he went to Antwerp, where he formed one of the greatest establishments for printing in Europe. One of his biographers informs us that Plantin's ideas were so magnificent, that he cast some founts in silver, and considered himself as having in that respect done what no other printer had attempted; but this is a mistake, as Robert Stephens had before indulged himself in the luxury of silver types, although not so rich a man as Plantin. But what redounds most to his credit is, the number of men of learning whom he retained in his service, and rewarded with liberality for their assistance in correcting the press. Among these were, Victor Giselin; Theodore Pulman; Antony Gesdal; Francis Hardouin; Cornelius Kilien; and Francis Raphelengius, who became his son-in-law. Cornelius Kilien, one of the most learned and accurate of these, spent fifty years in this printing-house. Such care on the part of Plantin, with the beauty of his types, and the judicious choice he made of the authors to be printed, gave him very high reputation among the learned of Europe, who are unbounded in their praises of him, particularly Lipsius, Scaliger, Antonio, Baronius, and Arias Montanus, who expatiates on his merits in the introduction to what may be termed Plantin's capital work, the Antwerp Polyglott. Philip II. of Spain gave him the title of archi-typographus, and accompanied this title with a salary sufficient to support it and his printing-office. Besides his great establishment at Antwerp, Plantin set up another at Leyden, notwithstanding the troubles which prevailed in Holland; and a third at Paris. The printing-office at Leyden he bestowed upon his son-in-law, Raphelengius; and he took into partnership at Antwerp John Moret, who had married his second daughter. He gave to Giles Beys the office he had established at

Paris, as a portion with his third daughter. He died in 1589, and was interred in the great church at Antwerp, where a monument was erected to his memory. His device was a pair of compasses, with the motto, "Labore et Constantiâ."

PLANUDES, (Maximus,) a Greek monk of Constantinople, who lived at the end of the thirteenth, and the beginning of the fourteenth century, is the author of a Life of Æsop, full of anachronisms, absurdities, and falsehoods; and of 149 Fables; which, though he published them as Æsop's, have been suspected to be his own. He made also a collection of Greek epigrams, under the title of Anthologia, in seven books, extracted from the comprehensive Anthology, in fifteen books, which Constantinus Cephalas had compiled in the tenth century; this was published at Florence, in 1494, and was translated into Latin by Grotius. No particulars are known of Planudes, except that in 1327 he was sent on an embassy to Venice by the emperor Andronicus the Elder, and that he suffered some persecution on account of his zeal for the Latin church; and, although he wrote a recantation, Bessarion thinks he was not sincere. He also made a translation of the Metamorphoses of Ovid into Greek prose, which was edited, in 1822, by Boissonade; also a Greek translation of Cæsar's Gallic War, which was printed by Jungermann in his edition of Cæsar, Frankf. 1606; but it is a disputed point whether this is the translation of Planudes.

PLATEL. See PARISOT.

PLATER, (Felix,) an eminent physician, was born at Basle in 1536, and educated under his father, who was likewise an eminent physician, and principal of the college of Basle. He afterwards went to Montpellier, where he obtained the degree of doctor in 1556, and on his return to Basle, commenced a very successful practice. In 1560 he was appointed professor of medicine, and became the confidential physician of the princes and nobles of the Upper Rhine. He possessed an extensive knowledge of anatomy, botany, natural history, and other branches of science, and contributed much to the celebrity of his native university, in which he was a teacher for upwards of fifty years. He died in 1614. He wrote, De Corporis humani Structurâ et Usu Libri tres; De Febribus Liber; Praxeos Medicæ Tomi tres; Observationum Medicinalium Libri tres; Consilia Medica; and, De Gangrænâ Epistola. After his death were published, Quæstionum Medicarum paradoxarum et eudoxarum Centuria posthuma, Basle, 1625, edited by his brother, Thomas Plater; and, Quæstiones Physiologicæ de Partium in Utero conformatione, Leyden, 1650.

PLATINA, (Bartolomeo,) a historian and man of letters, was born in 1421, at Piadena (Platina) in the Cremonese, from which place he chose to take his surname, rather than from that of his family, which was De Sacchi. He bore arms for some time before he engaged in literary studies, which he is supposed first to have pursued at Mantua. Having made himself known to cardinal Francesco Gonzaga, he accompanied him to Rome, where Pius II. aggregated him to his new college of abbreviators. Of this post, which appears to have been his principal support, he was deprived by Paul II. who dissolved the college, and turned adrift seventy learned men employed in it. Platina, who had more spirit than the rest, pleaded with the pope, and urged him to bring the cause before the auditors of the Rota. The pope, however, was inflexible. Platina at length was provoked to write the pontiff a letter, threatening him with an appeal to a council for the decision of this affair. This menace enraged Paul to such a degree, that he threw Platina into prison, where he was kept four months, till he obtained his liberty by the intercession of cardinal Gonzaga. Three years afterwards he underwent a more severe treatment, on occasion of the war declared by the same pontiff against the Roman Academy of Pomponio Leto, of which Platina was a member. A recompense was made to Platina for his sufferings by Sixtus IV., who, in 1475, made him keeper of the newly-founded Vatican library, which he held till his death, in 1481. He bequeathed to his friend, Pomponio Leto, his house on the Mons Quirinalis, with the laurel grove, out of which the poetical chaplets were taken. Of his writings, his Lives of the Roman Pontiffs, Venice, 1479, fol., composed in Latin with a degree of elegance and energy then uncommon, is the most celebrated. His greatest fault is the acrimony with which he speaks of some popes, his contemporaries, among whom it may well be supposed that he does not spare Paul II. Another of his works is a Latin History of Mantua, from its origin to the year 1464; this has been edited by Lambecius and Muratori. The latter editor has also published a Latin Life of Nerio Capponi by the same author, which is

curious and valuable. Platina's other writings are chiefly dialogues on points of moral philosophy, and short treatises on miscellaneous topics; among the latter is one on the culinary science, dedicated to cardinal della Rovere. The Lives of the Popes was continued in subsequent editions by Onuphrius Panvinius and others. There is an English translation and continuation by Sir Paul Ricaut.

PLATNER, (John Zachary,) a physician, eminent for his surgical writings, was born at Chemnitz, in 1694, and studied at Leipsic and Halle. He then visited the principal universities of Germany, the anatomical and surgical schools of Paris, and of Leyden, then in the height of its medical celebrity. In 1721 he was nominated professor extraordinary of anatomy and surgery at Leipsic; and in a gradual progress obtained the chairs of physiology, pathology, and therapeutics, in that university. He also became dean of the faculty, and physician-counsellor to the court of Saxony. He died in 1747. His works appeared collectively in 1749, under the title of, Opusculorum Chirurgicorum et Anatomicorum Tomi duo, Dissertationes et Prolusiones, 4to, Lips. He likewise published, Institutiones Chirurgiæ rationalis, tum Medicæ, tum Manualis, Lips. 1745, several times reprinted; and he wrote, Ars Medendi singulis Morbis accomodata, printed after his death.

PLATNER, (Ernest,) a physician and moralist, son of the preceding, was born at Leipsic in 1744. He took the degree of doctor of medicine, and became professor in that faculty, and perpetual dean; and in 1789 he was made decemvir of the university of Leipsic, and aulic counsellor to the elector of Saxony. In 1816 the king of Saxony appointed him a member of a commission charged with the preparation of the outline of a new law relating to the liberty of the press. He published, Anthropology for the Physicians and Philosophers; Quæstionum-Physiologicarum Libri duo; Philosophical Aphorisms; A Dialogue on Atheism; and, Elements of Logic and Metaphysics. He died in 1818.

PLATO, though an Athenian by descent, was born in the island of Ægina, where his father Aristo and his mother Perictione resided, after that island had become subject to Athens. Concerning the time of his birth there is a small difference in opinion among chronologists; some placing it in the first year of the eighty-eighth Olympiad, and others, perhaps with more accuracy, in the third year of the eighty-seventh Olympiad, (B.C. 429.) His parents at first called him Aristocles, after his grandfather; but afterwards his name was changed for that of Plato. He had for his instructor in the rudiments of learning Dionysius the grammarian; and he was trained in athletic exercises by Aristo of Argos. He diligently studied the arts of painting and poetry, and became such a proficient in the latter as to produce an epic poem; but upon comparing it with that of Homer, he was so sensible of its inferiority, that he committed his own composition to the flames. His masters in music were Metellus of Agrigentum, and Draco of Athens, a pupil of the celebrated Damon. Before he was twenty years of age he had also composed a dramatic piece, and put it into the hands of the performers, to be represented on the stage; but, on the day before its intended exhibition, having accidentally heard a discourse of Socrates, he was so charmed with his eloquence, that he determined from that time to renounce all attempts to acquire poetical distinction, destroyed all the poems which he had written, and devoted himself wholly to the study of philosophy. It seems probable that he had already received some tincture of this science from Cratylus and Hermogenes, who taught the systems of Heraclitus and Parmenides. In B.C. 410 he became the disciple of Socrates, and remained with him for eight years. Upon the death of Socrates (May, B.C. 399) Plato, and several others of his disciples and friends, withdrew to Megara, where they met with a hospitable reception from Euclid, and continued till the ferment subsided at Athens. Here Plato applied assiduously to the study of dialectics, under the instruction of Euclid. He next visited Magna Græcia, where he was instructed in all the mysteries of the Pythagorean system, the subtleties of which he afterwards too freely blended with the more practical and simple doctrine of Socrates. From Italy he went to Cyrene, where he studied the mathematics under Theodorus. Thence he went to Egypt, where he spent thirteen years, and obtained information from the priests concerning their astronomical observations and calculations. From Egypt it was Plato's wish to proceed to Persia, that he might learn the tenets of the Magi, and from thence to penetrate into India, to inform himself concerning the principles and distinguishing customs of the Bramins; but the

wars which prevailed in Asia would not permit him to visit those distant regions. He now went a second time to Italy, where he further studied the Pythagorean doctrine, as it was then taught by Archytas, Timæus, and others; and so strong was his attachment to it, that when he afterwards visited Sicily, he purchased, at a high price, several books which contained it, from Philolaus, one of the followers of Pythagoras. He was also an attentive student of the writings of Epicharmus and Empedocles. Curiosity to see an eruption of Mount Æ na is said to have been the motive for his first voyage to Syracuse, which he undertook in the fortieth year of his age, (B.C. 389.) It was on this occasion that he became acquainted with Dionysius I., tyrant of Syracuse; with his son, Dionysius II.; and with Dion, brother-in-law of the former, and uncle of the latter. Having offended the elder Dionysius by some freedom of speech, the tyrant got Pollis, the Spartan ambassador, in whose ship Plato was returning to Greece, to sell him at Ægina as a slave. He was bought by Anniceris of Cyrene, who gave him his freedom; and on returning to Athens, he set up a school in the Academy, where he taught for twenty-two years. After this he paid a second visit to Syracuse, at the request of Dion, to endeavour to form by philosophical instruction the ill-educated mind of his nephew, the younger Dionysius. He failed in doing this; and Dion being banished soon after, Plato returned to Athens. This second journey is placed in B.C. 367, and Plato stayed four months in Sicily. His third journey to Sicily is placed in B.C. 361. Plato's stay at the tyrant's court became disagreeable and dangerous to himself, and it was not without difficulty that he obtained permission to return again to Athens, which he did in the following year. He spent the last years of his life in the diligent prosecution of his philosophical and literary pursuits. His lectures were at first delivered in the garden of the Academy itself, but afterwards in a garden which he had bought, near the Academy, and between it and the village Colonus. Plato died in Ol. 108, 1 (B.C. 347), and was succeeded as lecturer in the Academy by his nephew Speusippus. The Dialogues of Plato are, the Lysis; Phædrus; Laches; Hippias major; Protagoras; Charmides; Ion; Meno; Alcibiades I.; Euthydemus; Euthyphro; Apology; and Crito,—these were written before he set out upon his travels; the Gorgias; Theætetus; Sophistes; Politicus; Cratylus; Parmenides; Symposium; Menexenus; Philebus; Phædo; the Republic; the Timæus; the Critias; and the long dialogue on the Laws; these were written after he had returned from his travels, and before his second visit to Sicily. The writings of Plato were originally collected by Hermodorus, one of his pupils, and first published by Aldus in 1513, fol. This edition is very scarce and costly. The most valuable editions of Plato's works in Greek and Latin, are those first published at Lyons in 1491, fol., with the version and notes of Marsilius Ficinus, and by Henry Stephens in 1578, with the version and notes of John de Serranus, in 3 vols, fol. The Greek text was first established on a careful examination of all the MSS. by Immanuel Bekker (Berlin, 1816—1823). His edition was followed by the very elaborate one of Frederic Ast, the first volume of which appeared in 1819. Godfrey Stallbaum published an edition in 1821—1826, and has since published a much more elaborate one. English versions of several of Plato's Dialogues have been published at different periods, by various hands; but the translators who have principally distinguished themselves are Floyer Sydenham, and Thomas Taylor. The articles translated by the former, with great learning, judgment, and accuracy, were collected together, and published in 4 vols, 4to, under the title of Dialogues of Plato, 1767—1780. In 1792 Taylor began to publish his version; and he persevered till he had translated all those pieces which Sydenham had left untouched. In 1804 the whole was published, with the title of, The Works of Plato, viz. his fifty-five Dialogues, and twelve Epistles, translated from the Greek. Nine of the Dialogues by the late Floyer Sydenham, and the remainder by Thomas Taylor; with occasional Annotations on the nine Dialogues translated by Sydenham; and copious Notes by the latter translator, &c. in 5 vols, 4to. There is a French translation by Victor Cousin, and a German one by Schleiermacher.

PLATO, a Greek comic poet, who flourished about the close of the fifth century B.C., contemporary with Aristophanes and Euripides. He was considered as at the head of the middle comedy, and is said by Suidas to have left twenty-eight compositions of this class. The titles of many are extant in Athenæus, Pollux, and other writers. Aristophanes

and he were charged with reciprocally borrowing from each other, which indicates a parity of public estimation. Of his works only a few fragments are preserved.

PLATOFF, or PLATOW, hetman of the Cossacks, was born in southern Russia, about 1763. He entered young on military service; and in 1806 and 1807 he had the rank of lieutenant-general in the Russian army sent to the assistance of Prussia. He was afterwards employed against the Turks in Moldavia, and was made a general of cavalry. When the French invaded Russia in 1812, Platoff was again called into actual service, and though he was defeated at Grodno, and obliged to retire into the interior, he returned during the retreat of the enemy from Moscow, and with twenty regiments of Cossacks he severely harassed them in their flight. In 1813, after the battle of Leipsic, he entered France, and was at Paris with the emperor Alexander, whom he accompanied to England. In 1815 he commanded the Cossacks destined for the second invasion of France, and he again made his appearance at Paris. After the peace he retired to Tcherkash, where he died in 1818.

PLATON, (Beffschin,) metropolitan of Moscow, archimandrite of the Sergian Monastery of Troizka, was born in 1737, at the estate of Tschaschnikowa, near Moscow, where his father was an ecclesiastic, and was educated at the academy of Moscow, where in 1757 he was appointed professor of poetry. In 1758 he entered the monastic order, and was nominated prefect of the Lawra seminary, and soon afterwards rector. Catharine II. became acquainted with his worth, when at her visit to the Lawra he received her with a congratulatory address, and preached a sermon in her presence. She selected him to be religious instructor to the heir to the throne, (afterwards the emperor Paul,) and preacher to the court. He filled this post for about four years. In 1766 he was raised to the dignity of archimandrite of the Sergian monastery; in 1768 made a member of the holy synod; and in 1770 promoted to be archbishop of Twer. In 1773 he instructed in the Russian-Greek religion the princess of Hesse Darmstadt, Natalia Alexejewna, the first wife of the grand prince Paul Petrowitsch; and in 1776 his second wife, the late empress's mother, Maria Feodorowna. In 1775 he was made archbishop of Moscow, was entrusted with the superintendence of the Moscow academy, and in 1787 was raised to the dignity of metropolitan. The emperor Paul I. adorned him with the diamond orders of St. Andrew and St. Alexander. In 1801 he crowned the emperor Alexander I.; in 1809 he became knight of the order of St. Wladimir, first class; in 1811 he asked permission to resign his official dignities and duties, and lived afterwards at his monastery of Bethania, where he had already founded an academy as early as 1797. In 1812, just before the invasion of the French, he hastened to Moscow, and encouraged the Russians by his eloquent harangues to be firm against their foes. He died on the 11th of November in the same year, and was buried at his favourite monastery. His works consist of numerous sermons, gratulatory orations, &c., which occupy sixteen volumes in the collection of his works; An Admonition to the Rasskolniks; Instructions to the Clerical Inspectors; A Short Catechism for the Instruction of Children; A Short Catechism for the Use of Priests and the Servants of the Church; Orthodox Doctrines, or, A Sketch of Christian Theology, composed for the use of the grand prince Paul Petrowitsch,—this has been translated into Latin, German, English, French, Greek, Armenian, and Georgian; A Catechism, or First Instructions in the Christian Religion; The Biography of St. Sergius; A Short Russian Church History; and, Memoranda of a Journey through the Governments of White and Little Russia to Kieff, in the year 1804. The collected works of Platon were published in 20 volumes at Moscow (from 1779 to 1807), besides two later editions. Platon is mentioned in terms of commendation by bishop Heber.

PLAUTUS, (Marcus Accius,) a distinguished comic dramatist of Rome, was a native of Sarsina, in Umbria. He was probably of mean parentage, and some suppose him to have been the son of a slave. Aulus Gellius relates, upon the authority of Varro, that Plautus, having acquired property, was tempted, in order to increase it, to engage in trade; and that his speculations succeeded so ill, that he was reduced, in a time of general scarcity, to hire himself as a labourer to grind at the mill. His mind, however, remained undepressed, for he composed three of his comedies in this toilsome situation. Cicero informs us that he died in the consulate of Claudius Pulcher and L. Porcius Licinius, B.C. 184. Many critics and grammarians, according to Gellius, were engaged in endeavouring

to ascertain what comedies really belonged to Plautus. Varro, who wrote a work upon the subject, entitled, Quæstiones Plautinæ, reduced their number to twenty-one, which were designated Varronianæ. L. Ælius added four others. The names of the plays still extant are: Amphitruo; Asinaria; Aulularia; Captivi; Curculio; Casina; Cistellaria; Epidicus; Bacchides; Mostellaria; Menæchmi; Miles gloriosus; Mercator; Pseudolus; Pœnulus; Persa; Rudens; Stichus; Trinummus; and Truculentus. The lost play of the twenty-one Varronianæ is the Vidularia. It is well known that there exists a number of spurious scenes in the comedies of Plautus, which, as Niebuhr has shown, were written for the purpose of supplying either actual or imaginary gaps in the original MS. Some of them may be very old, and written by skilful hands, but others are very absurd, and betray their modern origin. Many of his pieces, like those of the other Roman dramatists, are professed translations from the Greek, and it is probable that all his plots are borrowed from the Grecian theatre. Of the numerous editions of Plautus, some of the most valuable are the Variorum by Gronovius, Lugd. Bat. 2 vols, 8vo, 1664-69-84; the Delphin, by Operarius, Par. 2 vols, 4to, 1679; Caperonier's, Barbou, Par. 3 vols, 12mo, 1759; Ernesti's, 2 vols, 8vo, Lips. 1760, Bipont. 1788; and those of Bothe and Lindemann. The Italian literature is very rich in translations of Plautus. Madame Dacier published, in 1683, her French translation of the Amphitruo, Epidicus, and Rudens. In 1719 there appeared two complete French translations, the one by Limiers, at Amsterdam, the other by Gueudeville, at Leyden, both in 10 vols, 8vo. There is a German translation of all the works of Plautus by Kuffner, Vienna, 1806, 5 vols, 8vo; and another by G. G. S. Köpke (1809—1820,) in 2 vols.; and there are English translations by Echard, Cooke, Cotter, Bonnel Thornton, and Richard Warner. There is an admirable Essay by Lessing on the Life and Writings of Plautus.

PLAYFAIR, (John,) a natural philosopher and mathematician, was born in 1748 at Benvie, near Dundee, of which parish his father was minister, and was educated at St. Andrew's. In 1773 he succeeded to his father's living; but he resigned it in 1782, and went to Edinburgh, where in 1785 he became professor of mathematics. When the Royal Society was established there, he was appointed one of the secretaries, and contributed many papers to the Transactions of that institution. In 1805 he succeeded Dr. Robinson as professor of natural philosophy in the university. In his latter years he applied himself to the study of geology, which he pursued with indefatigable ardour; and in 1816 he undertook a journey to the Alps, for the purpose of making observations on those mountains. He died in 1819. He wrote, On the Arithmetic of Impossible Quantities; Elements of Geometry; Illustrations of the Huttonian Theory of the Earth; A Letter to the Author of the Examination of Professor Stewart's Statement of Facts relative to the Election of Professor Leslie; System of Geography; and, Outlines of Natural Philosophy. In 1804 he began to write for the Edinburgh Review, to which he contributed, Review of Mudge's Trigonometrical Survey, 1805; Review of Mechain and Delambre, Base du Système Métrique Décimale, 1807; Review of Laplace, Traité de Mécanique Céleste, 1808; Review of Le Compte rendu par l'Institut de France, 1809; Review of Lambton's Indian Survey, 1813; Review of Laplace, Essai philosophique sur les Probabilités, 1814; Review of Baron de Zach, Attraction des Montagnes, 1816; and, Review of Kater on the Pendulum, 1818. His account of the Lithological Survey of Schehallien was published in the London Philosophical Transactions for 1818. These are reprinted in the fourth volume of the collected edition of his works, published at Edinburgh in 1822, in 4 vols, 8vo, to which is prefixed a memoir of the author by Dr. James G. Playfair. To the Encyclopædia Britannica he contributed the articles, Æpinus and Physical Astronomy, and an incomplete dissertation on the Progress of Mathematical and Physical Science since the Revival of Letters in Europe.

PLAYFAIR, (William,) brother of the preceding, was born near Dundee in 1759. He was apprenticed very early to a millwright named Meikle; but when out of his time, he went to Birmingham, where he was engaged as a draughtsman at Soho, in the employment of Boulton and Watt. He next removed to London, where he became an author and projector; but at the beginning of the French revolution he formed a banking establishment at Paris. In the reign of terror he escaped with difficulty, and returned to London, where he opened a shop as a silversmith and toyman. He

also took out various patents for inventions, none of which answered his sanguine expectations, and he died in indigent circumstances, in 1823. His publications are numerous, and mostly political, but all of a loyal character; the best are, A Commercial and Political Atlas; An Inquiry into the Decline and Fall of Nations; and, France as it is.

PLAYFORD, (John,) a publisher of music, was born in 1613. He kept a shop in Fleet-street, and was, besides, clerk of the Temple church. In 1655 appeared his Introduction to the Skill of Music, which went through numerous editions. This was followed by Court Ayres, and Psalms and Hymns in solemn Music, fol. He died in 1693.—His son HENRY published Orpheus Britannicus.

PLEMPIUS, (Vopiscus Fortunatus,) a physician, was born at Amsterdam in 1601, and studied at Louvain, at Padua, and at Bologna, where he took his doctor's degree; and on his return to Holland he was appointed to a professorship at Louvain, where he died in 1671. He wrote, A Treatise on the Muscles; Ophthalmographia, sive de Oculi fabricâ, actione, et usu; Fundamenta, seu Institutiones Medicinæ; Avicennæ Canonis Lib. primus et secundus, ex Arabicâ in Latinam translatus; De Togatorum Valetudine tuendâ; De Affectibus Capillorum et Unguium Naturâ, Tractatus de Peste; and, Antymus Coningius Peruviani Pulveris Defensor repulsus a Melippo Protymo,—a refutation of the utility of the bark, which was introduced by Coningius, the assumed name of the Jesuit Fabri.

PLESSIS. See RICHELIEU.

PLEYDENWURFF, (William,) one of the earliest engravers on wood, was a native of Germany, and flourished about 1493. Conjointly with Michael Wolgemut, he executed the cuts for the Chronicle compiled by Herman Schedel, and printed at Nuremberg, in 1493, entitled, the Nuremberg Chronicle. They represent views of towns, &c. and figures of various kinds, which, though drawn in the stiff and incorrect manner usual at that early period, are spiritedly and boldly cut: the heads likewise are not without expression.

PLEYEL, (Ignace, or Ignaz,) a musical composer, was born in 1757, at Ruppertstahl, near Vienna, where his father, Martin, was a schoolmaster. He was initiated in Latin and music at a very early age, and had Vanhall, and subsequently Haydn, for a master in the latter. In 1783 he was appointed maître-de-chapelle of Strasburg cathedral, and there composed many masses and motets. In 1791 he visited London, on the invitation of the managers of the professional concert, who engaged him as a kind of rival to Haydn (whose services had been secured by Salomon for his concerts,) and composed for them three symphonies, for which and his personal assistance he received a large sum, which he invested in the purchase of an estate near Strasburg. In 1793 he became a suspected person, and, having been several times denounced, at length deemed it prudent to fly, but was pursued and taken. He then pleaded his acquiescence in the new order of things; nevertheless, as a proof of his sincerity, he was required to set a kind of drama for the anniversary of the 10th of August. This he accomplished under the surveillance of two gendarmes, and saved his life. He now sold his property, went to Paris, and became a publisher of music and a manufacturer of pianofortes. He at length retired to an estate near Paris, purchased by the fruits of his talents and industry, and indulged his taste for agriculture. He died in 1831.

PLINY THE ELDER, (Caius Plinius Secundus,) was born of a noble family, about A.D. 23, at Como, according to Suetonius and Jerome, or at Verona, according to a very probable conjecture, founded upon the fact of his calling Catullus (who was certainly born at the latter place) his "fellow-countryman." After distinguishing himself in the field, and filling the office of augur at Rome, he was appointed procurator of Spain. His manner of life, as it is described by his nephew (Plin. Epist. iii. 5), exhibits a degree of industry and perseverance scarcely to be paralleled. In summer he always began his studies as soon as it was light; in winter, generally at one in the morning, but never later than two, and often at midnight. No man ever spent less time in bed; and sometimes he would, without retiring from his books, indulge in a short sleep, and then pursue his studies. Before daybreak, it was his custom to wait upon Vespasian, who likewise chose that season to transact business; and when he had finished the affairs which the emperor committed to his charge, he returned home again to his studies. After a slender repast at noon, he would frequently, in the summer, if he was disengaged from business, recline in the sun, during which time some author was read to him, from which he made extracts and observations. This was his constant method, whatever

book he read; for it was a maxim of his, that no book was so bad but something might be learned from it. When this was over, he generally went into the cold bath, after which he took a slight refreshment of food and rest; and then, as if it had been a new day, resumed his studies till supper-time, when a book was again read to him, upon which he would make some remarks as they went on. In summer he always rose from supper by day-light; and in winter, as soon as it was dark. Such was his way of life amidst the noise and hurry of the town; but in the country his whole time was devoted to study without intermission, excepting only when he slept, and when he bathed, that is, was actually in the bath; for during the operation of rubbing and wiping, he was employed either in hearing some book read to him, or in dictating himself. In his journeys he lost no time from his studies, his mind at those seasons being disengaged from all other thoughts; and a secretary or amanuensis constantly attended him in his chariot: and that he might suffer the less interruption to his studies, instead of walking, he always used a carriage in Rome. By this extraordinary application, he found leisure to write a great many volumes. The circumstances of his death, like his manner of living, were very singular, and are also described at large by the elegant pen of his nephew. He was at that time, with a fleet under his command, at Misenum, in the Gulf of Naples, his sister and her son the younger Pliny being with him. On the 24th of August, A.D. 79, about one in the afternoon, his sister desired him to observe a cloud of a very unusual size and shape. He was in his study; but he immediately arose, and went out upon an eminence to view it more distinctly. Pliny immediately ordered a light vessel to be got ready; but as he was coming out of the house with his tablets for his observations, the mariners belonging to the galleys stationed at Retina earnestly entreated him to come to their assistance, since that port being situated at the foot of Mount Vesuvius, there was no way for them to escape but by sea. He therefore ordered the galleys to be put to sea, and went himself on board, with the intention of assisting not only Retina, but several other towns situated upon that beautiful coast. He steered directly to the point of danger, from which others were flying with the utmost terror, and with so much calmness and presence of mind, as to be able to make and dictate his observations upon the motion and figure of that dreadful scene. He went so near to the mountain, that the cinders, which grew thicker and hotter the nearer he approached, fell into the ships, together with pumice-stones and black pieces of burning rock: they were likewise in danger not only of being aground by the sudden retreat of the sea, but also from the vast fragments which rolled down from the mountain, and obstructed all the shore. Here he stopped to consider whether he should return, to which the pilot advising him, "Fortune," said he, "befriends the brave; carry me to Pomponianus." Pomponianus was then at Stabiæ, a town separated by a gulf which the sea, after several windings, forms upon that shore. Pliny landed there, and passed the night in the house. In the meantime showers of ashes almost blocked up the apartments, while the walls were shaken with an earthquake; and towards morning it appeared necessary to quit the place. With pillows tied upon their heads, as a protection against the falling stones, they proceeded towards the shore, when a smell of sulphur obliged them to hasten their flight. Pliny, leaning upon two slaves, was overtaken by the vapour, and being corpulent and asthmatic, dropped dead from suffocation. His body was found three days after. He was then in the fifty-sixth year of his age. The titles of several of his works are given by his nephew (Epist. iii. 5); of these the only one that is still extant is his Natural History. The first book is a table of the contents of the other thirty-six; the second treats of the world, the elements, the stars, the winds, &c.; the third, fourth, fifth, and sixth contain a geographical account of the whole of the then known world; the seventh treats of the generation and organization of man, the most remarkable characters that have ever lived, and the most useful inventions; the eighth, ninth, tenth, and eleventh, contain a system of zoology, and treat of beasts, fishes, birds, and insects, and of human and comparative anatomy; sixteen books, from the twelfth to the twenty-seventh, are devoted to botany, and give an account of trees, herbs, fruit, corn, &c., and the medicines which they furnish; five books, from the twenty-eighth to the thirty-second, treat of medicines derived from different animals; the thirty-third and thirty-fourth, of different kinds of metals, &c.; the thirty-fifth, of colours and painting; the thirty-sixth, of stones and sculpture; and the thirty-seventh, of

different kinds of gems, &c. The first edition of Pliny's Natural History was published at Venice, in 1469, fol. by Joannes de Spira; the second was printed by Sweynheym and Pannartz, Rome, 1470, fol. There are editions by Hardouin, Paris, 1685, 4to, 5 vols, of which a second edition was published, Paris, 1723, fol. 3 vols; by Franzius, 8vo, 10 vols, Leipsic, 1778-1791; by Panckoucke, Paris, 8vo, 20 vols, 1829-33, with a new French translation by Ajasson de Grandsagne, and copious notes by many of the most eminent scientific men of France. The edition by Sillig, Leipsic, 1831-36, 12mo, 5 vols, is particularly worth noticing, on account of its containing the Various Readings of a MS. at Bamberg, which had never before been collated. The Natural History has been translated into Arabic by the famous Honain Ibn Ishak (better known perhaps by his Latinized name Joannitius); into Italian by Landino, Venice, fol. 1476; by Bruccioli, Venice, 4to, 1548; and by Domenichi, Venice, 4to, 1561; into German by Denso, 1764, 1765, Rostock, 4to, 2 vols; and by Grosse, 1781—1788, 8vo, Frankfort, 12 vols; into English by Holland, 1601, London, 2 vols, fol.; into Spanish by Huerta, Madrid, 2 vols, fol. 1824-29; into old French by Dupinet, Lyons, 1562, 2 vols, fol.; and into modern French by Poinsinet de Sivry, with astronomical notes by Bouguer and Lalande, and mineralogical by Guettard, 4to, 12 vols, Paris, 1771, 1782. A Dutch translation was published at Arnheim, 4to, 1617. In philosophy Pliny chiefly inclined to the Epicurean doctrines, though occasionally with a turn to scepticism. He substitutes for Providence, or a designing Cause, an eternal nature of things; and sometimes inconsistently indulges in a strain of declamation against the malignity of this unconscious nature. His views of man and of his destiny are gloomy and querulous, and he denies the immortality of the soul. His moral sentiments, however, are pure.

PLINY THE YOUNGER, (Caius Plinius Cæcilius Secundus,) born at Novocomum, the modern Como, in A.D. 61, or 62, was the son of Caius Cæcilius, and of Plinia, the sister of Pliny the Elder, at whose house, after losing her husband, she, with her son, took up her abode. The young Cæcilius was adopted by Pliny, and was thenceforward called by his name. He was in his eighteenth year when the eruption of Vesuvius took place, which proved fatal to his uncle; and the account of that catastrophe, given in the preceding article, is taken from a letter of his, written, long after, to his friend Tacitus. It thence appears that he had imbibed his relation's ardour for study, which caused him rather to remain reading Livy, than to accompany his uncle to a nearer view of so interesting a phenomenon. He continued so intensely occupied with his book, that it was with difficulty his mother could prevail upon him to quit Misenum during the subsequent earthquake. This was the affectation of a young man, but it foreboded that kind of ostentation in his character which, amidst many excellences, was a permanent foible. He began to plead causes, in the court of the Centumviri, at the age of nineteen; but his forensic labours were interrupted by a campaign in Syria, with the rank of military tribune. He did not, however, intermit his literary pursuits in that situation, but availed himself of the presence of the philosophers Euphrates and Artemidorus, who had been banished from Rome, with the other professors of philosophy, by Vespasian. In the early part of Domitian's reign he was much in favour with that emperor; who raised him successively to the offices of quæstor, tribune of the people, and prætor. During the short reign of Nerva he was appointed to the office of prefect of the Saturnian treasury; and in A.D. 103 he was nominated by Trajan to the pro-prætorship of Bithynia, which he held for two years. He was in this station when he wrote that celebrated epistle to Trajan, in which he consults the emperor respecting the conduct to be observed towards the Christians of the province, who then lay under persecution, and bears an honourable testimony to their principles and morals. After his return to Rome he seems to have passed his time chiefly in literary retirement at his villas, two of which, the Laurentian and Tuscan, he has particularly described in his letters. He appears to have been highly esteemed by all the most virtuous and distinguished Romans who were his contemporaries; and among his correspondents we meet with the names of Corellius Rufus, Arulenus Rusticus, Junius Mauricus, L. Helvidius, Virginius Rufus, and especially the celebrated historian Tacitus. None of his works have reached our times except his Panegyric upon Trajan, and a collection of Epistles, in ten books. The time of his death is uncertain, but it is inferred from a passage of Cassiodorus to have been in the fifteenth

year of Trajan, and the fifty-first or fifty-second year of his age. Of the editions of Pliny the Younger some of the most valuable are, the Variorum, by Veenhusius, Lugd. B. 1669; that of Cellarius, Leipsic. 1693; Hearne, with Life by Masson prefixed, Oxford, 1703; Cortius and Longolius, Amst. 1734; Gesner's, Leipsic, 1739, 1770; Lallemand's, Paris, 1769; and Gierig's, Leipsic, 1806. Pliny's Letters have been translated into English by lord Orrery, and Melmoth; the version of the latter is singularly elegant.

PLOT, (Robert,)-a natural philosopher and antiquary, was born in 1640, at Sutton Baron, in the parish of Borden, in Kent, and educated at the free-school of Wye, in the same county, and at Magdalen hall, Oxford. In 1677 he was chosen a fellow, and in 1682, one of the secretaries of the Royal Society; and he published the Philosophical Transactions from No. 143 to No. 166, inclusive. In 1683 Elias Ashmole, Esq. appointed him the first keeper of his Museum; and about the same time he was nominated by the vice-chancellor the first reader in chemistry in that university. In 1687 he was made secretary to the earl-marshal, or court of chivalry, which was then renewed, after it had lain dormant from the year 1641. In 1690 he resigned his professorship of chemistry, and also his place of keeper of the Museum. In 1688 he received the title of historiographer to James II. In 1694-5, Henry Howard, earl-marshal, nominated him Mowbray herald extraordinary; and two days after he was constituted registrar of the court of honour. He died of the stone, April 30, 1696. Natural history was his delight; and he gave very agreeable specimens of it in his Natural Histories of Oxfordshire and Staffordshire. The former was published at Oxford, in 1677, fol., and reprinted in 1705, with additions and corrections, by John Burman, M.A. fellow of University college, his step-son, and afterwards vicar of Newington, in Kent; the latter was printed also at Oxford, 1686, in the same form. He also contributed nine papers to the Philosophical Transactions. He left several MSS., among which were large materials for The Natural History of Kent, of Middlesex, and of the city of London.

PLOTINUS, a celebrated philosopher of the Neo-Platonic school at Alexandria, was born at Lycopolis, in Egypt, A.D. 204. For some time he attended the lectures of different professors, who then abounded at Alexandria; but, dissatisfied with their respective systems, he was advised to frequent the school of Ammonius, who, with the hope of reconciling the different opinions then subsisting among philosophers, founded an Eclectic school, in which he taught his disciples certain sublime doctrines, and mystical practices, which he communicated to them under a solemn injunction of secrecy. Under this master Plotinus prosecuted his philosophical studies for eleven years, and became a deep proficient in the abstruse subtleties and mystical flights of his fanciful system. Upon the death of Ammonius he determined to travel into Persia and India, to learn wisdom of the Magi and Gymnosophists; and as the emperor Gordian was setting out on an expedition against the Parthians, Plotinus availed himself of such an opportunity of safe conduct into the Eastern regions; and in 243 joined the emperor's army. The unfortunate issue of that expedition, however, in which the army was defeated, and the emperor killed, compelled the philosopher to seek his safety in flight, and he with difficulty effected his escape to Antioch, whence he afterwards went to Rome, where he became a lecturer in philosophy upon Eclectic principles. For ten years he confined himself to oral discourse; but he at last found it necessary, both for his own convenience and that of his pupils, to commit the substance of what he delivered to writing. The excellence of his character secured to him the esteem and friendship of many persons of high rank, and particularly of the emperor Gallienus, and his empress Salonina. The romantic turn of his mind was sufficiently shown by the use which he made of his interest at court. He requested the emperor to rebuild a city in Campania, which had been formerly destroyed, and to grant it, with the adjoining territory, to a body of philosophers, who should be governed by the laws of Plato's ideal republic, and should call the city Platonopolis; promising, at the same time, that he himself, with his friends, would lay the foundation of this philosophical colony. The emperor, it is said, was inclined to listen to his application, till he was dissuaded by some of his friends. Plotinus died in Campania, in A.D. 270, in the sixty-sixth year of his age. The works of Plotinus consist of fifty-four books, which were divided into six *Enneads*, or sets of nine books, by his pupil Porphyry, who endeavoured to reduce them to intelligible order, and to correct the obscurities and other faults of

style under which they laboured. A superb edition of his works, in 3 vols, 4to, was published at the Oxford University Press, with this title, Plotini Opera omnia. Edidit Fridericus Creuzer. Oxon. E Typographeo Academico, 1835. There is an English translation of Select Works of Plotinus, by Thomas Taylor, London, 1787, 8vo.

PLOWDEN, (Edmund,) a celebrated lawyer, was born in Shropshire in 1517, and studied philosophy and medicine for three years at Cambridge; but he removed to Oxford, where he continued his former studies for four years more, and in 1552, according to Wood, was admitted to the practice of physic and surgery. Tanner says, that when he left Cambridge, he entered himself of the Middle Temple, and, resuming the study of physic, went then to Oxford. It appears, however, that he finally determined on the law as a profession, and entered the Middle Temple, where he soon became reader. In queen Mary's time he was called to the degree of serjeant; but being zealously attached to the Romish persuasion, he lost all further hopes of preferment on the accession of Elizabeth. He died in 1585, and was buried in the Middle Temple church, where a monument to his memory still remains. The work for which he is best known is his Commentaries or Reports, containing divers cases upon matters of law, argued and determined in the reigns of Edward VI., Mary, Philip and Mary, and Elizabeth. These were originally written in Norman French, and the editions of 1571, 1578, 1599, 1613, and 1684, were published in that language. It was not until 1761 that an English translation appeared, improved by many original notes and references to the ancient and modern common-law books. To this edition were added his Queries, or Moot-book for young Students, and, The Argument, in the case of William Morgan et al. v. Sir Rice Manxell. Mr. Daines Barrington calls Plowden the most accurate of all reporters; and Mr. Hargrave says that his Commentaries deservedly bear as high a character as any book of reports ever published in our law.

PLOWDEN, (Charles,) a Jesuit, born in England in 1743. He was educated at Rome, and entered the society in 1759. He returned to his own country after the suppression of his order in 1773, and applied himself to ecclesiastical duties and literary composition. He wrote against Berington and Butler, when the Jesuits endeavoured to reunite their society in England, and he was one of the most zealous advocates for that measure. He afterwards became president of the Catholic college of Stonyhurst, in Lancashire; and in 1820 he took a journey to Rome, to transact some affairs relative to his order. He died suddenly, while on his way home, at Jougne, in Franche-Compté, on the 13th of June, 1821.

PLOWDEN, (Francis,) an historian and miscellaneous writer, was a native of Ireland, and by profession a barrister and conveyancer. He was the author of Jura Anglorum; Church and State; A Treatise upon the Law of Usury and Annuities; and, The History of Ireland. In consequence of a verdict obtained against him for a libel in the latter work, with 5000*l.* damages, he retired to France, where he died, at an advanced age, in 1829.

PLUCHE, (Noel Anthony,) a French writer, born at Rheims in 1688. He was appointed classical professor in the university of that city; and two years after he was removed to the professorship of rhetoric, and admitted into holy orders. Clermont, bishop of Laon, made him director of the college of Clermont; but the peculiar opinions he held respecting some subjects which then interested the public, obliged him to leave his situation. On this, Gasville, the intendent of Rouen, appointed him tutor to his son, upon the recommendation of Rollin. After this he went to Paris, where he gave lectures upon history and geography, and acquired considerable reputation by his popular work, entitled, Spectacle de la Nature, of which the first volume appeared in 1732, and which was carried on to 9 vols, 12mo. It has been translated into most European languages, and was once very popular in England. He also wrote, Histoire du Ciel, 2 vols, 12mo; De Artificio Linguarum, 1735, 12mo,—this he translated himself, under the title of, La Mécanique des Langues, in which he proposes a short and easy method of learning languages, by the use of translations instead of themes or exercises; Concorde de la Géographie des différents Ages, 1764, 12mo; The Truth of the Gospel demonstrated; Harmonie des Pseaumes et de l'Evangile, 1764, 12mo,—this is a translation of the Psalms, remarkable for its fidelity and elegance, with many learned notes of reference and illustration from other parts of Scripture. Pluche obtained the abbey of Varenne St. Maur, to which he retired in 1749, and gave himself up entirely to

devotion and study, which was a happy relief to him, as he was shut out from all the pleasures of literary society by an incurable deafness. He died of apoplexy, Nov. 20, 1761.

PLUKENET, (Leonard,) a well-known English botanist, was born in 1642, and educated, as is conjectured, at Cambridge. He took his degrees in physic, but as he was without a patron he had to struggle with numerous difficulties, till in his old age he was appointed by queen Mary superintendent of Hampton Court garden, and honoured with the title of royal professor of botany. His great work is his Phytographia, to the completion of which he devoted much of his time and of his money. He had correspondents for his botanical researches all over the world; but though he assisted Ray with liberal contributions, he differed much from Sloane and Petiver, and censured their labours with some asperity. He died about 1705. His Phytographia appeared in four parts, 1691—1696, containing 328 plates, 4to. He published besides, Almagestum Botanicum, 1696, 4to, containing 6000 species; Almagesti Botanici Mantissa, 4to, 1700, with 25 new plates; Amaltheum Botanicum, 1705, 4to, &c. His Herbarium contained 8000 plants, and is now in the British Museum. His works were reprinted in 1769, in 4 vols, and in 1779, by Dr. Giseke, of Hamburgh, with a Linnæan index. Plumier has given his name to a species of plant.

PLUMIER, (Charles,) called father Plumier, a distinguished naturalist, was born at Marseilles in 1646. He entered the order of Minims at the age of sixteen, and studied mathematics and other sciences at Toulouse, under father Maignan, of the same society. In the art of turning he became such a proficient, as to write a book upon it; and he learnt also to make lenses, mirrors, microscopes, and other mathematical instruments. He was soon after sent by his superiors to Rome, where, by his application to mathematics, optics, and other studies, he nearly destroyed his constitution. As a relaxation from these severer sciences, he applied to botany, under the instruction of father Serjeant, at Rome, of Francis de Onuphriis, an Italian physician, and of Sylvius Boccone, a Sicilian. Being recalled by his order into Provence, he obtained leave to search the neighbouring coasts, and the Alps, for plants; and soon became acquainted with Tournefort, then on his botanical tour, and with Garidel, professor of botany at Aix. When he had thus qualified himself, he was chosen as the associate of Surian, to explore the French settlements in the West Indies. He acquitted himself so well, that he was twice afterwards sent at the expense of the king, whose botanist he was appointed. Plumier passed two years in the West India islands, and on the neighbouring continent, but principally at St. Domingo; and he made designs of many hundred plants, of the natural size, besides numerous figures of birds, fishes, and insects. On his return from his second voyage he had his first work printed at the Louvre, entitled, Description des Plantes de l'Amérique, fol. 1693, pp. 94, 108 plates. On his return from his third voyage he settled at Paris, and in 1703 published his Nova Plantarum Americanarum Genera, 4to. In the following year he was prevailed upon by M. Fagon to undertake a voyage to Peru, to discover and delineate the tree which yields the Peruvian bark: but while he was waiting for the ship at port St. Mary, near Cadiz, he was seized with a pleurisy, of which he died in 1704. He wrote, besides the works above mentioned, Traité des Fougères de l'Amérique, 1705, fol. 172 plates; L'Art de Tourner, Lyons, 1701, and republished in 1749. There are also two dissertations by him, in the Journal des Savans, 1694, and that of Trevoux, to prove that cochineal is an insect, feeding on the Nopal, the culture of which plant he describes. Vast treasures of his drawings, in outline, have remained in the French libraries, for the most part unpublished. The earl of Bute obtained copies of a great number of these, which, after his death, passed into the hands of Sir Joseph Banks.

PLUMPTRE, (James,) a divine, and miscellaneous writer, was born in 1770, and educated at Hackney, and at Queen's college, Cambridge, whence he removed to Clare hall, where he took his first degree in 1792, and was elected a fellow in the following year. In 1812 he was presented to the college living of Great Gransden, in Huntingdonshire. His first publication was the Coventry Act, a comedy, printed in 1793; followed by a tragedy, entitled Osway, 1795. In 1818 he published six dramas. He also wrote, Observations on Hamlet, and on the notions which most probably induced Shakspeare to fix upon the story of Amleth from the Danish Chronicle of Saxo-Grammaticus for the plot of that tragedy; being an attempt to prove that he designed it as an indirect censure on queen Mary of

Scots; a collection of songs, moral, sentimental, and instructive, adapted to music by Charles Hague, Mus. D. professor of music in the university of Cambridge, 3 vols, 12mo; Four Discourses on Subjects relating to the Amusements of the Stage, 1810; Letters to John Aikin, M.D. on his volume of vocal poetry, 1811; An Inquiry into the Lawfulness of the Stage, 1812; The English Drama purified, a selection of seventeen standard plays, in which the objectionable passages are omitted or altered, 3 vols, 12mo; and in 1820, A Letter to the Marquis of Hertford, on the subject of a dramatic institution. He also published several single Sermons. He died in 1832.

PLUNKET, (Oliver,) a Roman Catholic divine, titular archbishop of Armagh, went to Rome at an early age, and there took the degree of D.D. He received the title of primate of Ireland from Innocent XI. In 1679 he was arrested on a charge of treason, and, being sent to London, was executed at Tyburn in 1681. His innocence was subsequently established, and it was ascertained that he was the victim of a base conspiracy between some priests of a scandalous life, whose irregularities he had censured, and certain persons under sentence of death, who finally suffered for their perfidy.

PLUQUET, (Francis Andrew,) a French abbé, was born at Bayeux, in Normandy, in 1716, and having been educated to the ecclesiastical profession, he obtained a canonry of the cathedral in his native city. He was afterwards appointed professor of history in the university of Paris. He died in 1790. His works are, An Examination of the Doctrine of Fatalism; A Dictionary of Heresies; On Sociability,—this is designed to oppose the system of Hobbes, and to prove that man is born disposed to benevolence and religion; The Classical Books of the Chinese Empire, 1784, in 4 vols, 12mo, translated from the collection of father Noel, and preceded by a well-written discourse on the morality of the Chinese; and, A Philosophical and Political Treatise on Luxury.

PLUTARCH, was born at Chæronea, in Bœotia, of a family which had filled offices of magistracy in that city. The period of his birth is not precisely known, but it was either in the latter part of the reign of Claudius, or in the commencement of that of Nero. He studied under Ammonius, at Delphi. His attachment to study did not prevent him from engaging in public business. When a very young man, he was sent on a deputation to the Roman proconsul. It was probably also in some public capacity that he first visited Rome and Italy; for he says he had not leisure at that time to learn the Latin language, on account of the commissions with which he was charged, and the numbers who resorted to him in order to be instructed in philosophy. This was in the reign of Domitian; and he mentions the illustrious Arulenus Rusticus, who was put to death by Domitian, (Tacit. Agric. 2,) and Sossius Senecio, a man of consular rank, as his intimate friends. He either revisited Rome, or made it his continued abode for a considerable time, since we find him in reputation there during the reign of Trajan, who by some is supposed to have been one of his auditors. That emperor is said by Suidas to have raised Plutarch to the consular dignity. He finally retired to his native place, in which he fixed his residence, giving as a reason, that having been born in a little city, he would not make it less by deserting it. He was there chosen to the office of archon, or chief magistrate, and was afterwards admitted into the college of priests of the Delphic Apollo. The time of his death is not certainly known, but it was probably in the earlier part of Adrian's reign, about A.D. 120. Plutarch had by his wife Timoxena, whom he tenderly loved, four sons and a daughter. The great work of Plutarch is, his Parallel Lives, which contains the biography of forty-six distinguished Greeks and Romans, besides the Lives of Artaxerxes Mnemon, Aratus, Galba, Otho, and Homer. The forty-six Lives are arranged in pairs or sets, each of which contains a Greek and a Roman, and the two lives in each pair are followed by a comparison of the characters of the two persons. These Lives are—Theseus and Romulus; Lycurgus and Numa; Solon and Valerius Publicola; Themistocles and Camillus; Pericles and Fabius Maximus; Alcibiades and Coriolanus; Timoleon and Æmilius Paulus; Pelopidas and Marcellus; Aristides and Cato Major; Philopœmen and Flaminius; Pyrrhus and Marius; Lysander and Sylla; Cimon and Lucullus; Nicias and Crassus; Eumenes and Sertorius; Agesilaus and Pompey; Alexander the Great and Julius Cæsar; Phocion and Cato Minor; Agis and Cleomenes and the two Gracchi; Demosthenes and Cicero; Demetrius Poliorcetes and M. Antonius; Dion and M. Brutus. The biographies of Epaminondas, Scipio, Au-

gustus, Tiberius, Caligula, Claudius, Nero, Vitellius, Hesiod, Pindar, Crates the Cynic, Daiphantus, Aristomenes, and the poet Aratus, are lost. Two sons survived him, Plutarch and Lamprias: the last probably imitated his father in his studies, as he drew up a catalogue of his works, which is partly preserved, and printed in the Bibliotheca Græca of Fabricius. Though by no means masterpieces of biographical composition, being frequently digressive, confused, and ill-arranged, Plutarch's Lives are highly entertaining and instructive, on account of the touches of characteristic portraiture with which they abound, and their many incidental anecdotes of life and manners. A vein of pure morality runs through them, with a spirit of piety, occasionally deviating into superstition. The historical narrative is not of the best authority, especially with respect to Roman affairs, in which he is often ill-informed. The style is forcible, but harsh and perplexed. Plutarch's moral treatises are numerous and valuable; for although he does not excel in depth or sagacity, his sentiments are commonly marked with good sense and candour. In kindness of heart and humanity few philosophers have surpassed him. There are likewise many curious and amusing anecdotes in this department of his works, and they display very extensive reading. In ethics he chiefly followed Aristotle; his psychology is derived from the Egyptians, or from the Pythagoreans; his metaphysics are those of Plato, whom he greatly admired, and the Old Academy. The first Greek edition of the Lives was printed by Philip Giunta, Florence, 1517, fol. Among more recent editions are those of Bryan, London, 1729, 5 vols, 4to, in Greek and Latin, which was completed by Moses du Soul; that of Coray, Paris, 1809—1815, 6 vols, 8vo; and that by Schäfer, Leipsic, 1826, 6 vols, 8vo. There is a German translation by Kaltwasser, an Italian one by Pompei, and a very good French one by Amyot, which appeared in 1559, and has been often reprinted. The English translation of Sir Thomas North, London, 1612, made from that of Amyot, is deservedly esteemed. The Lives were also translated into French by Dacier, Paris, 8 vols, 4to, 1721. The translation sometimes called Dryden's, the first volume of which was published in 1683, was executed by several hands. According to a note by Malone (Dryden's Prose Works, ii. p. 331), there were forty-one of them. Dryden wrote only the dedication to the duke of Ormond, and the Life of Plutarch, which is prefixed to the translation. There is a very indifferent English translation by John and William Langhorne, of which archdeacon Wrangham published an edition, with corrections and additions. The other writings of Plutarch, which consist of about sixty essays, are generally comprehended under the title of his Moralia, or Ethical Works, including some minor historical pieces. The first Greek edition of the Moralia was printed by the elder Aldus, Venice, 1509, fol. It was afterwards printed at Basle, by Froben, 1542, fol. and 1574, fol. The best edition is that printed at Oxford, and edited by D. Wyttenbach, who laboured on it twenty-four years. This edition consists of six volumes of text (1795—1800), and two volumes of notes (1810—1821), 4to. The first edition of all the works of Plutarch is by H. Stephens, Geneva, 1572, 13 vols, 8vo, which has been often reprinted. A complete edition, Greek and Latin, by Reiske, was published at Leipsic, 1774—1782, 12 vols, 8vo. An edition by J. C. Hutten appeared at Tübingen, 1791—1805, 14 vols 8vo. Amyot's complete translation of all the works of Plutarch was reprinted at Paris by Didot, 1818—1820, 25 vols, 8vo.

PLUVINEL, (Anthony,) a gentleman of Dauphiné, is recorded as the first who opened a school for riding the manége in France, which, till then, could be learned only in Italy. He flourished in the reign of Henry IV., who made him the chief master of the horse, and his chamberlain; and sent him as ambassador to Holland. He died in 1620, having prepared a work, which was published five years after, entitled, L'Art de monter à Cheval, fol. with plates. The figures are portraits, by Crispin de Pas.

POCOCK, (Edward,) a learned divine, and Oriental scholar, was the son of Edward Pocock, fellow of Magdalen college, Oxford, and vicar of Chively, in Berkshire, and was born at Oxford in 1604. He was educated at the free-school of Thame, and at Magdalen hall, and Corpus Christi college, Oxford, of which latter he afterwards became fellow. At the university he applied himself to the study of the Eastern languages, which at that time were taught privately at Oxford by Matthew Pasor. He found also another able tutor for Eastern literature in the Rev. William Bedwell, vicar of Tottenham, near London, whom his biographer praises as one of the first who promoted the study of the Arabic lan-

guage in Europe. As the statutes required that he should take orders within a certain time, Pocock applied himself to the study of divinity; and while employed in perusing the fathers, councils, and ecclesiastical writers, he found leisure to exhibit a specimen of his progress in the Oriental languages by preparing for the press those parts of the Syriac version of the New Testament which had never yet been published. Ignatius, the patriarch of Antioch, had in the sixteenth century sent Moses Meridinæus, a priest of Mesopotamia, into the West, to get the Syriac version of the New Testament printed, for the use of his churches. It was accordingly printed by the care and diligence of Albertus Widmanstadt, at Vienna, in 1555. But the Syriac New Testament, which was followed in this edition, wanted the second Epistle of St. Peter, the second and third Epistles of St. John, the Epistle of St. Jude, and the whole book of the Revelation, because, as Louis de Dieu conjectures, those parts of holy Scripture, though extant among them, were not yet received into the canon by those Oriental churches. This defect no one had thought of supplying until De Dieu, on the encouragement, and with the assistance, of Daniel Heinsius, set about the Revelation, being furnished with a copy of it, which had been given, with many other manuscripts, to the university of Leyden by Joseph Scaliger. That version of the Apocalypse was printed at Leyden, in 1627, but still the four Epistles were wanting, and those Pocock undertook to transcribe from a MS. in the Bodleian library. He also made a new Latin version, comparing it with that of Etzelius, and showing on various occasions the reason of his dissent from him. He likewise added the original Greek, concluding the whole with a number of learned notes. This he was persuaded to publish by Gerard John Vossius, who was then at Oxford; and it was accordingly published at Leyden, 1630, 4to, with a few corrections and alterations in the Latin version, from the pen of Louis de Dieu, to whom Vossius had committed the care of the work. In December 1629, Pocock was ordained priest by Corbet, bishop of Oxford, and was appointed chaplain to the English merchants at Aleppo, where he arrived in October 1630, and continued for nearly six years. Here he paid great attention to the natural history of the place, as far as concerned the illustration of the Scriptures; and, besides making some further progress in the Hebrew, Syriac, and Ethiopic languages, he took the opportunity which his situation afforded of acquiring a familiar knowledge of the Arabic. For this purpose he agreed with an Arabian doctor to give him lessons, and engaged also a servant of the same country to live with him, for the sake of conversing in the language. He also studied such grammars and lexicons as he could find; read the Alcoran with great care; and translated much from books in the Arabic, particularly a collection which he procured of 6000 proverbs. He also received a commission from Laud, then bishop of London, to purchase ancient Greek coins, and such MSS., either in the Greek or Eastern languages, as he thought would form a valuable addition to the University library. In this letter is the first intimation of Laud's design to found an Arabic professorship at Oxford, together with the expression of a hope that Pocock, before his return, would so far make himself master of that language as to be able to teach it. And having carried his design into execution about two years afterwards, he invited Pocock to fill the new chair. On his return he was admitted, July 8, 1636, to the degree of B.D. On the 8th of August following, he was elected to his new office, upon the duties of which he entered two days after, with an inaugural speech, part of which was afterwards printed, "Ad finem notarum in Carmen Tograi," Oxford, 1661. After this introduction, the book which he first undertook to read on, was the Proverbs of Ali, the fourth emperor of the Saracens, and cousin-german and son-in-law of Mahomet. He does not appear, however, to have given more than one course of those lectures before he took a second journey to the East, along with Mr. John Greaves, and this by the encouragement of Laud, now archbishop of Canterbury, and chancellor of the university of Oxford. During his absence, Mr. Thomas Greaves, with the archbishop's consent, supplied the Arabic lecture. On Pocock's arrival at Constantinople, the English ambassador, Sir Peter Wyche, entertained him in his house as his chaplain, and assisted him, by his interest, in the great object of his journey. In pursuit of this he made several valuable acquaintances among some learned Jews, particularly Jacob Romano, author of an addition to Buxtorf's Bibliotheca Rabbinica; and the learned Cyril Lucar, patriarch of Constantinople, to whom we owe that valuable MS., the Codex Alexandrinus.

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In 1640 he returned home by way of Italy and France. At Paris he was introduced to many of the learned men of the time, particularly to Gabriel Sionita, the celebrated Maronite, and to Grotius, to whom he communicated his design of translating his treatise, De Veritate, into Arabic, for the benefit of the Mahometans. While at Paris, and on the road, he heard of the commotions in England, and on his arrival he found his liberal patron, Laud, a prisoner in the Tower. Here he immediately visited the archbishop, and their interview was affecting on both sides. Pocock then went to Oxford, where he found that the archbishop had settled the Arabic professorship in perpetuity by a grant of lands. He now resumed his lecture and his private studies. In 1641 he became acquainted with Selden, who was at this time preparing for the press some part of Eutychius's Annals, in Latin and Arabic, which he published the year following, under the title of Origines Alexandrinæ; and Pocock assisted him in collating and extracting from the Arabic MSS. at Oxford. In 1643 Pocock was presented by his college to the living of Childrey, in Berkshire, and he set himself to perform the functions of a parish priest with all the modesty and simplicity of his character. In his discourses to a rural congregation he judiciously kept down his erudition to such a degree, that one of his parishioners characterised him to an inquiring friend as "a plain honest man, but no *Latiner*." Immediately after the execution of archbishop Laud, the profits of Pocock's professorship were seized by the sequestrators, as part of that prelate's estate. But in 1647 the salary of the lecture was restored by the interposition of Selden, who had considerable interest with the usurpers. In 1648, on the recommendation of Dr. Sheldon and Dr. Hammond, Pocock was nominated Hebrew professor, with the canonry of Christ Church annexed, by Charles I., then a prisoner in the Isle of Wight. In 1649 he published his Specimen Historiæ Arabum. This consists of extracts from the work of Abulfaragius, in the original Arabic, together with a Latin version and copious notes. In November 1650, he was ejected from his canonry of Christ Church, for refusing to take the Engagement, and soon after a vote passed for depriving him of the Hebrew and Arabic lectures; but upon a petition from the heads of houses at Oxford, the masters, scholars, &c., two only of the whole number of subscribers being loyalists, this vote was reversed, and he was suffered to enjoy both places. In 1655 a more ridiculous instance of persecution was intended, and would have been inflicted, if there had not yet been some sense and spirit left, even among those who had contributed to bring on such calamities. It appears that some of his parishioners had presented an information against him to the commissioners appointed by Parliament, "for ejecting ignorant, scandalous, insufficient, and negligent ministers." But the connexion of the name of Pocock with such epithets was too gross to be endured, and, we are told, filled several men of great fame and eminence at that time at Oxford with indignation; in consequence of which they resolved to wait upon the commissioners, and expostulate with them about it. In the number of those who went were, Dr. Seth Ward, Dr. John Wilkins, Dr. John Wallis, and Dr. John Owen, who all laboured with much earnestness to convince those men of the absurdity of their proceedings; particularly Dr. Owen, who endeavoured, with some warmth, to make them sensible of the contempt which would fall upon them, when it should be said, that they had turned out a man for *insufficiency*, whom all the learned, not of England only, but of all Europe, so justly admired for his vast knowledge and extraordinary accomplishments. The commissioners being very much mortified at the remonstrances of so many eminent men, especially of Dr. Owen, in whom they had a particular confidence, thought it best to extricate themselves from their dilemma by discharging Pocock from any farther attendance. In the same year he published his Porta Mosis, being six prefatory discourses of Moses Maimonides's Commentary upon the Mishna, which in the original were Arabic, expressed in Hebrew characters, together with his own Latin translation of them, and a very large appendix of miscellaneous notes. In 1657, Walton's celebrated Polyglott appeared, in which Pocock had a considerable share. He collated the Arabic Pentateuch, and drew up a preface concerning the Arabic versions of that part of the Bible, and the reason of the various readings in them. He contributed the loan of some valuable MSS. from his own collection, viz. the Gospels in Persian, his Syriac MS. of the whole Old Testament, and two other Syriac MSS., together with an Ethiopic MS. of the Psalms. In 1658 his translation of the Annals of Eutychius, from Arabic into Latin, was published at

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Oxford, in 2 vols, 4to. This was undertaken by Pocock at the request of Selden, who bore the whole expense of the printing, although he died before it appeared. Selden, in a codicil to his will, bequeathed the property of the Annales Eutychii to Langbaine and Pocock. Immediately after the Restoration, Pocock was (June 1660) replaced in his canonry of Christ Church, as originally annexed to the Hebrew professorship by Charles I., and on September 20 took his degree of D.D. In the same year he was enabled, by the liberality of Mr. Boyle, to print his Arabic translation of Grotius on the Truth of the Christian Religion. His next publication, in 1661, was an Arabic poem, entitled, Lamiato'l Ajam, or Carmen Abu Ismaelis Tograi, with his Latin translation of it, and large notes upon it, with a preface by Dr. Samuel Clarke, architypographus to the university, who had the care of the press, and contributed a treatise of his own on the Arabic prosody. Pocock's design in this work was, not only to give a specimen of Arabian poetry, but also to make the attainment of the Arabic tongue more easy to those who study it; and his notes, containing a grammatical explanation of all the words of this author, were unquestionably serviceable for promoting the knowledge of that language. In 1663 he published, at Oxford, his most useful work, the whole of Abulfaragius's Historia Dynastiarum, 2 vols, 4to. In 1677 he published his Commentary on the Prophecy of Micah and Malachi, in 1685 on that of Hosea, and in 1691 on that of Joel. In 1674 he had published, at the expense of the University, his Arabic translation of the Church Catechism and the Liturgy, *i. e.* The Morning and Evening Prayers, The Order of Administering Baptism and the Lord's Supper, and, The Thirty-nine Articles. He died on the 10th September, 1691, after a gradual decay of some months, in his eighty-seventh year. In person Dr. Pocock was of the middle stature, his hair and eyes black, his complexion fair, and his look lively and cheerful. In conversation he was free, open, and ingenuous; easily accessible and communicative to all who applied to him for advice in his peculiar province. His temper was unassuming, humble, and sincere, and his intellectual powers were uniformly employed on the most useful subjects. His memory was great, and afforded him suitable advantages in the study of the learned languages. He wrote his own language with perspicuity, which forms his principal recommendation as an English writer; but in his Latin a considerable degree of elegance may be perceived. His whole conduct as a divine, as a man of piety, and as a minister of the Church of England, was highly exemplary. He was interred in the cathedral of Christ Church, Oxford, where a monument was erected to his memory by his widow. His theological works were republished in London in 1740, in 2 vols, fol. by Mr. Leonard Twells, M.A., to which is prefixed a very interesting Life of the Author.—His eldest son, EDWARD, published, under his father's directions, in 1671, 4to, with a Latin translation, an Arabic work, entitled, Philosophus Autodidactus; sive Epistola Abu Jaafar Ebn Tophail de Hai Ebn Yokdhan. In quâ ostenditur, quomodo ex inferiorum contemplatione ad superiorum notitiam ratio humana ascendere possit. In 1711 Simon Ockley published an English translation of this book, under the title of, The Improvement of Human Reason, exhibited in the Life of Hai Ebn Yokdhan, &c. 8vo; and dedicated it to Mr. Pocock, then rector of Minal, in Wiltshire. Mr. Pocock had also prepared an Arabic history, with a Latin version, and put it to the press at Oxford; but not being worked off when his father died, he withdrew it, upon a disgust at not succeeding his father in the Hebrew professorship.—THOMAS, another of Pocock's sons, translated into English the work entitled, De Termino Vitæ, by Manasses Ben Israel, under this title, Of the Term of Life, London, 1699, 12mo.

POCOCK, (Sir George,) a gallant English admiral, born in 1706. He distinguished himself by the capture of the Havannah, August 12, 1762, and by many other important services. He died in 1792.

POCOCKE, (Richard,) a traveller, and prelate of the Irish Church, distantly related to Edward Pocock, was born at Southampton in 1704, and educated there, and at Corpus Christi college, Oxford, where he took his degree of LL.B. May 5, 1731, and that of LL.D. (being then precentor of Lismore) June 28, 1733; together with Dr. Secker, then rector of St. James's, and afterwards archbishop of Canterbury. He began his travels into the East in 1737, and returned in 1742, and was made precentor of Waterford in 1744. In 1743 he published the first part of those travels, under the title of, A Description of the East, and of some other Countries, vol. i.; Observations on Egypt.

In 1745 he printed the second volume under the same title, Observations on Palæstine, or the Holy Land, Syria, Mesopotamia, Cyprus, and Candia, which he dedicated to the earl of Chesterfield, then made lord-lieutenant of Ireland, whom he attended thither as one of his domestic chaplains; and he was soon after appointed by his lordship archdeacon of Dublin. In March 1756 he was promoted by the duke of Devonshire, then lord-lieutenant, to the bishopric of Ossory, from which he was translated to that of Meath, in 1765, by the duke of Northumberland. He died suddenly in the month of September the same year, of an apoplectic stroke, while he was in the course of his visitation. His description of a rock on the west side of Dunbar harbour in Scotland, resembling the Giants' Causeway, is in the Philos. Trans. vol. lii. art. 17; and in Archæologia, vol. ii. p. 32, is his account of some antiquities found in Ireland. Among the MSS. in the British Museum are several volumes (4811—4827) the gift of bishop Pococke; viz. Minutes and Registers of the Philosophical Society of Dublin, from 1683 to 1687, with a copy of the papers read before them; and, Registers of the Philosophical Society of Dublin, from August 14, 1707, with copies of some of the papers read before them; also, Several Extracts taken out of the records in Birmingham's Tower; An Account of the Franciscan Abbeys, Houses, and Friaries, in Ireland, &c. &c.

POELEMBURG, (Cornelius,) an eminent Dutch painter, was born at Utrecht in 1586, and, after studying under Abraham Bloemaert, went to Rome, where the works of Raffaelle attracted his admiration, and inspired him with the desire of copying his peculiar grace and sweetness. His paintings are generally landscapes, caves, and grottoes of a small size, with female figures, usually naked, the skies remarkably clear, and the back-grounds often ornamented with Roman ruins. In softness and harmony of composition he is almost unrivalled, but his outlines are thought to want correctness. After his return to Utrecht he was honoured by the applause of Rubens. His fame now reached England, and he received an invitation from Charles I., for whom he painted several excellent pictures. He died at Utrecht in 1660. Poelemburg frequently enriched with his figures the landscapes of other masters, particularly Steenwyck and Kierings.

POGGIO BRACCIOLINI, one of the early promoters of literature in Italy, was born in 1380 at Terranuova, near Florence, and was educated at the public school of Florence, where he learned Latin under the direction of John of Ravenna, and Greek under that of Manuel Chrysoloras. He then went to Rome, where Boniface IX. gave him the office of writer of the apostolical letters, in which post he was continued by the succeeding pontiff, Innocent VII. When John XXII., in 1414, convoked a general council at Constance, Poggio accompanied him thither as his secretary. The pontiff soon incurred a deposition well merited by his vices, and his household was dispersed; but Poggio remained at Constance, where for a time he studied the Hebrew language under a converted Jew. He then visited the baths of Baden, of which he has left an entertaining description. On his return to Constance he witnessed the trial and execution of Jerome of Prague, and the account he has given of the defence and suffering of that injured man sufficiently proves that he regarded with a proper spirit the corruptions and cruelties of the Romish clergy. In 1416 he undertook a task which entitles him to the gratitude of the friends of ancient literature. This was a visit to several monasteries, in which he was informed that various unexplored MSS. were lying. At that of St. Gall he found a complete copy of Quintilian's works, with part of the Argonautics of Valerius Flaccus, and Asconius Pedianus's Commentary on Cicero's Orations. In other religious houses he discovered several of Cicero's harangues, which had been considered as lost; and by himself and his friends he obtained copies of the works of Silius, Lactantius, Vegetius, Nonius Marcellus, Ammianus Marcellinus, Lucretius, Columella, and Tertullian, together with parts of other authors. After the termination of the papal schism by the election of Martin V., Poggio returned to Italy; but probably seeing no favourable prospects in that country, he quitted it in 1418 for a visit to England, whither he had been invited by Beaufort, bishop of Winchester, afterwards cardinal. He soon after returned to Rome, and resumed his post of secretary to the papal chancery. In 1429 he published his Dialogue on Avarice. In the dispute between Eugenius IV. and the council of Basle, Poggio attempted, though without success, to gain over cardinal Julian to his master's interest; and when, in 1433, the pope was obliged to fly from Rome, the secretary in attempt-

ing to escape to Florence had the misfortune to fall into the hands of Piccinino's soldiers, who made him pay a heavy ransom. At Florence he warmly attached himself to the illustrious Cosmo de' Medici, which was the cause of a furious quarrel between him and the learned Filelfo. He now purchased a small villa in the district of Valdarno, which he decorated with some statues procured from the remains of antiquity discovered at Rome. In that capital he had been a very attentive explorer of all the relics of its former magnificence, of which he has given a curious catalogue in the introduction to his dialogue, On the Vicissitudes of Fortune. In 1440 he published his Dialogue on Nobility, in which the supposed interlocutors are Niccolo Niccoli, and Lorenzo, the brother of Cosmo de' Medici. At length Nicholas V. rewarded his services with several valuable gifts. In this pontificate he was not afraid to publish a Dialogue on Hypocrisy, in which he severely lashed the prevailing vices of the clergy. He also gratified the wishes of the pope for the diffusion of sound literature, by translating into Latin the works of Diodorus Siculus, and Xenophon's Cyropædia. In 1450 he published, Liber Facetiarum, a work which, though it injured him in the opinion of his great patron, soon became popular throughout Europe. In 1453, on the death of Carlo Aretino, Poggio was chosen to succeed him in the post of chancellor to the Florentine republic, through the interest of the house of Medici. Soon after his arrival at Florence, his fellow-citizens elected him one of the priori degli arti, or masters of the trading companies. It was about this time that he engaged in a contest with Lorenzo Valla, which was maintained on both sides with the utmost license of calumnious abuse. His last and greatest work was his History of Florence, derived from sources to which his office gave him peculiar access. It had not received its last polish when death put a period to his labours in 1459, at the mature age of seventy-nine. He was interred with great solemnity in the church of Santa Croce, where his grateful fellow-citizens erected a statue to his memory. As a writer, he may be reckoned the most elegant composer in Latin (the language used in all his works) of that period; for although he did not attain the purity of the succeeding race of scholars, yet by a sedulous imitation of the best models, especially of Cicero, he greatly surpassed the Latinity of the earlier Italians. In the Greek he was a considerable proficient. His Historia Florentina comprises the period from 1350 to 1455. It was completed and translated into Italian by his son Jacopo, and the original remained in MS. till 1715, when it was published with notes by Recanati, a noble Venetian; and it has since been admitted into the collections of Grævius and Muratori.

POILLY, (Francis,) an eminent French engraver, born at Abbeville in 1622. He was the son of a goldsmith and engraver, who instructed him in the rudiments of the art. He afterwards went to Paris, where he became a pupil of Peter Daret, under whom he remained three years; and he then visited Rome, where he adopted the fine style of Cornelius Bloemaert as his model. During a residence of seven years he engraved several plates after the works of the great Italian masters. On his return to Paris, he distinguished himself as one of the most celebrated engravers of his country. His plates, which are very numerous, are executed entirely with the graver, which he handled with uncommon firmness and dexterity. He died in 1693.—His brother Nicholas, born at Abbeville in 1626, was also a clever engraver. He died in 1696.

POINSINET DE SIVRY, (Louis,) a French dramatic writer and translator, was born at Versailles in 1733, and educated at the Collége de la Marche. He published a translation in verse of the works of Anacreon, Bion, and Moschus, which was followed by a successful tragedy, entitled Briseis, the subject of which was taken from the Iliad. His Ajax, a tragedy, was not so well received, and he therefore quitted the drama to write for the booksellers; though long after, in 1789, he published Cato of Utica, a tragedy. He died in 1804. He translated into French, Pliny's Natural History, with critical notes, Paris, 1771-82, 12 vols, 4to; the Comedies of Aristophanes, with the Fragments of Menander and Philemon, in French, 1784, 4 vols, 8vo; and he published, Nouvelles Recherches sur la Science des Médailles, Inscriptions, et Hiéroglyphes antiques, Maestricht, 1778, 4to.

POIRET, (Peter,) a famous French mystical divine and philosopher, was the son of a sword-cutler at Metz, where he was born in 1646. He applied himself with great diligence to the study of Latin in his native city, and afterwards at Buxoville, near Strasburg. In 1664 he went to the university of Basle, where he

studied Greek and Hebrew. Being interrupted in his attendance upon the schools by ill health, he employed himself, during a long confinement, in the study of the Cartesian philosophy, and soon became conversant with it. In 1668 he entered himself a student at the university of Heidelberg, to qualify himself for the profession of a divine; and having been admitted to the ministry four years afterwards, he was appointed pastor of the church of Amveil, in the duchy of Deux Ponts. Here he wrote his Cogitationes Rationales de Deo, Animâ, et Malo, in which he for the most part followed the principles of Descartes. This work attracted considerable notice, and was afterwards defended by the author against the censures of Bayle. Here his mind is also said to have received its first tincture of fanaticism, from the perusal of the works of John Taulerus, Thomas à Kempis, and other mystical writers. In 1676 he withdrew to Hamburg, where he met with the celebrated mystic, madame Bourignon, and was so captivated with her opinions, that he became her zealous disciple. He also became a violent enemy to the Cartesian philosophy, and took great pains to expose its errors and defects. At the same time he rejected the light of reason as useless and dangerous, and inveighed against every kind of philosophy which was not the effect of divine illumination. After residing eight years at Hamburg, he removed, in 1688, to Rheinsburg, near Leyden, where he spent the remainder of his life, employed in solitary contemplation, in writing mystical books, and in editing the reveries of madame Bourignon, madame Guyon, and other enthusiasts. He died in 1719. Besides enlarged editions of his Cogitationes, he was the author of a treatise, De Œconomiâ Divinâ, &c. in 7 vols, 8vo, 1687, in which he dressed out, in an ingenious and artful manner, and reduced to a kind of system, the wild and incoherent fancies of madame Bourignon; De Eruditione triplici, solidâ, superficiaria, et falsâ; The Peace of Good Men in all Parts of Christendom; The substantial Principles of the Christian Religion; and, De Naturâ Idearum, ex Origine suâ repetitâ.

POIRIER, (Germain,) born at Paris in 1724, was of the order of the Benedictines of St. Maur, which he quitted in 1765, but rejoined in 1775. He was engaged as a coadjutor in L'Art de Vérifier les Dates; and he continued with Precieux to the eleventh volume of The Historians of Gaul and France, begun by Bouquet. He was afterwards member of the Institute, and died in 1803.

POIS, (Nicholas le,) Lat. *Piso*, an eminent physician, was born at Nancy in 1527, and studied at Paris. He settled in his native place, and in 1578 succeeded his brother Anthony in the post of first physician to Charles, duke of Lorraine. He wrote, De Cognoscendis et Curandis præcipue Internis Corporis Humani Adfectibus, Lib. III. ex Clarissimorum Medicorum tam Veterum quam Recentiorum Monumentis collecti, fol. Francof. 1580; this was so much valued by Boerhaave, on account of the histories and prognostics of diseases, judiciously extracted from Hippocrates and Celsus, that he gave a new edition of the work, with a preface of his own, at Leyden, 1736, 4to; reprinted at Leipsic, 1766, 2 vols, 8vo.

POIS, (Charles le,) Lat. *Carol. Piso*, an eminent physician, son of the preceding, was born at Nancy in 1563, and educated at the college of Navarre, in Paris, and at the university of Padua. At Nancy he was appointed consulting physician to duke Charles III. In 1617 he attended duke Henry II. to Frankfort. He employed his influence with his sovereign to establish a school of medicine at Pont-à-Mousson, of which, after having graduated at Paris, he was nominated dean and first professor. In attempting to check the ravages of a pestilence at Nancy, he fell a victim to the contagion, in 1633.

POISSON, (Nicholas Joseph,) a learned French priest of the congregation of the Oratory, was a native of Paris, and entered that community in 1660. After residing for some time in Italy, he was chosen superior of the house belonging to his congregation at Vendôme. His principal production was published at Lyons, in 1706, under the title of Delectus Actorum Ecclesiæ Universalis, seu nova Summa Conciliorum, Epistolarum, Decretorum Sanctorum Pontificum, Capitularum, et quibus Ecclesiæ Fides et Disciplina niti solent, 2 vols, fol. He lived in habits of friendship with Descartes, and was intimately conversant with his writings. In 1668 he printed Descartes' treatises On Mechanics, and On Music, with a commentary; and in 1670 he published some remarks on that philosopher's Dissertatio de Methodo recte regendæ Rationis, &c. He died in 1710, at an advanced age.

POISSONNIER, (Peter Isaac,) born at Dijon in 1720, was one of the first who read chemical lectures at Paris. On his

return from Russia, whither he had gone to attend the empress Elizabeth as a physician, he was admitted into the Academy of Sciences, made first physician to the army, &c., and obtained a pension of 12,000 livres. The revolution not only stripped him of his independence, but sent him with all his family into confinement; but he was restored to liberty after the fall of Robespierre, and died in 1797. He wrote treatises on the Means of rendering Sea Water potable; on the Fevers of St. Domingo; on the Diseases of Seamen; Abridgment of Anatomy; and, Course of Surgery.

POITIERS, (Diana de,) duchess of Valentinois, was born in 1500. When her father, the count of St. Vallier, was condemned to lose his head for favouring the escape of the constable de Bourbon, Diana obtained his pardon from Francis I., who built for her the châteaux of Anet and Chambord. After the death of her husband, de Breze, grand seneschal of Normandy, she was seen and admired by Henry II., and though then in her fortieth year, she so captivated the heart of the young monarch, who was only eighteen, that till his death, in 1559, she remained sole mistress not only of his affections, but of the kingdom. She died in retirement in 1566. To great personal charms she united unusual powers of mind, and commanding dignity of manners.

POIVRE, (Peter,) a traveller and ecclesiastic, born in 1715 at Lyons. He entered into a congregation of foreign missionaries, by whom he was sent to China, a great part of which empire he traversed as a philosophical observer. Having been thrown into prison in consequence of a mistake, he defended himself so well before a mandarin in the Chinese language, that he was honourably discharged. On his return to Europe he had the misfortune to lose an arm in an engagement with an English vessel, and his first observation on the accident was, that he was disabled for a painter. He was also obliged to renounce the ecclesiastical profession; but the French East India Company, to whom he was known as an active and intelligent person, employed him in 1749 to establish a new branch of commerce in Cochin China. In this undertaking he displayed great talents for business, with the most scrupulous integrity. His success caused him, in 1766, to be sent by the duke de Choiseul as intendant to the isles of France and Bourbon, for the purpose of introducing improvements into those colonies. He imported a vast number of sheep from Madagascar, formed a nursery of all kinds of useful trees proper for the climate, and, after many efforts, naturalized the bread-fruit, clove, and nutmeg. He died at Lyons in 1786. He wrote, Voyage d'un Philosophe, 12mo, 1768, containing a brief account of his observations on Asia, Africa, and America, chiefly relative to agriculture, in which art he was a kind of enthusiast; A Memoir on the Preparation and Dying of Silk; Remarks on the History and Manners of China; and, Discourses addressed to the Inhabitants of the Isles of France and Bourbon.

POLE, (Reginald,) cardinal and archbishop of Canterbury, younger son of Sir Richard Pole, or De la Pole, lord Montacute, and cousin to Henry VII., by Margaret, daughter of the duke of Clarence, brother of Edward IV., was born in 1500 at Stoverton, or Stourton Castle, in Staffordshire, and educated at the Carthusian monastery at Shene, near Richmond, in the county of Surrey, and at Magdalen college, Oxford, where his preceptors in Greek and Latin were Linacre and Latimer. In June 1515 he took the degree of B.A., and soon after entered into deacon's orders. In March 1517 he was made prebendary of Roscombe, in the cathedral of Salisbury, to which were added, before he had reached his nineteenth year, the deaneries of Winbourne Minster, and Exeter. For all these he was doubtless indebted to his relative, Henry VIII., who intended him for the highest dignities of the Church. In 1519 he went to the university of Padua, where he studied under Leonico and Longolius, and contracted an intimacy with Erasmus, Bembo, Sadolet, and other distinguished characters. He returned to England in 1525, and was received at court in such a manner as might inspire him with the highest expectations in the career of preferment. He chose, however, rather to indulge his taste for studious retirement, and withdrew to the seclusion of the monastery of Shene. He had spent two years in this retreat, when Henry began to manifest his scruples concerning his union with Catharine of Arragon, his brother's widow. Pole, foreseeing the commotions this circumstance would excite, wished to be out of the way while the matter was in agitation, and therefore obtained leave from the king to go to the university of Paris, under pretence of there continuing his theological studies. Accordingly he spent a year at Paris (from October 1529 to October 1530),

during which time Henry, having determined to consult the universities of Europe respecting the divorce, sent to Pole to support his cause at Paris. Pole, however, excused himself on account of his want of experience, and when Henry sent over Bellay, as joint commissioner, he left the whole business to this coadjutor, and returning to England, went again to his favourite retirement at Shene. Here he drew up his reasons for disapproving of the divorce, which were shown to the king, who probably put them into Cranmer's hands. Cranmer praised the wit and argument employed, and chiefly objected to committing the cause to the decision of the pope, which Pole had recommended. Pole's consent to the measure, however, appears to have been a favourite object with the king; and therefore, in 1531, the archbishopric of York was offered him on condition that he would not oppose the divorce; but he refused this dignity on such terms, after a sharp contention, as he says in his epistle to king Edward, between his ambition and his conscience. He is said also to have given his opinion on this subject so very freely to the king, that Henry dismissed him in great anger from his presence, and never sent for him more. Pole now resolved to leave the kingdom, from a dread of Henry's revengeful temper, and took up his abode successively at Avignon, Padua, and Venice. In the meantime Henry had proceeded to extremities in his favourite plans. He had divorced Catharine, married Anne Boleyn, and retaliated the hostility of the Roman see, by declaring himself head of the English Church. He procured a book to be written in defence of this title by Dr. Sampson, bishop of Chichester, which he caused to be transmitted to Pole, perhaps hoping that he might be convinced by its arguments. This, however, was so far from taking place, that Pole, now thoroughly imbued with the maxims of Rome, forgot all the moderation of his character, and drew up his celebrated treatise, Pro Unitate Ecclesiastica, in which he used very harsh language both to Sampson and the king, comparing the latter to Nebuchadnezzar, and even exciting the emperor to revenge the injury offered to his aunt. He sent this work to Henry, who could not fail to be much displeased with its contents, as were indeed some of the writer's friends in England. Henry, dissembling his resentment, invited Pole to come over, in order to explain some passages in his treatise for his satisfaction; but Pole was too wary to expose himself to the fate of More and Fisher. The king now withdrew his pension, alienated his preferments, and caused a bill of attainder to be passed against him. On the other hand, Paul III. raised him to the cardinalate, and soon after sent him as nuncio to France and Flanders. His presence in the latter country was so disagreeable to Henry, that he strongly remonstrated against it with the queen of Hungary, regent of the Low Countries, who was obliged to dismiss him without allowing him to exercise his functions, and for some time he took refuge with the bishop of Liege. He retaliated Henry's enmity by endeavouring to form a conspiracy among the malcontents in his kingdom, which proved fatal to his brother, Henry Pole, lord Montacute, and to his aged mother, the countess of Salisbury. He was afterwards sent by the pope as legate to Viterbo. He was here at the head of a literary society, some of the members of which were suspected of a secret attachment to the doctrines of the Reformation; and Emmanuel Tremellius, who was a known Protestant, was converted from Judaism to Christianity in Pole's palace at Viterbo, where he was baptized, the cardinal and Flaminio being his godfathers. Pole continued at Viterbo till 1542, when the general council for the reformation of the Church, which had been long promised and long delayed, was called at Trent. It did not, however, proceed to business until 1545, when Pole, who was appointed one of the three papal legates, went thither, with the necessary escort of a troop of horse. In this celebrated council he is said to have maintained the doctrine of Justification by Faith, which was so prominent a feature in the opinions of the Reformers; whence he incurred some suspicion of being too favourable to Protestantism. Yet of his attachment to the interests of the papal see he had given such valid proofs as would not suffer it to be doubted. He was, therefore, confidentially employed in the political affairs of the Roman court during the life of Paul, and at that pontiff's death in 1549 he was seriously thought of as his successor, and very narrowly missed the tiara. During the following popedom the cardinal spent his time in retirement at the Benedictine monastery at Maguzano, in the territory of Venice, till the death of Edward VI. in 1553. On the accession of Mary, she invited Pole to return to England,

and on the 20th of November, 1554, he landed at Dover, and was brought in great ceremony to London, where he appeared in his legatine capacity. Two different plans of policy were now under consideration before Mary's council, for that extirpation of heresy which was the ultimate object of the whole popish party. That of a rigorous persecution was urged chiefly by Gardiner, bishop of Winchester, and was most conformable to the temper of the queen; while Pole, either from natural humanity, timidity, or a more refined policy, was the advocate of more lenient measures. He was invested with the spoils of the deposed and martyred Cranmer; and in 1556, having been first ordained priest (for up to this time he was only in deacon's orders), he was consecrated archbishop of Canterbury. In the same year he was elected chancellor of the universities of Oxford and Cambridge, both of which he visited by his commissioners. It was on these occasions that the revolting ceremony was ordered, of disturbing the ashes of Peter Martyr's wife, at Oxford, and of Bucer and Fagius, at Cambridge. Other severities were exercised; all English Bibles, and comments on them, were ordered to be burnt; and such strict search made for heretics, that many fled, and, according to Wood, the university lost some good scholars. The only instance of the cardinal's liberality to Oxford, was his giving to All Souls college the living of Stanton Harcourt. The death of the queen, on the 17th of November, 1558, with the prospect of impending ruin to the Roman Catholic cause, so much affected the cardinal, who was lying ill of an intermittent fever, that he expired in sixteen hours after her, in the fifty-eighth year of his age. Few men in an age of religious and political rancour have enjoyed more general esteem, which he merited by the modesty, mildness, and generosity of his disposition, his integrity, elegant literature, and unaffected piety. His portrait by Raffaelle, well known by the engravings of it, gives a very lively idea of his personal appearance. Cardinal Pole was of the middle stature, and thin habit; his complexion was fair, with an open countenance, and cheerful aspect. His constitution was healthful, although not robust.

POLEMO, a Greek philosopher, the son of Philostratus, succeeded Zenocrates as the head of the Old Academy about B.C. 315. He died in B.C. 270, and was succeeded by Crates. He wrote several works, none of which have come down to us. Cicero says that Polemo did not differ much from Aristotle. Zeno and Arcesilas were his disciples.

POLEMO, surnamed Periegetes, flourished about B.C. 200, and was a native of Samos, or Sicyon, and was made a citizen of Athens. His works are principally on geographical and historical subjects, but none of these have come down to us entire; the fragments which are extant have been published under the title of, Polemonis Periegetæ Fragmenta collegit, digessit, Notis auxit L. Preller. Acc. de Polemonis Vita et Scriptis et de Historia atque arte Periegetarum Commentationes, Lips. 1838, 8vo.

POLEMO, born at Laodicea, was one of the most celebrated teachers of rhetoric in the beginning of the second century. He taught at Smyrna, and conferred great benefits upon the town. He died in his fifty-sixth year. His life has been written by Philostratus, who mentions several of his works. These, however, are all lost, with the exception of two funeral orations, supposed to have been spoken in honour of Cynægirus and Callimachus, who fell in the battle of Marathon. They were first published by Stephens, 1567, and afterwards by Poussines, 1637, Toulouse. There is an edition by Orellius, Leipsic, 1819, 8vo.

POLEMO, the author of a work on physiognomy, which is still extant, was probably a Christian, and must have lived before the time of Origen, who quotes him (Cont. Cels. lib. i. p. 26). His work was first published by Camillus Peruscus, with Ælian's Varia Historia and other works, Rome, 1545, 4to. A Latin translation by Nicolas Petreius was published with Meletius De Natura Hominis and other works, Venice, 1552, 4to. The best edition is that by Franzius, who has inserted it in his Scriptores Physiognomiæ Veteres, 1780, 8vo.

POLENI, (Giovanni,) marquis, a mathematician and antiquary, born at Padua in 1683. He was professor of astronomy and the mathematics in the university of his native city; and he thrice gained prizes from the Royal Academy of Sciences at Paris, and in 1739 was chosen an associate of that body. He was also a member of the academies of Berlin, and of the Ricovrati at Padua, of the Royal Society of London, and of the Institute at Bologna. The Venetian government nominated him superintendent of the rivers and waters throughout the republic; and other states applied

to him for advice, in business belonging to the same science. He had also paid particular attention to the study of civil architecture. When, therefore, fears were entertained concerning the safe state of St. Peter's at Rome, during the pontificate of Benedict XIV., that pope sent for him to take a survey of that noble building, and to suggest such measures as he might deem necessary for its security. Accordingly, after a minute examination, he drew up a memoir on the damages which the church had sustained, and the repairs which were proper to be undertaken. He died at Padua in 1761. He corresponded with Newton, Leibnitz, the Bernoullis, Wolff, Cassini, Manfredi, s'Gravesande, Muschenbroek, Fontenelle, Mairan, Zanoti, Maraldi, and Nollet. He was also an able antiquary, and contributed a valuable Supplement to the collections of Grævius and Gronovius in this department, in 5 vols, fol. Venice, 1737.

POLHEM, (Christopher,) a celebrated Swedish engineer, was born at Visby, in Pomerania, in 1661, and educated at Upsal. After distinguishing himself in the improvement of machinery and mining, he in 1712 began, at Carlscrona, those celebrated docks, hollowed out with immense labour in the solid rock, which, in their present enlarged state, are so much the admiration of travellers; and about the same time he undertook the canal of Trolhetta, which formed part of a plan, long projected by the Swedes, of uniting the Baltic and German Ocean by an inland navigation. An account of both these grand national works, and of the additions since made to them, may be seen in Coxe's Travels through Russia and Sweden. In 1716 Polhem was ennobled, and the same year was appointed a member of the council of commerce. In 1748 he was appointed a knight and commander of the order of the Polar Star. He was also one of the most distinguished members of the Royal Academy of Sciences at Stockholm, and contributed to its Transactions a great many valuable papers on mechanical, commercial, and other subjects. He died in 1751.

POLI, (Martino,) a native of Lucca, who studied and professed chemistry at Rome. It is said that he discovered some powerful agent of destructive effect in military affairs, which he communicated to Louis XIV. The monarch commended his ingenuity, and rewarded him liberally with a pension, and the title of engineer; but he insisted that the secret should die with him, observing that the methods of destroying life, and increasing human miseries, were already sufficiently numerous. He was an associate of the Academy of Sciences, and was invited by the French king to settle at Paris, where he died in 1714, in the fifth-second year of his age. He published, Il Triomfo degli Acidi, 1706.

POLI, (Giuseppe Saverio,) an eminent physiologist, was born in 1746, at Molfetta, in the kingdom of Naples, and educated at the university of Padua, under Facciolati: he was also the pupil and friend of Morgagni, and the fellow-student of Scarpa. He afterwards entered the army, and in 1776 was appointed professor of military geography at Naples by Ferdinand I., who also sent him into France, Germany, England, and Holland, to visit the different foreign military academies. While in London he was elected a member of the Royal Society. On his return he was appointed professor of experimental philosophy at Naples; and he afterwards undertook the office of tutor to the hereditary prince, and became director of the military academy at Naples. He died in 1825. His Testacea utriusque Siciliæ eorumque Historia et Anatome, was published in 2 vols, fol. at Parma, in 1792-5, illustrated with thirty-nine beautiful plates engraved on steel. A third volume was published in 1826, after the death of the author. Poli wrote also several works on geography, and several Italian poems.

POLIDORO. See CARAVAGGIO.

POLIGNAC, (Melchior de,) cardinal, a statesman and poet, was born in 1661 at Puy-en-Velay, in Languedoc, and educated at the college of Clermont at Paris. He afterwards studied philosophy at the college of Harcourt, under a professor devoted to the Aristotelic doctrines; but the young student secretly attached himself to the Cartesian opinions, which then began to force their way, though rigorously prohibited in the schools. He likewise obtained great reputation in his theological exercises at the Sorbonne. These scholastic pursuits by no means precluded the acquisition of the manners and talents proper for society. He was received in the politest circles in Paris, and madame de Sevigné thus expresses her feelings with respect to this accomplished young man: "Of all the men I know, he appears to me one of the most agreeable. He knows every thing; he talks of every thing; he has all the softness, the vivacity, the complaisance, that

can be desired in social intercourse." The cardinal de Bouillon was so much charmed with him, that, on his mission to Rome on the death of Innocent XI. in 1689, he took with him the abbé de Polignac, and employed him not only in the election of the new pope, Alexander VIII., but in the accommodation of the differences which had arisen between the courts of France and Rome. In 1693 he was appointed by Louis XIV. ambassador to Poland, where the declining health of John Sobieski rendered it necessary that measures should be taken for the support of the French interest in the approaching election to that crown. When the vacancy took place, in 1696, Polignac had with so much address employed his talents for persuasion and intrigue, that a large party was prepared to elect the prince of Conti of the royal family of France. After the usual confusion and manœuvres on such an occasion, the prince was actually nominated to the Polish crown by an apparent majority, whilst Frederic Augustus, elector of Saxony, was also returned by another powerful party. The delays of the prince of Conti, and the money and arms of Augustus, eventually defeated the plan of the French court and its ambassador, and Polignac found some difficulty in getting back to his own country in 1698. Louis, dissatisfied with his conduct, ordered him to his abbey of Bon Port, where he composed his Anti-Lucretius, which is said to have been the result of several conferences held with Bayle, on the abbé's return through Holland. Upon the succession of the duke of Anjou to the crown of Spain, he was recalled to court. In 1706 he again went to Rome to occupy the post of auditor of the Rota, (a court which is concerned about questions of ecclesiastical benefices and other clerical temporalities throughout the Roman Catholic world,) conferred upon him by the king. On his return to France he was nominated one of the plenipotentiaries at the conferences for peace held at Gertruydenberg in 1710. The allies were at this time so elevated by success, that no accommodation could be effected. The Dutch ministers, in particular, took so high a tone, that Polignac could not help saying, "Gentlemen, you speak like persons not accustomed to victory." At the congress of Utrecht in 1712, circumstances were so much changed, that when the Dutch, perceiving that some of the conditions of peace were concealed from them, acquainted the French ministers that they might prepare to quit their country, Polignac replied, "No, gentlemen, we shall not depart—we shall treat on your ground, about you, and without you." Having obtained a nomination to the cardinalate by the Pretender, son of James II., he received the hat on his return to France in 1713, and was made master of the Chapel Royal. After the death of Louis XIV. the cardinal Polignac connected himself with the enemies of the regent, and was exiled in 1718 to his abbey of Anchin, whence he was not recalled till 1721. In 1724 he went to Rome to assist in the election of Benedict XIII., and remained eight years in that capital as minister of France. During this interval he was nominated to the archbishopric of Auch, and made a commander of the order of the Holy Ghost. He died in 1741, in the eightieth year of his age. He is chiefly remembered as the author of the Latin poem of Anti-Lucretius, first published in 1747 by the abbé de Rothelin. The ninth book was left unfinished. The poem has been frequently reprinted, and has been translated into French and other modern languages. It occupies a distinguished rank among modern Latin poems, from the purity and elegance of its diction, and the Virgilian turn of its expressions. It, however, has little of the true spirit of poetry, and less, perhaps, of sound philosophy; for, though it is successful in confuting the absurdities of the Epicurean system, it puts in their place the reveries of Descartes, and attempts to refute the principles of Newton. The cardinal was possessed of a general taste for science, literature, and the fine arts; and was a member of the French Academy, that of Sciences, and that of Inscriptions and Belles-Lettres.

POLINIERE, (Peter,) a French mathematician and experimental philosopher, was born at Coulonce, near Vire, in Lower Normandy, in 1671, and educated at the university of Caen, and at the college of Harcourt at Paris, where he published his Elements of the Mathematics. In 1709 he published his Experiments in Natural Philosophy, which met with such success, that translations of it appeared in several languages, and the author was encouraged to republish it, with considerable enlargements, in 1734, in 2 vols. 12mo. He was the first person who was appointed to deliver lectures on experimental philosophy in the university of Paris, where he had the honour of delivering one course before the king. He died in 1734.

POLITI, (Alessandro,) a learned Ita-

lian, was born in 1679 at Florence, where he received his classical education at the Jesuits' seminary. He then entered into the college of the Scuole Pie, where he completed his philosophical studies, and where, after studying theology at Rome, he was appointed professor of rhetoric, and of philosophy. For the use of his class he published in 1708 a compendium of the Peripatetic philosophy; and he meditated a copious work on the same subject, which he was prevented from completing by a change to the professorship of theology, which devolved upon him in 1712. He wrote a work on jurisprudence, entitled, De Patria in Testamentis condendis Potestate. His particular passion was Greek literature, and the author to whom he devoted the labour of many years of his life was Eustathius the commentator on Homer, whose works he illustrated and translated into Latin. In 1716 he was sent by his order to teach theology at Genoa. In 1730 he published the first volume folio of his version of Eustathius's commentary on the Iliad, dedicated to John Gaston, duke of Tuscany. A second volume, inscribed to pope Clement XII., followed in 1732; and a third, inscribed to Louis XV. in 1735. This work led to his being appointed to the chair of Greek in the university of Pisa in 1733. Not long after he succeeded to the chair of eloquence in the same seminary. In 1741 he published a Latin version of Eustathius's commentary upon Dionysius Periegetes, followed by two books of animadversions upon Dionysius and Eustathius. He finally undertook the laborious task of a new edition of the Roman Martyrology, of which he published the first volume fol., containing the month of January, in 1751. He died in 1752. Besides the writings above mentioned, and some other orations and treatises, he published, Epistola de Curribus Antiquorum in the preface to the works of Meursius printed at Florence.

POLIZIANO, (Angelo,) an eminent Italian scholar, was born in 1454 at Monte Pulciano, in the Florentine territory, and educated at Florence, where he had the advantage of the ablest instructors of the time; he learnt Latin under Cristoforo Landino, Greek under Andronicus, the principles of the Platonic philosophy under Ficino, and those of the Aristotelian under Argyropulus. His Italian *stanze* on the Giostra, or tournament of Giuliano de' Medici, one of the best pieces of vernacular poetry in that age, procured for him general fame, and the particular regard of that powerful house. He soon began to distinguish himself both as a critic and an original writer in prose and verse; and his reputation stood so high, that at the age of twenty-nine he was placed in the chair of Greek and Latin eloquence at Florence, where his lectures were not only frequented by natives, but by foreigners, among whom may be mentioned Grocyn, afterwards professor at Oxford, and the learned physician Linacre. He was enrolled among the citizens of Florence, made secular prior of the college of St. Paul, and at length canon of the cathedral. He was one of the ambassadors sent by the Florentines to do homage to pope Innocent VIII. at his election in 1485, who received him with great honour. He was honoured with the friendship and patronage of Lorenzo de' Medici, who entrusted him with the education of his children and the care of his library and museum, and assigned him a constant residence under his roof. He wrote elegantly in Italian and Greek, and was also versed in Hebrew. As a Latin writer he may be reckoned one of the first who introduced that age of revived classical Latinity, which forms so distinguished an object in modern literary history. He was an industrious and skilful collator of ancient manuscripts, and gave great assistance to the editors in the early period of typography. He also extended his researches to jurisprudence, and contributed greatly to the correction and illustration of the Pandects. In Italian poetry he may claim the rank of an inventor; for his Orfeo, a dramatic composition represented at Mantua, and written in two days at the desire of cardinal Francesco Gonzaga, was undoubtedly the earliest example of that combination of music and lyric poetry with tragic action, which has since become so famous under the name of the Italian Opera. When Lorenzo, after the conspiracy of the Pazzi, removed his family to Pistoia, Poliziano accompanied them as preceptor to the children. He bore so ill the interference of their mother, Madonna Clarice, in their education, that he wrote querulous letters on that account to Lorenzo, and at length behaved so insolently to her, that she was obliged to turn him out of the house. Lorenzo, however, who really esteemed him, suffered him to occupy apartments in his house at Fiesole, where, being freed from scenes of dissension, he composed his elegant rural poem entitled Rusticus. He retained the kindness of his great

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patron as long as the latter lived, and wrote a relation of the last illness of Lorenzo, and an affecting monody on his death, by which it appears that he was an attendant at his dying bed. Poliziano himself did not long survive. A fever, probably occasioned or exasperated by the declining state of the house of Medici, to which he was so much attached, carried him off in September 1494, at the immature age of forty. His morals are said to have been scandalously corrupt; and, though admired for his learning, wit, and vivacity by Erasmus, and others, Paul Jovius has described him as a malevolent satirist, who viewed the literary labours of others with mean jealousy, and with ferocious virulence resisted every criticism upon his own productions. The works of Poliziano are translations of various Greek writers, Greek epigrams, Latin epistles, poems, and philosophical treatises, a history of the conspiracy of the Pazzi in Latin, Italian poems, and a volume of Miscellanea, containing explanations and corrections of a great number of passages in the Latin classics, displaying profound erudition. His Latin poems are printed in several collections. His Latin version of Herodian is a masterly performance. In his Panepistemon he gives a category of all the various branches of human knowledge.

POLLEXFEN, (Sir Henry,) a lawyer and judge, descended from a good family in Devonshire, where he probably was educated, as Prince intimates that he was of no university. He studied the law, however, at one of the inns of court, and acquired considerable practice in the reign of Charles II. In 1688 he sat as one of the members for the city of Exeter, and was retained as one of the counsel for the bishops. After the Revolution he was knighted, called a serjeant April 11, 1689, and appointed chief justice of the Common Pleas in May following. He died in 1692.

POLLIO, (Caius Asinius,) an eminent Roman, was born about B.C. 76, of an obscure family, but raised himself by his merit to the highest offices in the state. We first read of him as the public accuser of C. Cato (B.C. 54,) who was acquitted through the influence of Pompey. On the breaking out of the civil war between Cæsar and Pompey, Pollio took the side of the former, and accompanied him in the passage of the Rubicon. He was afterwards sent by Cæsar, under the command of Curio, to Sicily and Africa; and after the defeat of the latter by Juba, he escaped with a few of the forces to the neighbourhood of Utica, and thence passed over to Italy to join Cæsar. He was present at the battle of Pharsalia, and two years afterwards (B.C. 46) he accompanied Cæsar into Africa and Spain; and on the return of Cæsar to Italy he appears to have been made one of the fourteen prætors who were appointed by Cæsar at that time. He was consul with Domitius Calvinus, B.C. 40, triumphed over the Dalmatians, and performed good service to Anthony in the civil wars. He afterwards lived on terms of familiarity with Augustus, and was regarded as one of the most illustrious characters of his time. He died A.D. 4. It was principally on account of his literary merits that Pollio obtained celebrity. He distinguished himself as an orator, and likewise composed a history of his own times, in seventeen books, which is frequently referred to by the ancient writers. Horace addresses to him the first ode of his second book, and begins it with alluding to his intended history of the civil wars. In the same passage he calls him the distinguished advocate of distressed culprits; and there, and in another place, he speaks of his tragic compositions. Virgil, in his third eclogue, records his gratitude to Pollio, as the favourer of his muse; and to him he inscribes his famous fourth eclogue. Pollio appears to have been a severe and jealous critic of those who could rival him in the characters of orator and historian; and some of his strictures are recorded upon the writings of Livy, Sallust, Cæsar, and Cicero. To the glory of the last mentioned he was particularly inimical; yet, in a passage of his history preserved by Seneca the rhetorician, he has spoken of him with due commendation. His own style is represented by Quintilian as carefully studied, weighty, and expressive, but hard and abrupt, and approaching more to that of the earlier writers, than to the polish and sweetness of Cicero and his contemporaries. Besides his narrative of Roman affairs, he wrote a Grecian history, and also composed tragedies in the Greek language. He deserves particular praise for having been the first who founded a library at Rome (in the Atrium Libertatis, or Mount Aventine,) for the public use, to which purpose he devoted the spoils he had taken in war. Of his writings nothing remains, except a few letters to Cicero, and some passages quoted by other authors.

POLLOK, (Robert,) a Scotch divine and

poet, was born in 1799 at Eaglesham, in Renfrewshire, where his father was a farmer, and educated at the university of Glasgow. Soon after he became a minister his health gave way, and he was advised to visit Italy. In August 1827 he left Scotland; but he had only reached Southampton, when his death took place at Shirley common, near that town, September 15th following. His principal production is entitled, The Course of Time, a poem, in ten books.

POLLUX, (Julius,) whose real name was Polydeuces, was a celebrated grammarian, born at Naucratis, in Egypt, and flourished in the reign of Commodus, about A.C. 180. He wrote an epithalamium for that emperor, and opened a school for rhetoric at Athens. He was the author of a Dictionary, or Onomasticon, which is extant. The Onomasticon is not arranged in alphabetical order, but is divided according to subjects, and gives the different Greek words which belong to each subject. The work contains numerous quotations from the different Greek writers, and supplies us with much information relating to antiquity, of which we must otherwise have been ignorant. Of the editions of this work the best are, that of Hemsterhuys, 2 vols, fol. Gr. and Lat. Amst. 1706, and that of Dindorf, Leipsic, 1824, 5 vols, 8vo.—Another author of the same name, but much posterior, wrote a Chronicon in Greek, from the Creation to the reign of the emperor Valens. Of this an edition was given by Bianconi, Bonn, 1779, fol. and another by Hardt, Leipsic, 1792, 8vo.

POLO, (Marco.) See PAULO.

POLWHELE, (Richard,) a divine, born at Truro in 1759, who published several poetical and historical works, and a translation of Bion and Moschus. His Histories of Devon and Cornwall are held in considerable repute. He died in 1838.

POLYÆNUS, a Greek rhetorician, who flourished in the middle of the second century, was the author of the eight books of the Stratagems of illustrious Commanders in War. He appears to have been a Macedonian, and probably was a soldier in the earlier part of his life; and he enjoyed a place of trust and dignity under the emperors Antoninus and Verus, to whom he dedicated his work. The Strategemata were published in Greek by Isaac Casaubon, with notes, Lyons, 1589, 12mo; but no good edition of them appeared till that of Maasvicius, Leyden, 1690, 8vo. The title-page runs thus: Polyæni Strategematum libri octo, Justo Vulteio interprete, Pancratius Maasvicius recensuit, Isaaci Casauboni nec non suas notas adjecit. This was followed in 1756 by Mursinna's edition, Berlin, and by that of Coraes, Paris, 1809, 8vo. There is an English translation by R. Shepherd, London, 1793, 4to, and a German one by Seybold, Frankfort, 2 vols, 1793 and 1794. Polyænus composed other works besides his Strategemata. Stobæus has produced some passages out of a book, De Republica Macedonum; and Suidas mentions another concerning Thebes, and three books of Tactics.

POLYBIUS, an eminent Greek historian, was born at Megalopolis, in Arcadia, about B. C. 204. His father, Lycortas, was prætor of the Achæan republic, a distinguished general, and an intimate friend of Philopœmen. He was brought up to arms and public affairs, and at the age of twenty-four he was one of the deputies sent by the state to negotiate with Ptolemy Epiphanes. When the war broke out between Perseus, king of Macedon, and the Romans, (B.C. 169,) he was entrusted with the command of the cavalry, and was sent to Q. Marcius, the Roman consul, to acquaint him with the determination of the Achæans to join him with their forces. He remained some time in the Roman camp, and then returned with instructions from Marcius to oppose a demand made by the commander Appius, of additional auxiliaries to be sent into Epirus. At this time it was manifest that the Romans intended to reduce all the free states of Greece to a dependence on their will; and the patriotism of Polybius led him to concur in all measures for supporting the independence of his country. On this account, after the defeat of Perseus, when the Romans no longer found it necessary to preserve appearances with the Greeks, he was one of the thousand suspected persons demanded of the Achæans as hostages to be detained in Italy. His reputation, however, had preceded him to that capital; and by his learning, virtue, and talents, he ingratiated himself with many of the most eminent senators, especially with the two sons of Paulus Æmilius, who had been adopted into the families of the Fabii and Scipios. Through the interest of the latter, the exiles, after seventeen years' absence from their country, were permitted to return; but only three hundred survived to enjoy that liberty. Polybius himself chose to remain at Rome, and attach himself to the service of Scipio

Æmilianus, whom he accompanied in his expedition to Africa, and materially aided by his counsel. When the Achæans were involved in a war with the Romans, he quitted Africa, and hastened to the army of the consul Mummius, that by his mediation he might alleviate the fate of his countrymen. He was there a witness of the sack and destruction of Corinth, (B.C. 146,) and of the reduction of Achaia to the condition of a Roman province. He rescued from the hands of the conquerors the statues of Philopœmen and Aratus, with whose memory the happiest associations of his countrymen were connected; and after the Roman commissioners left Greece he was appointed by them to regulate the affairs of the different states; which delicate office he performed to the satisfaction both of the Romans and the Greeks. The people of Achaia erected several statues to his honour, one of which bore this inscription: "To the memory of Polybius, whose counsels, if followed, would have saved Achaia, and who comforted her in her distress." He afterwards visited Egypt. The rest of his life he seems to have devoted to the revision and completion of his historical works; unless we suppose, with Schweighaeuser and others, that in B.C. 134 he again accompanied Scipio on his expedition against Numantia; for which, however, we have no direct authority. The only information that has come down to us respecting the time and manner of his death, is the statement of Lucian, (Macrob. c. 23,) who says that Polybius, on returning from the country, fell from his horse, and shortly after died from the fall, in the eighty-second year of his age, about B.C. 122. His great work is a History from the beginning of the second Punic war, to the subversion of the Macedonian kingdom—a period of fifty-three years. It was comprised in 38 books, besides two introductory ones, containing an abridgment of Roman history from the taking of Rome by the Gauls. The History of Polybius, though principally devoted to Roman affairs, yet relates the contemporary transactions in several other countries; whence he entitled it Catholic, or Universal. Of this great work no more is extant than the first five books entire, and considerable fragments of the twelve following, with the embassies and examples of virtue and vice extracted from the history by Constantine Porphyrogenitus. The loss of the rest is much to be regretted; for there is no historian of antiquity more valuable for the accuracy and fidelity of his narrations, and the abundance of his political and military information. His style indeed is totally without attraction, and he is one of those authors who are read exclusively for their matter. He has been closely copied in many parts by Livy, who does not acknowledge his obligations, and only mentions him as "a writer by no means to be despised." Casaubon, in 1609, published a complete edition of all that had till then been discovered of the works of Polybius, and made a new Latin translation of the whole. The second section of the Excerpta of Constantinus, called, Excerpta de Virtutibus et Vitiis, which likewise contained a considerable number of extracts from Polybius, together with some other new fragments, were edited and translated into Latin by Henry Valesius, Paris, 1634. In 1825 Angelo Mai discovered, in the Vatican library, a palimpsest of the third section of the Excerpta of Constantinus, called Excerpta de Sententiis, which, among other extracts, contained a considerable number belonging to Polybius. A better edition of these Excerpta, with a Latin translation and commentary, was published at Leyden, in 1829, by J. Geel. The best edition of Polybius, containing all that was known at the time, is that of Schweighaeuser, in 8 vols, Leipsic, 1789-95; a reprint of it appeared at Oxford in 1823, in 5 vols. There is a German translation by Seybold, in 4 vols, Lemgo, 1779-83; and there are English versions by Charles Watson, 1568; by Edward Grimestone, 1634; by Sir Henry Sheares, with a character of Polybius and his writings by Dryden, 3 vols, London, 1698; and by Hampton, 2 vols, 4to, 1772. Much of the History of Polybius may be preserved in Cicero's work De Republica, as Cicero, in his historical statements, chiefly followed the authority of Polybius.

POLYBUS, or POLYBIUS, an ancient physician, a pupil and son-in-law of Hippocrates, who lived about the middle of the fifth century B.C., in the island of Cos. The following treatises, which are generally printed among the works of Hippocrates, are supposed to have been written by Polybus: De Semine; De Naturâ Pueri; De Salubri Victûs Ratione; De Affectionibus; and, De Internis Affectionibus. He is often mentioned by Galen; and he is noticed by Celsus and Pliny.

POLYCARP, (St.) an illustrious Apostolical Christian Father and Martyr, was probably a native of Smyrna, in Asia

Minor; but neither the place nor time of his birth can be precisely ascertained. He was a disciple of St. John, by whom he was instructed in the truths of the Christian religion, and appointed bishop of Smyrna. He is thought to be the "Angel of the church of Smyrna," to whom the epistle in the second chapter of the book of Revelation was directed to be sent. Not many years after the death of St. John, Ignatius, who had been condemned to suffer death at Rome, having in the course of his voyage from Syria been permitted to land at Smyrna, was visited by Polycarp, who comforted and encouraged him under his sufferings. Several years afterwards, a controversy having arisen between the Eastern and Western churches respecting the proper time for celebrating Easter, both parties strenuously maintaining that the different rules which they followed were received from apostolical tradition, Polycarp undertook a journey to Rome, to confer with Anicetus, bishop of that see, upon the subject, with a view to terminate the warm disputes which it had occasioned. Irenæus informs us that while Polycarp continued at Rome, he converted many of the followers of Valentinus and Marcion, and other propagators of heretical opinions, to the simplicity of Christian doctrine which he had learned from the Apostles. Some years after the return of Polycarp from Rome, and under the reign of the emperor Marcus Aurelius, the Christians were persecuted in all parts of the Roman empire with unrelenting rigour; and many were called upon at Smyrna, among other places, to seal their profession with their blood. In this persecution Polycarp suffered martyrdom, by being burnt at the stake, A.D. 167, under circumstances which are minutely described in an epistle from the Christians at Smyrna to their brethren at Philadelphia and other places. The greatest part of this epistle is inserted by Eusebius in his Ecclesiastical History; and it is preserved entire in the 2d vol. of Cotelerius's Patr. Apost. and other collections. An English version of it may be seen in archbishop Wake's Genuine Epistles of all the Apostolical Fathers, &c. Of the writings of Polycarp only one small epistle remains. It is addressed to the Philippian church, exhorting them to the practice of their Christian duties and the maintenance of the purity of the faith.

POLYCLES, a Grecian sculptor, who lived in the hundred and second Olympiad, or about B.C. 370, and was contemporary with Cephissodotus, Praxiteles, Leochares, and Lysippus.

POLYCLES, a Grecian sculptor, who flourished in the hundred and fifty-fifth Olympiad, or about B.C. 170. He was the son of Timarchides, a statuary of Athens; his master's name was Stadieus. His works, together with those of his brother Dionysius, were carried to Rome. Pliny mentions that a statue of Juno, the joint production of these two sculptors, was placed in the temple of that goddess within the portico of Octavia; and near it was a statue of Jupiter, also the work of the two sons of Timarchides. Polycles has been supposed, from a passage in Pliny, to be the author of the original statue of the Hermaphrodite from which the well-known existing representations (especially that usually called the Borghese Hermaphrodite, from its having belonged to that collection, though it is now in the Louvre) are copies.

POLYCLETUS, a celebrated Grecian statuary, was a native of Argos, or of Sicyon, and the pupil of Ageladas of Argos, and lived about the eighty-fourth Olympiad, B.C. 448. Among his chief works may be mentioned the colossal statue of Juno which decorated the temple of that goddess at Argos, and which was considered in many respects to equal the finest productions of his contemporary and rival Phidias. It was chryselephantine, or composed of gold and ivory; all the naked parts being of ivory, while the precious metal was employed for the drapery and accessories. The goddess was represented seated on her throne. In one hand she held a sceptre; in the other a pomegranate. He also executed two statues of young men, one, called Diadumenos, fastening a band round his head; the other, Doryphorus, of a more manly character, carrying a lance; also some statues of Canephoræ, which were so much admired, that Cicero declares, that strangers at Messene crowded to see them. But of all his productions none has a greater claim to notice than that which, for its excellence, was called the *Canon*, or Rule of art. This was a statue so perfect in its proportions, that artists referred to it, and were bound by it as by a kind of law. Some have supposed that this figure was the Doryphorus. It is the highest praise to Polycletus to say he was a worthy competitor and rival of Phidias. On one occasion, when five of the most eminent artists of the day, Phidias being of the number, executed five statues in

competition, that of Polycletus was preferred. It is also said that he carried to perfection the *Toreutic art* which Phidias had commenced. Polycletus was likewise an able architect, and erected a marble building called the Tholus, and a theatre within the precincts of the temple of Æsculapius, at Epidaurus.—There was another POLYCLETUS, also a sculptor, the brother and scholar of Naucydes. He is supposed to have executed two celebrated statues described by Pausanias; namely, the Jupiter Philius, erected at Megalopolis, and the Jupiter Milichius, a marble statue at Argos.

POLYCRATES, bishop of Ephesus towards the close of the second century, is spoken of by Jerome as a person of considerable abilities and authority, who flourished under the reign of the emperor Severus. In his day the controversy about the time of celebrating Easter was warmly agitated between the Eastern and Western churches; the former maintaining that it should be observed on the fourteenth day after the new moon in March, on whichever day of the week it happened, and the latter on the Sunday following. To such lengths were the disputes on this subject carried, that Victor, bishop of Rome, required the Oriental churches to conform to the practice of their Western brethren, threatening them with excommunication on their refusal. Upon this Polycrates convened a numerous synod of the bishops of Asia, who, after taking the lordly requisition of Victor into consideration, determined to adhere to their own rule. With their approbation, Polycrates wrote to Victor, informing him of their resolution. Exasperated at their answer, Victor broke off communion with them, and excluded them from all fellowship with the church of Rome. The letter which Polycrates sent to Victor is no longer extant; but there are two fragments of it preserved by Eusebius, containing allusions to passages in the New Testament writings, or quotations from them, which serve to confirm the authenticity of the Christian Scriptures.

POLYDORE VIRGIL. See VIRGIL.

POLYGNOTUS, an ancient Greek painter, the son and pupil of Aglaophon, was a native of the island of Thasos, and flourished about B.C. 460. After the conquest of the island by Cimon, he repaired to Athens, where he obtained the rights of citizenship. He was a great improver of his art; for he was the first who painted women in transparent and lucid garments, decorated their heads, made them separate the lips so as to disclose the teeth, and, departing from the antique hardness, gave a notion of character and of the moral qualities. His principal works were, the pictures in the Lesche at Delphi, of which Pausanias has left an elaborate description; the subjects were, the Capture of Troy, the Return of the Greeks, and the Visit of Ulysses to the Shades; the Pœcile at Athens; the subject probably was the Destruction of Troy; a painting in a building near the Propylæa at Athens; The Marriage of the Daughter of Leucippus in the temple of the Dioscuri at Athens; the paintings in the temple of Theseus; A picture representing Ulysses after the Slaughter of the Suitors, in the temple of Minerva Area at Platæa; and, The Walls at Thespiæ.

POLYHISTOR, (Alexander,) a geographer and historian, was a native of Cotyæum, in Phrygia, according to some, or of Miletus, according to others, and flourished about B.C. 80. He was taken prisoner by the Romans in the war of Sylla against Mithridates; and being purchased by Cornelius Lentulus, he was entrusted by him with the education of his children, and at last received his freedom. He then assumed the name of Cornelius, after that of his patron. He resided chiefly at Rome, and had a country-house at Laurentum, which took fire while he was there, and he perished in the flames. He is often mentioned by Pliny the Elder, Diogenes Laertius, Clemens Alexandrinus, and Eusebius, as a man of very extensive learning, in consequence of which he was styled Polyhistor. He wrote a work in forty books, each book being the description of a distinct country. He also wrote, A Treatise on the Symbol of Pythagoras. None of his works are extant.

POMBAL, (Sebastiao José de Carvalho, Marquis de,) a celebrated Portuguese statesman, who ruled perhaps with more absolute power than any other minister ever did in Europe, was born in 1699, as some say, at Lisbon, but according to others, at Coimbra. Being destined for the study of the law, he was sent to the university of Coimbra; but turning his thoughts to the army, he obtained a commission in the royal guards. He, however, requested and obtained leave to resign his commission, and then retired to Soure. He soon after married Theresa de Noronha Almada, a lady related to the family of Arcos, and widow of a nobleman, who had left her a considerable property. With his wife he repaired to

Lisbon, where he was formally introduced at court, and obtained the favour and protection of the queen. In 1739 he was appointed ambassador to the court of London. In 1745, on the death of cardinal de Motta, he was recalled by the new minister, Peter de Motta. About this time Benedict XIV. had requested the mediation of the queen, to adjust a difference which had arisen between him and the empress Maria Theresa. Carvalho was selected as a proper person to conduct this business; and was, accordingly, sent as negotiator to Vienna. Here he was received with every mark of distinction, and his wife having died soon after, he married a young countess, Von Daun, a relation of the celebrated general of that name. He was soon after recalled. The death of John V. which took place on the 31st July, 1750, removed every obstacle to his fortune. The queen-dowager recommended him to her son, Joseph I., and soon after he was appointed secretary of state for foreign affairs, in which situation he obtained the entire confidence of the king. His haughtiness, however, as well as some of his measures, created many enemies; and in 1758, a conspiracy, headed by the duke d'Aveiro, who had been the favourite of John V. broke out in an attempt to murder the king as he returned from his castle of Belem. The plot being discovered, the conspirators were punished, and the Jesuits, who had been involved in it, were banished. At the death of Joseph, in 1777, Pombal fell into disgrace, and many of the persons connected with the conspirators, who had been imprisoned from the time of the discovery, were released. Pombal was afterwards banished to one of his estates, where he died in May 1782. The finest parts of Lisbon still bear testimony to the value of his administration, for they were built according to his designs after the earthquake. He was created count d'Oeyras in 1759, as a testimony of the royal regard for the zeal which he displayed when the attempt was made upon the life of Joseph I.; and on his effecting a reconciliation with the pope at a much later period, his grateful master created him marquis de Pombal. When he retired from the ministry, he left about forty-eight millions of cruzados in the public treasury, and thirty in the *caixa de decimos*, a surplus which the government of Portugal never had before.

POMERIUS, (Julian,) a philosophical and ethical writer in the fifth century, was a native of Mauritania, who for some time kept a rhetorical school at Arles, and was afterwards ordained priest. He wrote, De Aminâ Lib. VIII., in which he maintained, with Tertullian, that the soul was corporeal; De Contemptu Mundi ac Rerum Transitarum; and, De Virginibus Instituendis. None of these are extant. The only production of his still remaining is entitled, De Vitâ Contemplativâ, sive de futuræ Vitæ Contemplatione, vel de actuali Conversatione Lib. III.; which was printed with the works of St. Prosper, and attributed to him when published in a separate form, at Cologne, in 1487 and 1536, and at Paris in 1711.

POMET, (Peter,) born at Paris in 1658, was an eminent druggist, and obtained celebrity by a very complete collection of drugs, on which he gave demonstrations at the Jardin des Plantes, and which he made the subject of the following work: L'Histoire générale des Drogues, traitant des Plantes, des Animaux, et des Minéraux, &c. Paris, 1694, fol., with 400 engravings after nature. This was translated into English, London, 1712, 1725, 4to. He also published a Catalogue of the simple and compound Drugs in his collection. He died in 1699, on the very day on which Louis XIV. had granted him a pension.—His son, Joseph, gave a new edition of the Histoire générale des Drogues, in 2 vols, 4to, 1735, with additions; but the plates in this edition are inferior to those of the former.

POMEY, (Francis,) a Jesuit, born in 1618, at a small town in the Venaissin. He was a teacher of rhetoric in several colleges belonging to his order, and afterwards became an eminent instructor of youth at Lyons, where he died in 1673. His Pantheon, or System of Mythology, was published in English without any acknowledgment, by Tooke. Pomey was also the author of, Flos Latinitatis, Indiculus Universalis, and, Traité des Particules Latines.

POMFRET, (John,) a divine and poet, was born in 1667, at Luton, in Bedfordshire, and educated at Queen's college, Cambridge. Having taken orders, he obtained the rectory of Malden, in Bedfordshire. About 1703 he came to London for institution to a larger living; but he was stopped for some time by Compton, bishop of London, on account of some lines in his poem entitled, The Choice, which seemed to imply that the writer preferred a mistress to a wife; though no such meaning can be deduced, unless it be asserted that an unmarried clergyman cannot live without a mistress. But the

bishop was soon convinced that this representation was nothing more than the effect of malice, as Pomfret at that time was actually married. The opposition, however, which his slanderers had given him was not without effect; for being obliged on this occasion to stay in London longer than he intended, he caught the small-pox, and died of it, in 1703, in his thirty-sixth year. A volume of his poems was published by himself in 1699. Two pieces of his were published after his death by a friend under the name of Philalethes; one called Reason, and written in 1700, when the disputes about the Trinity ran high; the other, Dies Novissima, or, The Last Epiphany, a Pindaric ode. "The Choice," says Dr. Johnson, "exhibits a system of life adapted to common notions, and equal to common expectations; such a state as affords plenty and tranquillity, without exclusion of intellectual pleasures. Perhaps no composition in our language has been oftener perused than Pomfret's Choice. In his other poems there is an easy volubility; the pleasure of smooth metre is afforded to the ear, and the mind is not oppressed with ponderous, or entangled with intricate sentiment. He pleases many, and he who pleases many must have merit." Pomfret's poems are, notwithstanding this encomium of the great critic, now deservedly neglected.

POMMERAYE, (Dom. John Francis,) a Benedictine of the congregation of St. Maur, born at Rouen, in 1617. He refused all offices in his order, that he might devote himself wholly to study. His works are, Histoire de l'Abbaye de S. Ouen de Rouen, de S. Amand, et de S. Catherine, fol.; and, a History of the Archbishops of Rouen, fol. He published also, a Collection of the Councils and Synods of Rouen, 4to; Histoire de la Cathédrale de Rouen, 4to; and, Pratique Journalière de l'Aumône. He died in 1687.

POMPADOUR, (Jane Antoinette Poisson, marquise de,) the celebrated mistress of Louis XV., was born in 1722, and was early distinguished for the beauty of her person, and the brilliancy of her accomplishments. She was married to M. d'Etioles when she attracted the notice of the king, and becoming his mistress, was created marquise de Pompadour in 1745. Her influence was extensive, and she employed it chiefly in the patronage of the fine arts. She died at Versailles in 1764, at the age of forty-two. Two spurious works were attributed to her after her death—Mémoires, in 2 volumes, 8vo, 1765; and, a Collection of Letters, in 3 volumes. Her skill in drawing is celebrated by Voltaire. She bequeathed her collection of books and curiosities to Louis XV.

POMPEI, (Girolamo,) an Italian poet and distinguished classical scholar, was born of a noble family at Verona, in 1731. In the society of the marquis Maffei, Torelli, Rosa Morando, and other eminent literary characters resident at Verona, his talents received the most advantageous cultivation. His first efforts as a writer were in lyric poetry, and in 1764 he published, Canzoni Pastorali, in 2 vols, 8vo. He next gave a beautiful translation in verse of some Idylls of Theocritus and Moschus, in which he exhibited a very happy selection of Italian words corresponding with the Greek. He employed himself assiduously for five years on an Italian translation of Plutarch's Lives, which appeared in 1774, in 4 vols, 4to. This performance ranks among the best classical versions in the Italian language. He was a member of the academies of the Aletofili and the Filarmonici; and he served his native city in the capacities of secretary to the Tribunal of Public Safety, and to the Academy of Painting. He died in 1788. An edition of all his original works was published, at Verona, after his death, 6 vols, 8vo, 1790. His life has been written by his pupil, Ippolito Pindemonte, and by cardinal Fontana.

POMPEY, (Cneius,) commonly called Pompey the Great, was born B.C. 106, of a plebeian family. His father, Pompeius Strabo, however, joined the aristocratic party, and fought in the Marsic war, (B.C. 89,) in which young Pompey distinguished himself. After the death of Marius (B.C. 86), he was charged with being the accomplice of his father in the plunder of Asculum; whereupon he secretly betrothed himself to the daughter of P. Antistius, who was to preside at the trial; by which means, together with the protection of Carbo, he was acquitted. When Sylla was returning from his expedition against Mithridates, Pompey, who had fled from the camp of Cinna just before he was murdered, was at his estate in Picenum, where he was engaged in raising at his own expense an army, with which he overcame the Marian party before the arrival of Sylla. He was then only in his twenty-third year. Sylla, now dictator, partly to reward the young champion of his party, partly to make himself sure of his attachment, gave him his stepdaughter Æmilia in marriage. After the

war in Italy was brought to a conclusion, Pompey undertook to punish the remaining enemies of the aristocracy in Sicily, Africa, and Spain. Having reduced the whole of Sicily, he set out for Africa with an immense fleet to oppose Domitius Ahenobarbus, under whom some remnants of the Marian party had assembled, and also to support Hiempsal, a friend of Sylla, against Hiarbas, king of Numidia. Pompey gained a dearly purchased victory, and then returned to Rome, where Sylla complimented him with the appellation of Magnus, and he entered the city in triumph. Sylla died B.C. 78, and in two years after Pompey was sent with the power of a proconsul to Spain, against Sertorius, the Marian leader. With an army of 30,000 foot and 1,000 horse he crossed the Alps, according to Appian between the rivers Rhone and Po, and directed his course towards the southern coast of Spain. In the first action, Sertorius wounded Pompey with his own spear, and compelled him to retreat. Not long after a great battle was fought near Seguntia, in which Pompey was again defeated, and 6,000 of his men were slain. Sertorius was at last betrayed by the Spaniards, and assassinated by conspirators headed by Perperna, B.C. 74. Pompey, on his return, found the Servile war concluded by Crassus, but he found an opportunity of cutting to pieces a body of 5,000 slaves, who were on their march to seek refuge beyond the Alps, and he wrote to the senate, that Crassus had indeed gained the victory, but that he had rooted out the war. He and Crassus were elected consuls for the year B.C. 70. The two consuls elect and Metellus stood with their armies before Rome, and on the 31st of September, B.C. 71, Crassus entered the city in an ovation, and Pompey and Metellus in triumph. Pompey now succeeded in effecting the restoration of the tribunician power; and he thus changed his original position, and, from a champion of the senatorial party, became a man of the people, and found himself at once by the side of Cæsar, who was already beginning to exercise an influence over him. After the expiration of his consulship Pompey dismissed his army, and remained at Rome for two years without holding any office. But his abilities were soon to be called into conspicuous exercise. The Mediterranean was about this time almost covered with pirates. They landed on all parts of the coast, and even in the immediate neighbourhood of Rome. The high-roads of Italy were not safe. Rome itself was suffering from scarcity of provisions, for almost all convoys bound for the city were intercepted by the pirates. The tribune A. Gabinius, a man whose fortune was completely ruined, brought forward a rogation that a consular man should be invested with unlimited powers for three years over the whole Mediterranean and its coasts to a distance of fifty miles from the sea, and that all the resources of the state should be at his disposal. Pompey was chosen, though not without violent opposition, for the high office; and he fulfilled his commission with singular ability and success. The preparations for war were completed during the winter, and in the spring of the year B.C. 67, he began his operations in the Mediterranean. Within forty days the sea between Africa, Spain, and Italy, was cleared, and Rome already felt the benefit of his exploits. He then landed at Athens, where he was received with divine honours, and after a short stay he proceeded on his expedition. The pirates who had not yet surrendered were at last surrounded and blockaded near the coast of Cilicia. Here the first and decisive battle was fought at Coracesium. The pirates were defeated, and took refuge in the town, which they surrendered after some resistance, together with all their ships and arms. The whole war was brought to a close in the short period of three months. Pompey remained in Asia; for his object now was to be invested with the command against Mithridates. C. Manilius produced a bill for giving to Pompey the conduct of the war, with unlimited power over the fleet and the army in the East, and with the rights of a proconsul in all parts of Asia; and it was carried notwithstanding the opposition of Catullus and Hortensius. As soon as Pompey received notice of this appointment (B.C. 66), he set out to take the place of Lucullus, and soon after completely routed the forces of Mithridates. Having vanquished the kings of Armenia and Pontus, and pursued his victorious course through Media, Albania, Colchis, Palestine, Syria, Arabia, and other countries, his services were rewarded with another triumph, the most magnificent that Rome had ever beheld. Large tables were carried before him, containing an account of the countries and princes that he had subdued, and of the ships, treasures, and prisoners, he had gained for the republic; an immense train of waggons followed, laden with the spoils of the East. On the second day Pompey him-

self entered the city, and before his chariot walked the most distinguished of his prisoners, 324 in number, and behind him followed his legates and military tribunes. His army took no part in the triumph. After the ceremony was over, Pompey dismissed his prisoners to their native countries, with the exception of young Tigranes and Aristobulus; and with his spoils he built a temple to Minerva, with inscriptions to commemorate his victories. Pompey, then, with Cæsar and Crassus, formed the first triumvirate. As Pompey had divorced Mucia, the mother of his two sons, Cæsar, to secure him still more, gave him his daughter Julia in marriage, with whom Pompey spent most of his time during this period in his villa of Albanum, near Rome. He afterwards went to Sicily, whence, at the commencement of the year B.C. 56, he returned to Rome, whence he repaired to Cæsar, (who had taken up his winter quarters at Lucca,) and with him and Crassus (April, B.C. 56), concluded a secret treaty, according to which Cæsar's governorship of Gaul was to be prolonged for five years, and Pompey and Crassus were to be made consuls for the following year, with the provinces of Spain and Africa for Pompey, and Syria for Crassus. Pompey now returned to Rome, and, with Crassus, obtained the consulship. In September, B.C. 54, his wife Julia died; and when proposals were made for a new alliance with the family of Cæsar, he rejected them. Crassus in the meanwhile perished in Asia, and the triumvirate was changed into a duumvirate. On the 25th of February following, Pompey was made sole consul; but on the 1st of August he made Metellus Scipio, whose daughter Cornelia he had married, his colleague. For himself Pompey obtained a prolongation of his proconsulship over Spain for five years. Cæsar, though absent from Rome, claimed to be elected consul for the following year; and when Pompey and the senate required him to dismiss his army and present himself at Rome as a candidate, the bold and eloquent tribune Curio, whom Cæsar had gained over to his interest, insisted that Pompey should likewise dismiss his army. After long discussions, the party of Pompey gained the day, and a decree was made declaring Cæsar a public enemy unless he resigned his command and came to Rome as a private man. The storm now began. The whole senatorial party were thrown into the utmost dismay by the intelligence that Cæsar had passed the Rubicon, and was advancing towards Rome! Pompey left the city, accompanied by the consuls, most of the senators, Cato, Cicero, and others of the aristocratic party; they hastened to Capua, and thence to Brundusium. From Brundusium Pompey fled to Dyrrhachium in Epirus, which he strongly garrisoned and fortified, while Cæsar established his power in the West. Cæsar then adopted the bold measure of besieging Pompey in his camp before Dyrrhachium, and drew strong lines of circumvallation; but these were forced with great slaughter, by Pompey, who pursued Cæsar into Thessaly. There, at Pharsalia, on the 9th of August, B.C. 48, Cæsar compelled his adversaries to give battle. Pompey was defeated, and fled disheartened to the mouth of the river Peneus, whence he set sail for Lesbos, whither he had sent his wife Cornelia and his younger son. By the advice of one of his friends he determined to seek refuge in Egypt, whose young king, Ptolemy, was indebted to him for the restoration of his father. A barge was sent from the shore (Sept. 28), with the Egyptian general Achillas, and some refugee Roman officers, and Pompey was desired to come on board in order to be landed. From some appearances he suspected treachery, but it was too late to hesitate. Taking leave of his wife and son he stepped into the barge. As soon as the boat touched the land, a crowd ran to meet it; and as Pompey was rising to go on shore, one of the Romans—a tribune named Septimus—ran him through the back, and other assassins helped to dispatch him, while wrapping up his head in his toga, he received their strokes without a groan or a struggle. His head was cut off, and his naked body was exposed on the shore. His faithful freedman staid by it, till, being left alone, he got together some planks from a wreck, and made a funeral pile. An old Roman soldier, who had served under Pompey in his youth, assisted him in performing the funeral rites. Such were the obsequies of the late master of Rome! When Cæsar arrived in Egypt three days after, the head of his rival was presented to him; but he turned away from the spectacle, and burst into tears. He avenged his death by that of the perpetrators, and, burning the head with great solemnity, erected over it a temple to Nemesis. Pompey was fifty-eight years old at the time of his death. Vanity and ambition were the leading features of his character, and a calculating selfishness pervaded everything that

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he did.—He left two sons, CNEIUS and SEXTUS, the first of whom lost his life soon after the battle of Munda, B.C. 45; the second, after having rendered himself formidable by sea to the triumvirs, was reduced to take refuge in Armenia, where he was killed, at Miletus, B.C. 35, in the fortieth year of his age.

POMPIGNAN, (John James le Franc, marquis de,) a French writer, born at Montauban in 1709. He was educated for the magistracy; but his genius led him to the cultivation of poetry, and in his tragedy of Dido, written in his twenty-fifth year, he proved himself no unsuccessful imitator of Racine. He became a member of the French Academy in 1760; and he had the courage to pronounce, at his admission, a discourse in favour of Christianity, by proving that the man of religion and virtue is the only true philosopher—an oration which drew upon him the ridicule and satire of the profligate philosophers of the time; of Voltaire, Helvetius, and their infidel associates. This illiberal treatment drove him from Paris to his estate, where he spent the rest of his days in the study of philosophy, and in the active exercise of fervent piety. He died of an apoplexy in 1784, highly and deservedly respected. His works, consisting of Dramatic Pieces, Moral Discourses, Sacred Odes, an Imitation of the Georgics of Virgil, Voyage de Languedoc, Eulogium on the duke of Burgundy, translations of some Dialogues of Lucian, and the tragedies of Æschylus, &c. were published in 6 vols, 8vo, 1784. His beautiful lyric ode, Le Nil a vu sur ses rivages, &c., is well known.

POMPIGNAN, (John George le Franc de,) a learned French prelate, brother of the preceding, born at Montauban in 1715. He was at the age of twenty-nine made bishop of Puy, and was afterwards translated to the see of Vienne. At the Revolution he was deputy from Dauphiné to the Constituent Assembly, and became one of the ministry. The pope wrote to him, and called upon him to exert his authority and influence to prevent all the meditated innovations in the Church. He died in 1790. His principal works are, Critical Essay on the Present State of the Republic of Letters; On the Secular Authority in Matters of Religion; Religion avenged on Incredulity by Incredulity itself; Scepticism convicted by the Prophecies; Letters from a Bishop; Pastoral Letters; and, Defence of the Clergy of France in Religion.

POMPONAZZI, (Pietro,) Lat. *Pomponatius*, a celebrated Italian Peripatetic philosopher, was born at Mantua in 1462, and studied at Padua, where he became a professor of philosophy, and taught the doctrines of Aristotle and Averroes with great reputation. During the war, in which the republic of Venice was engaged against the league of Cambray, the university being for a time dispersed, he retired to Ferrara, and thence to Bologna, where he occupied the philosophical chair till his death, in 1524, or 1526. He publicly taught, that the natural reasons asserted for the doctrine of the immortality of the soul are not solid and satisfactory; that Aristotle did not believe it; and that the whole proof of a future existence depends upon revelation, on which ground he was firmly convinced of its truth. What he delivered in his lectures on this subject, he published in a treatise, De Immortalitate Animæ; and the doctrine became so popular, that Leo X. thought it necessary to issue a bull to suppress it. Pomponazzi's book met with some able opponents, particularly in Agostino Nifo, who, by order of Leo, undertook to prove that the doctrine of the immortality of the soul is not contrary to the principles of the Aristotelian philosophy. The monks, however, were not satisfied with reasoning against it, but were so clamorous in denouncing it as an impious production, that the book was condemned to be publicly burnt at Venice; and it is said that the author himself would not have escaped the flames, had he not been preserved through the influence of cardinal Bembo. Pomponazzi also wrote a treatise, De Fato, libero Arbitrio, Prædestinatione, et Providentia; but this work, as well as his treatise, De Naturalium Effectuum admirandorum Causis, seu de Incantationibus, was not published till some years after his death, when it made its appearance at Basle, in 1567. All his works were published together at Venice, in 1625, fol.

POMPONIO-LETO, (Giulio,) Lat. *Pomponius Lætus*, a learned Italian antiquary, was born about 1425 at Amendolara, in Upper Calabria. He was the illegitimate son of one of the noble Neapolitan family of Sanseverino. It is not well known what was his baptismal name: that of Pomponius he assumed from the love of antiquity, and subjoined that of Lætus, which he sometimes changed into Infortunatus. He also occasionally called himself Julius Pomponius Sabinus. He went to Rome at an early age, where he

was initiated in classical literature by Pietro da Monopoli, and Lorenzo Valla. On the death of the latter in 1457, Leto was appointed to succeed him in his school. The noble remains of antiquity in that city, and the memory of its past grandeur, so inflamed his imagination, that the study of its topography and relics became his ruling passion. In order to promote studies of this kind, Pomponio was the founder of an academy in Rome devoted to classical literature and antiquarian researches. With a pardonable degree of pedantry the members gave each other Roman or Grecian names; and at their meetings they discussed questions of history and antiquity, and sometimes of philosophy. Their freedom in the latter point was probably the cause of a terrible storm that fell upon them in 1468, during the pontificate of Paul II. To a charge of impiety and heresy, was added that of a conspiracy against the pope, a man of a severe and suspicious character, who caused all of them who were within his reach to be apprehended and put to the torture to force confession. Leto, who was at that time in Venice, was brought in chains to Rome, and subjected to a rigorous examination. That nothing of consequence was proved against him, appears from his being allowed again to open his school in Rome, which he continued for about twenty-eight years longer. He had furnished his house on the Quirinal with marbles and other monuments of antiquity, some of which were sent to him by that great patron of learning, Lorenzo de' Medici. He died in 1497. Though an excellent Latin scholar, he was wholly unacquainted with Greek. His works, which principally relate to Roman history and antiquities, are, A Compendium of the History of the Roman Empire from the Death of Gordian the Younger to the Exile of Justin III.; Treatises on the Magistracies, Priesthoods, and Laws of Rome; De Antiquitatibus Urbis Romæ; De Exortu Machumedis; Abridgment of Grammar; and, Commentaries on Virgil, Quintilian, and Columella; and editions of Sallust, Pliny the Younger, and some of the works of Cicero.

POMPONIUS, (Sextus,) a distinguished Roman jurist, who lived under Antoninus Pius. His works, as cited in the Florentine Index, are thirty books Ad Q. Mucium Lectionum, thirty-five to Sabinus, twenty books of Epistolæ, fifteen books of Variæ Lectiones, seven books to Plautius, five books of Fideicommissa, five books of Senatus consulta, five books of Regulæ, and two books of the Encheiridion. The Encheiridion contains an historical sketch of the origin and progress of the Roman law, and a list of the law writers to the time of Pomponius.

POMPONNE, or POMPONE, (Simon Arnauld, marquis de,) an eminent French statesman and diplomatist, was born in 1618, and educated at the college de Lisieux. After filling several appointments under government, he was involved in the disgrace of Fouquet, and exiled to Verdun in 1662. In 1664 he was permitted to return to Paris, and in the following year was sent as ambassador to Sweden; but he failed in the object of his mission, which was to detach that kingdom from the Triple Alliance formed with England and Holland against the aggressive policy of the court of Versailles. He succeeded, however, in effecting this object in 1671. In the same year, upon the death of Lionne, he was appointed to succeed that minister by Louis XIV., who entertained the highest opinion of his talents and integrity. In 1679 he was obliged to give place to Colbert; but he was reinstated in 1691, on the death of Louvois. He died in 1699, universally regretted.

PONA, (Francesco,) an eminent physician, and very prolific writer, was born at Verona in 1594, and educated at Padua. In 1651 he was appointed historiographer to the emperor Ferdinand III. He died about 1652. He was a member of the Filarmonici of Verona, and of the Incogniti of Venice. Besides several Italian translations, he wrote, Il Paradiso de' fiori; La Lucerna di Eureta Misoscolo; La Maschera Iatropolitica; La Messalina; Medicinæ Anima; L'Ormondo; La Cleopatra; and, Academico-Medica Saturnalia.

PONCE DE LEON, (Rodrigo,) a brave Spanish soldier, born in 1443, was an illegitimate son of John Ponce de Leon, count of Argos, a Castilian nobleman. After distinguishing himself in various encounters with the Moors, he, in 1469, succeeded his father in his title, and soon after married the daughter of the marquis of Villena, the minister of Henry IV., through whose influence he was raised to the dignity of marquis of Cadiz. In the glorious wars which put an end to the Mohammedan power in the Peninsula, he took a very active part, and especially signalized his valour at the sieges of Malaga (May—August, 1487),

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Baza (1488), and Granada (January 1492). At his death, which took place in his palace at Seville, on the 28th of August, 1492, Ferdinand and Isabella, with all their court, went for several days into deep mourning.

PONCE DE LEON, (Juan,) a native of Leon, in Spain, accompanied Columbus in his second voyage in 1493, and was appointed lieutenant of the governor of Hispaniola. He afterwards captured the island of Puerto Rico, discovered Florida, (so called by him because the ground was covered with flowers) and died at Cuba in 1521, from the effects of a wound inflicted by an arrow.

PONCE, (Pedro,) a Spanish Benedictine monk, in the convent of Oña, in Old Castile, born about the year 1530. He is considered the inventor of the art of teaching the dumb to converse. He wrote a treatise in Spanish, in which he explained his method, and laid down certain rules as the result of his observations. He died in 1584.

PONCHINO, (Giovanni Battista,) commonly called Bozzato, Bazzacco, or Brazzacco, a painter, was born at Castel Franco in 1500, and had Titian for his master. He became a distinguished painter of history, and his picture of the Limbus Patrum, in the church of St. Liberale at his native place, ranks next to the works of Giorgione. He died about 1570.

POND, (John,) an astronomer, was born about 1767, and educated at Maidstone grammar-school, and at Trinity college, Cambridge. In 1811 he was appointed to succeed Dr. Maskelyne as astronomer royal. He retired from this office upon a pension in 1835. He died September 7, 1836, at Blackheath, and was buried at Lee, in the same tomb which for ninety-three years had preserved the ashes of one of his predecessors, the celebrated Halley. The branch of astronomy to which he devoted his attention was the determination of the places of the fixed stars; and in knowledge of the instruments and methods necessary to be used, and sagacity in detecting and avoiding error, the opinion of those who are best able to judge places him second to none of his day. In 1833 he finished his standard catalogue of 1,113 stars. He had a controversy with Dr. Brinkley, professor of astronomy in the university of Dublin, on the parallax of the fixed stars. His works are, the volumes of Greenwich Observations; various Papers in the Transactions of the Royal and the Royal Astronomical Societies; and, a Translation of the Système du Monde of Laplace.

PONIATOWSKI, (Stanislaus, count,) a Polish nobleman, father of king Stanislaus Augustus of Poland, was born in 1678. He followed Charles XII. in his adventurous expedition into Russia, with the rank of major-general in the Swedish army, and after the defeat of Pultowa, aided the king in effecting his escape into the Turkish territory. Having seen his master safely lodged at Bender, Poniatowski repaired to Constantinople, where he contrived to engage the Porte to espouse the cause of Charles and to attack Russia. At last, when Charles resolved to quit Bender, Poniatowski followed him into Germany, where he remained till the death of Charles, when he made his submission to king Augustus, who not only restored to him his property, but made him treasurer of Lithuania, general of the guards, and lastly, palatine of Masovia. After the death of Augustus he made his submission to the new king, who took him into favour, and made him, in 1752, castellan of Cracow, which was one of the highest dignities in the kingdom. He died in 1762.

PONIATOWSKI, (Joseph, prince,) nephew to Stanislaus Augustus, the last king of Poland, was born at Warsaw in 1763, and entered the Austrian service, and became colonel of dragoons and aide-de-camp of the emperor Joseph II., with whom he made a campaign against the Turks in 1787. In 1789, when the course of events seemed to require his aid, he returned to Poland, where he showed himself a warm supporter of the independence of his country. He fought against the Russians in 1792, and in 1794; but on the latter occasion the defeat of Kosciusko obliged Poniatowski to emigrate, and he retired to Vienna. In 1798 he returned to Warsaw, then under the dominion of Prussia. After the battle of Jena (1806), and the invasion of Prussia by Napoleon, he was appointed military commander of Warsaw, where he received Murat. The creation of the duchy of Warsaw rekindled the hopes of the Polish patriots, and Poniatowski accepted the place of minister of war in the new state. In 1809 he commanded the Polish army against the Austrians, and penetrated into Gallicia. In the war of 1812 against Russia, he was placed at the head of the fifth corps of the "grand army," which was composed entirely of Poles. He fought bravely in several battles against

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the Russians, and entered Moscow with Napoleon, and attended him in his disastrous retreat. Being obliged to evacuate Warsaw, he withdrew into Saxony, and in the following campaign of 1813 Napoleon gave him the command of a mixed corps of French and Poles. He fought with his usual bravery in various battles, and was made a marshal of France by Napoleon just before the battle of Leipsic. A few days after, on the 18th of October, while protecting the retreat of the French, he was twice wounded, and being pressed by the enemy upon the banks of the river Elster, which was swollen by the rains, he spurred his horse into the river and disappeared. His body was found on the 24th, and having been embalmed, was buried at Warsaw with all the honours due to his rank.

PONSONBY, (George,) a lawyer and statesman, the younger son of the right honourable John Ponsonby, speaker of the Irish House of Commons, was born in that kingdom in 1755, and was educated for, and regularly called to, the bar; after which, having but a slender fortune, he became counsel to the commissioners of public accounts. On a change of administration he lost his appointment, and then turning his mind to politics, took the lead of the opposition in the Irish House of Commons. On the death of Mr. Pitt, and the consequent advancement of the Fox party, he was appointed lord chancellor of Ireland, but without a peerage. In 1807 he went out of office with his friends, but had a pension of 4,000*l.* a-year settled on him for life. In the same year he was elected into parliament for Tavistock, when he took his station as the head of the opposition. He died in 1817.

PONSONBY, (Sir William,) major-general, a distinguished British officer, born in 1772. He closed a brilliant military career at the battle of Waterloo, where he acted as aide-de-camp to the duke of Wellington, and commanded the second (heavy cavalry) brigade, consisting of the 1st, 2d, and 6th dragoons, with which, in concert with lord Edward Somerset's brigade, he made the first grand attack, headed by the marquis of Anglesea, upon the French lines on that memorable day. In returning from this brilliant and successful charge he fell beneath the deadly thrusts of a party of Polish lancers.

PONSONBY, (Sir Frederic Cavendish,) a distinguished cavalry officer, younger brother of the earl of Besborough, and born in 1783, was appointed to a cornetcy in the 10th dragoons in 1800, and, after passing through the intermediate grades of rank, obtained a majority in the 23d light dragoons in 1807. During the Peninsular war he distinguished himself at Talavera, Barossa, Vimiera, Salamanca, and Vittoria. He was severely wounded at Waterloo, after he had repulsed a French column, at the head of the 12th light dragoons. He died in 1837.

PONTANO, (Giovanni-Gioviano,) Lat. *Pontanus*, one of the most elegant and prolific writers of his age, was born in 1426 at Cerreto, in Umbria, or, according to the more probable opinion, at the castello di Ponti, near the town from which he took his name. He received his grammatical education in his native place, and at Perugia; but the disorders of that part of Italy obliged him to quit his studies, and for a time to adopt a military life. He was in the camp of Alfonso, king of Naples, during his war against the Florentines in 1447, and accompanied that prince to Naples, where he renewed his literary pursuits under Antonio Panormita, on whose death he succeeded him as secretary to Ferdinand I., in which capacity he afterwards served Alfonso II. and Ferdinand II. In 1486 he was sent ambassador by Ferdinand I. to Innocent VIII., for the purpose of negotiating a peace, on which occasion he received singular tokens of the pontiff's esteem. The disappointment of his high expectations of promotion through the influence of his pupil, prince Alfonso, induced him to write a satirical dialogue entitled Asinus, in which he complained with little reserve of royal ingratitude. He died in 1503. His epitaph on himself has been imitated by Dr. Foster. Among the obligations of literature to Pontano, may first be mentioned his services to the celebrated Academy of Naples, founded by Panormita, but augmented and firmly established by him. He is reckoned among the first who revived the elegance, grace, and harmony of the best Latin poets. His compositions are numerous and various, comprehending didactic pieces, eclogues, hymns, hendecasyllabi, amorous verses, inscriptions, epigrams, &c. The most considerable is an astronomical piece, in five books, entitled, Urania, displaying a great fund of erudition. Of his prose compositions, all likewise in Latin, many relate to moral philosophy; some are philological; and others are dialogues on different topics. He also ranks among

the historians, from his six books, On the Wars between Ferdinand I. of Naples and John Duke of Anjou. His poems were printed in 1505-33, 8vo. All his works were published collectively in 4 vols, 8vo, Basle, 1556.

PONTANUS, or DUPONT, (Peter,) a grammarian of Bruges, where he was born in 1480. Though he lost his sight at the age of three, he acquired great reputation as a teacher of belles-lettres at Paris. He died at the end of the sixteenth century. He is author of a Treatise on Rhetoric, and, Ars Versicatoria.

PONTANUS, (James,) an eminent classical scholar and philologist, was born in 1542 at Brugg, in Bohemia, entered into the society of Jesuits in 1563, and was long employed as a teacher of the classics. He died in 1626. His principal works are, Institutiones Poeticæ; Progymnasmata Latinitatis; Attica Bellaria; Colloquia Sacra; Commentaries on Ovid; and, Explanations of Virgil.

PONTANUS, (John Isaac,) an historian and philologist, was born in 1571 at Elsineur, in Denmark, and studied physic at Basle, where he took the degree of doctor in 1601. He became professor of philosophy and mathematics at Harderwick, and was nominated historiographer to the king of Denmark, and the province of Gueldres. He died in 1640. His principal works are, Itinerarium Galliæ Narbonensis; Historia Urbis et Rerum Amstelodamensium; Origines Rerum Franciscarum; Rerum Danicarum Historia; and, Historia Geldrica.

PONTAS, (John,) a celebrated French casuist, was born in 1638 at St. Hilaire du Harcouet, in the diocese of Avranches, and educated at Rennes, and at the university of Paris, where he went through courses of philosophy and divinity in the college of Navarre, and became a proficient in the study of canon law. In 1663 he was admitted into holy orders; and in 1668 M. Peréfixe, archbishop of Paris, appointed him vicar of the parish of St. Geneviève-des-Ardents, which he held for five-and-twenty years. M. de Harlay, who succeeded Peréfixe, nominated him sub-penitentiary of Notre Dame. He died in 1728. He was the author of a Latin work, entitled, Sacra Scriptura ubique sibi constans, 1698, 4to; the object of which is to reconcile the apparently contradictory passages in the Pentateuch. He also published, Spiritual Dialogues, for the Instruction, Exhortation, and Consolation of sick Persons, in the different Stages of their Disorders. But his greatest work is his Dictionary of Cases of Conscience, 1715, 2 vols, fol.; to which a third was added in 1718. This supplemental volume was incorporated in a new edition of the dictionary, which was published in 1724, with considerable additions of new matter, as well as chronological and historical tables, in 3 vols, folio. A Latin version of it was published at Geneva, in 1731 and 1732, 3 vols, fol.; another Latin version at Augsburg, in 1733; and a third at Venice, in 1738, under the care of father Concina. An abridgment of it was published by Peter Collet, a French priest of the congregation of the Missions, in 2 vols, 4to.

PONTAULT. See Beaulieu.

PONTE. See Bassano.

PONTEDERA, (Giulio,) a learned botanist and antiquarian, born at Vicenza in 1688. He studied medicine and anatomy under the celebrated Morgagni, at Padua, where he afterwards succeeded Viali in the botanical chair at the university of Padua, and diligently employed himself in herborizing in the Alps. His principal writings are, Compendium Tabularum Botanicarum; Anthologia, seu de Floris natura, Lib. III. accedunt Dissertationes xii. quas habuit in Horto Patavino. He also communicated many observations to J. M. Gesner for his edition of the Autores de Re Rusticâ; and wrote a learned work entitled, Antiquarum Latinarum Græcarumque Narrationes atque Emendationes præcipue ad veteris Anni Rationem attinentes, 1740, 4to.

PONTIANUS, (Pope,) was a native of Rome, and elected to that see on the death of Urban I. in 230. During the second year of his pontificate sentence of deposition and excommunication was passed on Origen, by Demetrius, bishop of Alexandria; which sentence was approved of by most other bishops, especially by Pontianus. In his turn Pontianus became the victim of persecution. In 235 Maximinus banished him to the island of Sardinia, where he soon after died.

PONTIUS, who is placed by St. Jerome among the ecclesiastical writers of the third century, appears to have been a native of Africa, and flourished in 250. He was deacon to St. Cyprian in the church of Carthage, and constantly attended that father in his various fortunes, particularly during his last exile, and at his martyrdom. He wrote, The Life and Passion of Cyprian, which is generally prefixed to his works. Pontius himself is said to have received the crown of martyrdom in 258.

PONTIUS, (Constantine,) a Spanish divine, who fell a victim to the cruelties of the Inquisition for having imbibed the Protestant doctrine. His surname being vernacularly de la Fuente, was Latinized into *Fontius*, which, by an easy mistake, became changed into *Pontius*. He was a native of the town of St. Clement, in the diocese of Cuença, in New Castile, and appears to have received his academical education at the university of Valladolid. He made himself perfect master of the Latin, Greek, and Hebrew languages, and of every branch of learning requisite to form a divine; and, after receiving the degree of D.D. he obtained a canonry in the cathedral of Seville, and was appointed to fill the theological chair in that city. He acquired great celebrity by his talents as a pulpit orator, and was appointed preacher to the emperor Charles V., and afterwards to his son Philip II., whom he attended into England, where he became a convert to the principles of the Reformation. After his return to Spain he resumed the employment of preacher at Seville, and covertly introduced into his discourses the doctrines of Protestantism. Hence he drew on himself many attacks from the priests and monks, and the archbishop of Seville, president of the conclave of the Inquisition, against which he defended himself with great skill and address. At length they made a seizure of his books, which he had carefully endeavoured to conceal; and among them was found one in his own handwriting, containing a pointed condemnation of the leading points in the Popish creed. When this book was produced, he undauntingly avowed it, and declared his determination to maintain the truth of its contents, desiring them, as they had now a full confession of his principles, to give themselves no farther trouble in procuring witnesses against him, but to dispose of him as they pleased. From this time he was kept in prison for two years, under a sentence of condemnation to the flames; but before the day of the *Auto de Fé* on which it was to be carried into execution, he died of a dysentery, occasioned by the excessive heat of his place of confinement, and the bad quality of his food. This event took place in 1559. His works are, Commentaries on the Proverbs of Solomon, on the Book of Ecclesiastes, on the Song of Songs, and on the Book of Job, the substance of which was delivered in his course of theological lectures at Seville; A Summary of the Christian Doctrine, printed in Spanish, at Antwerp; Six Sermons on the First Psalm, in the same language, and published at the same place, in 1556; The Confession of a Sinner, marked in the Index as particularly deserving of condemnation; and, A Catechism at large.

PONTIUS, (Paul,) an eminent Flemish engraver, was born at Antwerp about 1596, and was instructed in the art of engraving by Lucas Vostermans; but he improved his design by the advice and friendship of Rubens, from whose works he engraved many admirable plates. He was not less successful in the fine portraits he has engraved after Vandyck, in which he seems to have adapted his style to the particular character of the person represented. His plates are executed with the graver in a clear bold style; and, though he did not possess the facility of Bolswert, or the delicacy of Vostermans, his plates will ever be esteemed among the ablest productions of the Flemish artists.

PONTOPPIDAN, (Eric,) the Elder, a Danish writer, was born in 1616, in the island of Fyen, and educated at the gymnasium of Odense, and at Walkendorph's college. He afterwards acquired so much celebrity by his poetical productions that, in 1640, he was created poet laureate by Willichius Werthovius. In 1673 he was appointed bishop of Drontheim; obtained the degree of D.D. in 1675; and died in 1678. His principal works are, Aucupium Selandiæ; Aurea et Gemmata Viri Corona; Epigrammatum Sacrorum Centuriæ tres; Paraphrasis Metrica in Cebetis Tabulam; Bucolica Sacra; Florilegium Cimbricum; Theologiæ Practicæ sive Ethicæ Sacræ Synopsis; and, Grammatica Danica.

PONTOPPIDAN, (Eric,) the Younger, a celebrated Danish bishop and writer, was born in 1698, at Aarhuus, where his father, the author of Theatrum Nobilitatis Danicæ, 2 vols, fol., was a clergyman belonging to the cathedral, and was educated at the Frederecian school, and at the university of Copenhagen. He was afterwards tutor to several young noblemen, with whom he travelled. After filling various offices in the church, he was promoted, in 1735, to be preacher to the Danish court; in 1738 was made professor extraordinary of divinity; and in 1747 was raised to the bishopric of Bergen, in Norway. In 1749 he obtained the degree of D D., and in 1755 was made vice-chancellor of the university of Copenhagen. He died in 1764. His prin-

cipal works are, Memoria Havniæ; or, a short Description of the City of Copenhagen; Theatrum Daniæ Veteris et Modernæ; A Short History of the Reformation of the Danish Church; Marmora Danica; Gesta et Vestigia Danorum extra Daniam; Annales Ecclesiæ Danicæ Diplomaticæ; Glossarium Norvegicum; Essay towards the Natural History of Norway; this has been translated into English; Origines Havnienses; Treatise on the Immortality of the Soul, and the State of it at the Time of Death, and after Death; and, Den Danske Atlas, the Danish Atlas; after Pontoppidan's death this work was continued to 7 volumes by J. Hoffman; it is illustrated by various maps and views of every town and village of note in the Danish dominions.

PONTORMO, (Jacopo.) an eminent painter, whose proper name was Carrucci, was born in 1493 at Pontormo, in Tuscany, and studied at Florence, in the schools of Leonardo da Vinci, Albertinelli, and Cosimo, and finally in that of Andrea del Sarto, who treated him with an unworthy jealousy. His earliest works excited the admiration of Michael Angelo and Raffaelle. The plague at Florence having led him to take shelter in a Carthusian monastery near that city, he undertook to paint the cloister of the house; and in this work he took for a model some prints of Albert Durer, representing the Passion of our Lord. This imitation led him into a hard German style, which long characterised him to the injury of his reputation. The last work of this master was in the chapel of St. Lorenzo, at Florence, which he undertook at the request of the grand duke; and in that work he purposed to surpass all his predecessors and contemporaries. His subjects were, the history of Adam and Eve; the Death of Abel; the Deluge; Noah leaving the Ark; the Resurrection, and Final Judgment. He died in 1558. His principal works are in the churches and chapels of Florence.

POOL, or POOLE, (Matthew,) a learned nonconformist divine, descended from an ancient and respectable family, was born at York in 1624, and educated at the grammar-school of that city, and at Emmanuel college, Cambridge, where he applied with great diligence to the different branches of academical learning, and more particularly to the study of the Scriptures. He was admitted to the degree of M.A. and embraced the Presbyterian opinions relating to ecclesiastical polity which were then predominant. Having been ordained to the ministry, he became, about 1648, rector of St. Michael le Querne, in the city of London. In 1654 he undertook to defend the cause of orthodoxy against that famous advocate for the Socinian notions, John Biddle, in a piece entitled, The Blasphemer slain with the Sword of the Spirit; or, a Plea for the Godhead of the Holy Ghost, &c. 12mo. Three years afterwards he was incorporated M.A. in the university of Oxford. In 1658 he formed a successful scheme for the support of young men designed for the ministry, which he published under the title of, A Model for the maintaining of Students of choice Abilities at the University, &c. 4to. In 1660 he took a share in the Morning Exercise, a series of sermons then preached by those of the London clergy who were deemed Puritans; and he contributed some of the most learned and argumentative of their printed discourses. In the same year, by the appointment of the provincial assembly in London, he published a defence of Presbytery, under the title of, Quo Warranto: a moderate Debate about the Preaching of unordained Persons: Election, Ordination, and the Extent of the Ministerial Relation, in vindication of the Jus Divinum Ministerii, &c. 4to. On the enforcement of the Act of Uniformity in 1662, he refused to comply with its terms, and was ejected from his living; upon which occasion he printed a small Latin treatise, entitled, Vox clamantis in Deserto. Being now debarred from the public exercise of the ministry, and possessed of a patrimony of 100*l.* a-year, which furnished him with the means of independence, he resolved to devote himself closely to his studies, and to employ his pen in the service of religion in general, without any regard to the particular differences in sentiment which existed among Protestants. With this view he formed the design of a very laborious and useful work, which should contain not only an abridgment of the Critici Sacri, and other expositors of Scripture, but extracts from a great number of critical treatises and pamphlets which would otherwise have been lost. The plan is said to have been originally suggested to him by bishop Lloyd. Being encouraged to undertake such a work by learned men of all parties, he printed proposals for publishing it by subscription, and a specimen of his plan, together with a recommendation of it by many of the greatest names in the Church at that time, among which was that of Tillotson.

When the work was in a state of sufficient forwardness to be sent to the press Charles II. granted him a patent for the privilege of printing it; and in 1669 the first two volumes were published in London, in large folio, under the title of, Synopsis Criticorum aliorumque S. Scripturæ Interpretum; which were afterwards followed by three others. The publication of this work involved Poole in a dispute with Cornelius Bee, the publisher of the Critici Sacri, who accused him of invading his property by printing the Synopsis. In 1666 Poole published a treatise concerning the infallibility of the Roman Catholic church, entitled, The Nullity of the Romish Faith; or, a Blow at the Romish Church, &c. 8vo; which was followed, in the next year, by his Dialogues between a Popish Priest and an English Protestant, wherein the principal Points and Arguments of both Religions are truly proposed, and fully examined, 8vo. He soon after retired to Holland, where he died at Amsterdam, in October 1679, in the fifty-sixth year of his age. Of his extensive knowledge, solid learning, and critical skill, the volumes of his Synopsis afford the most satisfactory evidence. Wood acknowledges them to be "very admirable and useful books, for which we are bound to con him thanks;" and observes, that he left behind him "the character of a very celebrated critic and casuist." While he was drawing up his Synopsis, it was his usual custom to rise at three or four o'clock in the morning, and take a raw egg about eight or nine, and another about twelve; and afterwards to continue his studies till the afternoon was pretty far advanced. His evenings he generally spent at the house of some friend, where he would unbend himself from the fatigue of his laborious pursuits, indulging in innocent mirth, till it was nearly time to go home, when he always gave the conversation a serious and useful turn. Besides the articles already enumerated, he was the author of, A Letter to the Lord Charles Fleetwood, 1659, 4to, relating to the state of affairs at that period; a short Latin poem, and some Epitaphs, which evince proofs of classical taste and genius; some Sermons, in the collection by various nonconformist ministers, entitled, Morning Exercises; some single Sermons; a preface to a volume of posthumous sermons by Mr. Nalton, with some account of his character; and he left behind him, in MS., Annotations on the Bible, in English, which his death prevented him from extending further than the lviiith chapter of Isaiah. The work was afterwards continued by other hands. From Calamy we learn, that the lixth and lxth chapters of Isaiah were done by Mr. Jackson of Moulsey. The notes on the rest of Isaiah, and on Jeremiah and Lamentations, were drawn up by Dr. Collinges; Ezekiel by Mr. Hurst; Daniel by Mr. Cooper; the Minor Prophets by Mr. Hurst; the four Evangelists by Dr. Collinges; the Acts by Mr. Vinke; the Epistle to the Romans by Mr. Mayo; the two Epistles to the Corinthians, and that to the Galatians, by Dr. Collinges; that to the Ephesians by Mr. Veale; the Epistles to the Philippians and Colossians by Mr. Adams; the Epistles to Timothy, Titus, and Philemon, by Dr. Collinges; that to the Hebrews by Mr. Obadiah Hughes, the Epistle of St. James, two Epistles of St. Peter, and the Epistle of St. Jude, by Mr. Veale; three Epistles of St. John by Mr. Howe; and the Book of Revelation by Dr. Collinges. These Annotations were printed in London in 1685, in two volumes folio, and reprinted in 1700, which is usually called the best edition, although it is far from being correct. A second edition of the Synopsis was printed at Frankfort in 1678, 5 vols, fol.; and a third at Utrecht, superintended by Leusden, in 1686. A fourth edition was printed at Frankfort in 1694, in 5 vols, 4to; and a fifth at the same place in 1709, 6 vols, fol. The two last-mentioned editions have additions and improvements, criticisms on the Apocrypha, and a defence of the compiler against the censures of father Simon.

POOL, (Rachel van,) an ingenious artist, was born at Amsterdam in 1664, and was the daughter of the famous professor of anatomy, Ruysch. She was instructed in the art of painting by William van Aelst, whom she soon equalled in the representation of flowers and fruit. She was appointed painter to the elector palatine, who purchased the greater part of her productions. When young she married Juriaen van Pool, an eminent painter of portrait, with whom she lived happily; and she continued to paint to the close of a very long life. She died in 1750.

POOL, (Juriaen van,) husband of the preceding, was born at Amsterdam in 1666, and excelled in painting portraits. He enjoyed the favour of the elector palatine; after whose death he quitted his profession, and became a merchant. He died in 1745.

POPE, (Sir Thomas,) a statesman, was

born at Dedington, in Oxfordshire, about 1508, and educated at Eton, whence he removed to Gray's-inn, where he was called to the bar, after which he became clerk to the crown in Chancery. He was a favourite of Henry VIII., who knighted him, and gave him several lucrative offices and grants of land. Pope was the friend of Sir Thomas More, to whom he imparted the intelligence of the hour appointed for his execution. In the next reign he was not employed; but in that of Mary he was entrusted with the care of the princess Elizabeth, towards whom he behaved with great respect, though a rigid Romanist. He died in 1559. Sir Thomas founded Trinity college, Oxford.

POPE, (Walter,) a physician, was born at Fawsley, in Northamptonshire. He was half-brother to Dr. Wilkins, bishop of Chester, and educated at Trinity college, Cambridge, and at Wadham college, Oxford, where he obtained a fellowship. In 1660 he was elected Gresham professor of astronomy; and the same year he was created doctor of physic. In 1663 he became a member of the Royal Society, and in 1667 registrar of the diocese of Chester. He afterwards lived with Seth Ward, bishop of Salisbury, who left him 100*l.* a-year, in gratitude for which Dr. Pope published his Life. He died in 1714. His other works are, Memoirs of Monsieur du Vall, a notorious highwayman; The Old Man's Wish, in imitation of Horace, with curious notes; of this Vincent Bourne wrote a beautiful Latin imitation; Select Novels from the Spanish and Italian; The Salisbury Ballad, &c.

POPE, (Alexander,) was born on the 22d of May, 1668, in Lombard-street, in the city of London, where his father, who had previously kept a linendraper's shop in the Strand, had acquired a property of 20,000*l.* Both his parents were Roman Catholics. He was from his birth of a constitution tender and delicate; but is said to have shown remarkable gentleness and sweetness of disposition. His voice, when he was young, was so pleasing, that he was called in fondness, "the little nightingale." He was taught to read by an aunt, who was particularly fond of him; and he learnt to write by copying printed books, which he did with great skill and dexterity, although his ordinary hand was far from elegant. At the age of eight he was placed under the care of Taverner, a Romish priest, who taught him the rudiments of the Greek and Latin languages at the same time, a method very rarely practised. He was next sent to a celebrated Popish seminary at Twyford, near Winchester; but in consequence of his writing a lampoon on his master, one of his first efforts in poetry, he was again removed to a school kept by one John Bromley, near Hyde Park Corner. Before his removal to this last place he had been a diligent reader of Ogilby's Homer, and Sandys' Ovid, and frequently spoke, in the latter part of his life, of the exquisite pleasure which the perusal of these two writers gave him. He now had an opportunity of visiting the playhouse, and became so delighted with theatrical exhibitions, that he formed a kind of play from the chief events of the Iliad as related by Ogilby, with some verses of his own intermixed. He persuaded a few of the upper boys to act in this piece; the master's gardener represented the character of Ajax; and the actors were dressed after the pictures in the version of Ogilby, which were designed and engraved by artists of note. In 1700, when he had attained his twelfth year, he retired with his father, who, like other Romanists of the time, was attached to the fortunes of James II., to Binfield, in Windsor Forest; and here Pope formed his first plans of study, and even at that early age determined to be a poet. If his translation of the first book of the Thebais, and of Sappho to Phaon, made at the age of fourteen, were not much improved in their publication, it may be affirmed that he rose at once almost to perfection in this walk; the latter piece especially has never been surpassed. His manners and conversation were probably as much above his years as his productions were; for before he was sixteen he attracted the notice of Sir William Trumball, a retired statesman in advanced life, whose seat was in the neighbourhood, and their acquaintance terminated in a friendly correspondence. This was the period in which he composed his Pastorals, which were shown about in manuscript, and gained him many additional admirers. Among these was the old dramatic writer Wycherley, who lavished upon the young poet flattery which the latter already well knew how to return. He obtained a more useful friend and correspondent in Walsh, whom Dryden pronounced the best English critic of his time. He also formed an intimacy with Mr. Cromwell, a person who has been called a compound of a beau and a pedant. His Pastorals were first printed in 1709 in a volume of Tonson's Miscellanies. He was in the mean-

time exercising himself in compositions of a higher class. He had written his Ode for St. Cecilia's Day, and his Chorusses for the duke of Buckingham's tragedy of Brutus; and in this year he wrote his Essay on Criticism, which was not published till two years afterwards. In this piece he made an attack upon Dennis, who is said to have slighted his Pastorals; and an open war ensued between them. Another enemy whom he made in consequence of his Pastorals, was Ambrose Philips, author of a set of Pastorals of a very different species, which were printed in the same Miscellany with his own. The commendation given to this writer in the Spectator (see PHILIPS) excited the jealousy of Pope, who not only printed in the Guardian an ironical comparison of the rival Pastorals, but incited Gay to write his Shepherd's Week in ridicule of Philips's manner. A lasting animosity between them was the result. In 1711 he wrote his Elegy on An Unfortunate Lady, one of his most finished compositions. The same year gave birth to his Rape of the Lock, a mock heroic, that conferred upon him the chief title he possesses to the merit of invention. The Messiah appeared first in the Spectator in 1712, with a warm recommendation by Steele, and raised the highest expectations of the author, which were soon amply fulfilled. This was followed by the beautiful little ode, The Dying Christian to his Soul, written at Steele's desire, to be set to music. In this he owns his obligations to the verses of Adrian, and the fragment of Sappho, but says nothing of Flatman, whose ode he has closely imitated. About the same time he published The Temple of Fame, written two years before, and imitated from Chaucer. In 1713 he published his Windsor Forest, the first part of which was written by him at the age of sixteen, and indeed bears the stamp of juvenility. In the same year he issued proposals for publishing a translation of the Iliad by subscription. The scheme was promoted by many zealous friends of different ranks and parties. Among these Swift, with whom he was now become acquainted, was one of the most active. He proceeded in his work with diligence, and published the first volume in 4to, containing four books, in 1715. An open breach between him and Addison preceded this publication. The latter is said to have abated his kindness for Pope from the time of his publishing proposals for the Iliad. An interview between them, mediated by mutual friends, (among whom was Steele,) for the purpose of explanation, ended in aggravated displeasure. Immediately after the appearance of Pope's first volume of the Iliad, a rival translation was published under the name of Tickell, to which Addison in conversation seemed to give the preference; and Pope, who was persuaded that it was his own, was extremely exasperated, and wrote some lines of keen and polished satire upon Addison, which were afterwards published, and have been greatly admired. As to the rival version, it never went farther than a single book, and sunk before that of Pope. The produce of the subscription now enabled him to take a house at Twickenham, whither he removed with his father and mother. His father died two years afterwards; his mother long survived to be comforted by the truly filial attentions of her son. Probably about this period he wrote his Epistle from Eloisa to Abelard. In 1717 he republished his poems in 4to, to which he prefixed a very elegant preface; and in 1720 he completed the publication of his version of the Iliad, which he dedicated to Congreve, with whom, however, it does not appear that he was in the habits of peculiar intimacy. The whole work was finished between his twenty-fifth and thirtieth year. In 1721 he published a volume of select poems of his deceased friend Parnell, with a beautiful dedication in verse to the earl of Oxford, then a retired statesman, under the discountenance of a triumphant party. It may here be observed, that Pope's religion, early impressions, and principal intimacies, all gave him a bias to the Tory or Jacobite party, which is discoverable equally in his life and his writings, and exerted a perpetual influence upon his praise and censure. Pope's circumstances were now made easy by the profits of his translation of the Iliad; but in 1721 he engaged, merely for a pecuniary consideration, in a task for which he was wholly unfit—the editorship of Shakspeare's works, splendidly published by Tonson. Though he prefixed a finely written character of the great bard, yet his deficiencies as a critical editor were so obvious, that they exposed him to the castigation of the heavy, but certainly better qualified, Theobald. From that time he not only waged perpetual war with Theobald, but, says Dr. Johnson, "became an enemy to editors, collators, commentators, and verbal critics; and hoped to persuade the world that he mis-

carried in this undertaking only by having a mind too great for such minute employment." His love of emolument was displayed more largely by extending his labour of translation to the Odyssey, with the assistance, however, of two coadjutors, Broome and Fenton. This work, which was also published by subscription, was finished in 1725. He himself translated twelve books,—the 3d, 5th, 7th, 9th, 10th, 13th, 14th, 15th, 17th, 21st, 22d, and 24th. The workmanship of his assistants, notwithstanding his amendments, was of inferior quality, and was paid for accordingly. Broome translated eight books, and Fenton four. During this course of years, Pope had not been so absorbed in poetical and lucrative pursuits, as not to cultivate a variety of friendships, some of which were with the female sex. Two ladies, Teresa and Martha Blount, daughters of a Roman Catholic gentleman near Reading, and whose brother was one of Pope's correspondents, attracted his particular attention, and he treated them with verse and compliment. To Teresa, the handsomer, he seems first to have been principally attached; but Martha afterwards became his intimate confident and companion through life. A more fascinating object than either of these was lady Mary Wortley Montagu, with whom he became acquainted soon after his removal to Twickenham. He ventured to address her in the strain of a lover; but he met with a repulse, which converted his attachment into the bitterest enmity. (See Montagu.) About this time he was full of grief and anxiety, on account of the impeachment of his friend, bishop Atterbury, for whom he seems to have felt the greatest affection; and being summoned before the House of Lords at the trial, to give some account of Atterbury's domestic life and employments, not being used to speak in a large assembly, he made several blunders in the few words he had to utter. It is remarkable that the day which deprived him of Atterbury, restored to him another friend—Bolingbroke—who continued in habits of intimacy with him during the rest of his life. In 1727 he joined Swift in a publication of Miscellanies, chiefly of a humorous kind, in which he inserted a treatise of the Bathos, *or* Art of Sinking, the ironical precepts of which were illustrated by examples, and in which a classification was given of bad poets, with letters of the alphabet annexed. Several of these plainly pointed to living writers, who naturally retaliated by virulent abuse of the author. As a decisive stroke in this literary warfare, he published, in 1728, the first three books of his Dunciad, dedicated to Swift. In this poem Pope took the lead in waging successful war against that crowd of verbal critics and worthless rhymsters by whom literature was overrun. The manner in which he holds up to ridicule the poets, booksellers, and critics of the time, is admirable; and the number of lines which are in constant use as quotations, are the best proof how stinging the satire must be. Theobald was the first hero of The Dunciad, and owed his exaltation to having attacked with success the mistakes in Pope's edition of Shakspeare. He was succeeded in a subsequent issue by Colley Cibber, who stands as such in the present poem. His placing the learned Bentley among Dunces could have occurred to Pope only in the moment of his maddest revenge: Bentley had spoken truth of the translation of the Iliad; he said it was "a fine poem, but not Homer." This, which has ever since been the opinion of all competent judges, among whom the ingenious Cowper must not be forgotten, was not to be refuted by the contemptuous lines in which Bentley is mentioned in the Dunciad. Pope's vindictive triumph was probably attended with little real pleasure. Besides the additional enmity which he provoked, he had attacked some persons with so much injustice, that retractation or apology became necessary. This was the case with respect to Aaron Hill, who very pointedly made him feel the error of his conduct. Personal satire, however, (to which he was first encouraged by his friend, bishop Atterbury,) was so well suited to his disposition, that it appears in most of his subsequent productions. One of these, On Taste, in an Epistle to Richard Earl of Burlington, occasioned by his publishing Palladio's designs of the Baths, Arches, Theatres, &c. of ancient Rome, &c. printed in 1731, brought upon him a storm of obloquy, on account of its ridicule of the ostentation and false taste of a nobleman, whom he calls Timon, but who was generally understood to be the representative of the duke of Chandos, the proprietor of the magnificent seat of Cannons. The duke's beneficent character, and the civilities he had shown to Pope, excited the public indignation against this act of hostility; and though he employed every art of equivocation to refute the charge, he could not effectually clear himself. Pope

was now decidedly connected with the Tory party; and on the death of George I., in 1727, he partook of their hopes of a return to power. Their disappointment brought a group of "statesmen out of place" to Twickenham, among whom the splendid and specious Henry St. John, viscount Bolingbroke, possessed the highest rank in his esteem, and was adopted by him as his "guide, philosopher, and friend." To his suggestion is owing the celebrated Essay on Man, first in part published anonymously in 1733, in the next year completed and avowed by the author. It was attended or followed by his admirable Imitations of Horace, which had all a satirical cast, and were accompanied by a Prologue and Epilogue to the Satires; and by his Moral Epistles or Essays, On the Characters of Men and Women, and, On the Use of Riches. As a satirist he is, in some measure, an imitator of Boileau; more coarse, indeed, in his language, and negligent in his style, than that writer, but, at the same time, much more spirited and poetical. In the second edition of his epistle, On the Characters of Women, he introduced a personage named Atossa, intended, as was said, for the duchess of Marlborough, who paid the author for the suppression of it 1,000*l.* Two persons whom he about this time also thought proper to lash with great severity were, lord Hervey, and his former favourite, lady Mary Wortley Montagu. In 1737 he published by subscription an edition of his Letters. "One of the passages of Pope's life," says Dr. Johnson, "which seems to deserve some inquiry, was a publication of Letters between him and his friends, which falling into the hands of Curll, a rapacious bookseller of no good fame, were by him printed and sold. This volume containing some letters from noblemen, Pope incited a prosecution against him in the House of Lords for breach of privilege, and attended himself to stimulate the resentment of his friends. Curll appeared at the bar, and knowing himself in no danger, spoke of Pope with very little reverence. 'He had,' said Curll, 'a knack of versifying, but in prose I think myself a match for him.' When the orders of the house were examined, none of them appeared to have been infringed: Curll went away triumphant, and Pope was left to seek some other remedy." There is good evidence that Pope himself, with a kind of crooked policy which was in his character, had contrived the plot, in order to obtain a decent excuse for giving an edition in his own name. His own letters appear to have been written very much like those of the younger Pliny — for the purpose of setting himself off. In point of composition they are elegant, and sometimes sprightly, but, withal, studied, affected, and artificial. As Pope lost his old friends, of whom some of the dearest were Gay, Atterbury, and Arbuthnot, he acquired new ones, ready to pay him the respect his high reputation demanded. Of these some composed the court of the prince of Wales, then in declared opposition to his father's ministers; and he was ready to join them in their political warfare. The prince himself paid him flattering attentions, and dined at his house. Thus stimulated, he wrote his two last satires, denominated, from the year of their composition, Seventeen Hundred and Thirty-eight, and distinguished by their party severity. In 1742, at the suggestion of Warburton, who was now become his literary champion and confident, he added a fourth book to the Dunciad, intended to ridicule useless and frivolous studies, and which was less personal and offensive than the former. He thought fit, however, to make an acrimonious attack upon the well-known Colley Cibber, then laureate, whom he had more than once before treated contemptuously. This attack was retaliated by a pamphlet which told some ludicrous stories of Pope, and which, though he affected to despise it, so irritated his feelings, that in a new edition of the Dunciad, Theobald, its original hero, was displaced, and Cibber was promoted in his stead. About the beginning of 1744 his health began visibly to decline. Besides his constant head-aches, and severe rheumatic pains, he had been afflicted, for five years, with an asthma, which was suspected to be occasioned by a dropsy of the breast. In the month of May he became dangerously ill, and on the 6th was all day delirious. He died in the evening of the 30th, in the fifty-sixth year of his age, and was buried at Twickenham, near his father and mother, where a monument was afterwards erected to his memory by the commentator and legatee of his works, bishop Warburton. His works (exclusive of his Homer), with his last corrections, and notes and a commentary by Warburton, were published in 1751 and 1760, London, 9 vols, 8vo. There is an edition by the Rev. Lisle Bowles, 10 vols, 8vo, 1806; and a later one by Roscoe, London, 10 vols, 8vo. A very interesting essay on his writings

and genius, by Dr. Warton, appeared in 1756, and in 1782; and it was again reprinted with a new edition of his works by the author in 1797.

POPHAM, (Sir John,) an English judge, was born in 1531, at Huntworth, in Somersetshire, and educated at Baliol college, Oxford; whence he removed to the Middle Temple. After going through the offices of solicitor and attorney-general, he was made chief-justice of the King's Bench, and knighted. He died in 1607. His works are, Reports and Cases; and, Resolutions and Judgments upon Cases in the Courts of Westminster, in the latter end of queen Elizabeth.

POPHAM, (Sir Home Riggs,) a naval officer, was born in Ireland in 1762, and rose to the rank of lieutenant during the American war. On the peace he occupied himself in commercial pursuits in the East Indies, and commanded a ship, in which he discovered a passage for navigation at Pulo Penang. In 1794 he returned to the service, and, being considerably useful to the duke of York in Holland, was appointed master and commander, and soon after post-captain. He was next employed in the Baltic, and in 1800 in the East Indies. In 1803 he entered the Red Sea, and settled advantageous terms of commerce for the English merchants. On his return home, however, his conduct was attacked in the House of Commons on the score of interested views; but in the sequel his proceedings were justified. He was afterwards engaged in an expedition against Buenos Ayres, as was stated, without adequate authority; and being brought for it to a court martial, he was sentenced to be reprimanded. He finally obtained the situation of commander-in-chief on the Jamaica station; and had but just returned to England when his death took place at Cheltenham, September 13, 1820. He published, A Statement of his Treatment since his Return from the Red Sea; and, A Description of the Prince of Wales's Island.

PORBUS, (Peter,) a Dutch painter, was born at Gouda about 1510, and settled at Bruges, where he painted the greater number of his pictures. His best work is a representation of St. Hubert, in the great church of Gouda. He died in 1583.

PORBUS, (Francis,) a painter, son of the preceding, was born at Bruges in 1540, and was a pupil of Francis Florus. He excelled in portrait, and distinguished himself by the strength and harmony of his colouring, and the facility and boldness of his pencil. He died in 1580.

PORBUS, (Francis,) called the Younger, a painter, son of the preceding, was born at Antwerp in 1570. After travelling, for his improvement, in various countries, he settled at Paris, where he was chiefly employed in painting portraits. His pictures of Louis XIII. executed for the Hôtel de Ville, are much admired. Six of his works are in the gallery of the Louvre. He died in 1622.

PORCACCHI, (Tomaso,) an Italian writer, born at Castiglione Aretino, in Tuscany, in 1530. He was a resident at Venice in 1559, where he joined with the celebrated printer Gabriele Giolito in making a collection of all the Greek historians and other writers of that nation whose works relate to history; and, availing himself of all the Italian versions of them already made, correcting them when necessary, and employing learned men to translate others, or translating them himself, he formed the Collana Storica Greca, divided into twelve rings, to which were added the Jewels, or minor authors serving to illustrate the greater. In this manner were published in Italian thirteen principal historical writers, with some inferior ones. He purposed a similar Collana Latina, but had not time to execute his design. He likewise published various works in poetry, history, antiquities, and geography, together with translations of Pomponius Mela, Quintus Curtius, Dictys Cretensis, and various other authors, and improved editions of several valuable Italian works. His chief original writings are, Funerali Antichi di diversi Popoli e Nazioni, con Figure; and, Le Isole Più famose del Mondo. He died in 1585.

PORCELLIO, (Pietro,) a Neapolitan historian and poet, born about 1400, is said to have been a swineherd in his youth, from which circumstance he had the name of Porcellio. He became secretary to Alfonso, king of Naples, and was much esteemed by Frederic, duke of Urbino, a celebrated general. He was also in the Venetian army in 1452; which gave him occasion to write the history of count Piccinino, who fought for the Venetians, at his own expense, against Francesco Sforza. Muratori published this fragment of history in 1731, in vol. xx. of his Historical Collections.

PORCHERON, (Dom. Placide,) a learned Benedictine of the congregation of St. Maur, born in 1652, at Châteauroux, in Berri. He was well versed in languages,

history, geography, heraldry, and medals; and had the office of librarian in the abbey of St. Germain-des-Prés, where he died in 1694. He published an edition of the Maxims for the Education of a Young Nobleman, 1690, after having corrected the language, and added a translation of the Instruction of the Emperor Basil, the Macedonian, to his son Leo, with the lives of those two princes. An edition of the Geography of the Anonymous Author of Ravenna, was also published by him at Paris in 1688, 8vo, with learned notes; a work very useful for the geography of the middle ages, as that author lived in the 7th century. He also assisted in the edition of St. Hilary, and other works edited by his learned fraternity.

PORDENONE, (Il cavaliere Giovanni Antonio Licinio, Il,) called also Regillo, a painter, was born in 1483, at Pordenone, near Udina, in the Friuli, and is supposed to have frequented the school of Giorgione. He designed the human figure after living models; and sketched every action, air, and attitude, that his eye or judgment approved. By this method he became an artist of the first rank, and was universally considered as one of the best painters of his time. At first he painted in fresco, and executed several grand compositions in that manner at Udina, Vicenza, Mantua, and Venice; but he also painted in oil, with an equal degree of excellence; and he distinguished himself above all his contemporaries in the art of foreshortening his figures. A strong emulation perpetually subsisted between Pordenone and Titian; and the former painted a chapel in the church of St. Roche, professedly in competition with the latter; with which performance the senate of Venice were so highly pleased that they appointed him a pension during his life. From that city he was invited to Ferrara by the duke, who showed him many marks of his favour and esteem; but as he died there soon after, it was supposed that his death was occasioned by poison, administered to him by some of his own profession out of envy: this occurred in 1540. The greatest oil painting of Pordenone is the picture of San Lorenzo Giustiniani, surrounded by other saints, over the high altar of the church of St. Maria dell' Orto, at Venice. It is a most spirited performance, and some of the figures appear to start from the canvass. The frescoes of Pordenone are numerous at and about Venice; but the best are at Piacenza and Cremona. He was highly esteemed by the emperor Charles V., who ennobled him, loaded him with favours, and employed him in decorating the great hall at Prague. At Hampton Court there is a large picture by him, of himself and family, and two other pictures; in the Stafford collection, the Woman taken in Adultery; at Corsham House, a large picture of the Virgin and Child and St. Peter; at Alton House, a fine picture of the death of Peter Martyr; and at Burleigh House, the Finding of Moses, and the Adoration of the Magi.

PORDENONE, (Giulio Licinio,) a painter, was born at Venice in 1500, and was the nephew and pupil of the preceding, whose manner he successfully imitated. He executed some admirable pictures in the library of St. Mark, at Venice, and some fine frescoes at Augsburg. He died in 1561.

POREE, (Charles,) a distinguished professor of rhetoric, was born in 1675, at Vendes, near Caen. He entered into the society of Jesuits in 1692, and in 1708 was nominated to the chair of rhetoric in the college of Louis le Grand, at Paris, which he filled for thirty-three years. He published, Collection of Harangues; Six Latin Tragedies; and, Five Latin Comedies. He died in 1741.

POREE, (Charles Gabriel,) brother of the preceding, was born in 1685, and entered the congregation of the Oratory, whence his brother took him to be placed as librarian with Fenelon. He afterwards became a parochial priest in Auvergne; and in 1728 he was presented to a canonry in the cathedral of Baieux. He died at his rectory of Louvigni, near Caen, in 1770. He was the author of several works, among which were, Four Letters on burying in Churches; Nouvelles Littéraires de Caen; and, Forty-four Dissertations on different Subjects.

PORPHYRY, one of the most celebrated preceptors of the Plotinian school of philosophy, and a bitter enemy to the Christian faith, was born at Tyre, in Phœnicia, in 233. His original name was Melech, which in the Syriac language signifies *king*, and with a Latin termination is Malchus; and by Suidas and others he was called Βασιλευς. Afterwards Longinus changed his name into Porphyry, signifying in Greek *purple*, which was usually worn by kings and princes. Jerome and Chrysostom called him Bataneotes; whence Fabricius suspects that he was really born at Batanea, a town in Syria, in which a colony of Tyrians had settled. He was introduced at an early age to the

study of literature and philosophy under Origen, whose school he probably attended at Cæsarea in Palestine. Afterwards he went to Athens, where he became the pupil of Longinus. He was at Rome in the year 253, but did not then make any long stay there. He went thither again when he was thirty years of age, and became a disciple of Plotinus, under whom he diligently studied the Eclectic system, and entered so thoroughly into his doctrine, that Plotinus esteemed him as one of the brightest ornaments of his school, and frequently employed him in combating the objections of his opponents, and in explaining to his younger pupils the more difficult part of his writings. He even confided to him the care of methodizing and correcting his works, as we have seen in the life of Plotinus. In 268 he went to Lilybæum, in Sicily, and was in that island when Plotinus died in Campania (270); whence he is sometimes called Siculus. He remained in Sicily for many years after the death of Plotinus. Here, according to Eusebius and Jerome, he composed his fifteen books against the Christians; which books, with more zeal than wisdom, were about a century afterwards ordered to be publicly burnt by the emperor Theodosius the Elder. Porphyry died at Rome, towards the end of Diocletian's reign, about A.D. 304. Fabricius has given a list of his works, amounting to sixty-one, divided into three classes—published, unpublished, and lost; the last class consists of forty-three treatises. An edition of his Life of Pythagoras and three other works was published at Cambridge in 1655, with the Dissertation of Holstenius on the Life and Writings of Porphyry subjoined. The four books On Abstinence from Animal Food are one of Porphyry's best works, and contain a great deal of curious matter applicable to the illustration of the history of philosophy. His Introduction to the Categories of Aristotle, which is a useful little treatise, is prefixed to the editions of the Organon. He wrote also a Commentary on the Categories of Aristotle, in question and answer, which was edited by Bogard, 1543, 4to. The Commentary of Porphyry on the Harmonica of Ptolemy is printed in the collection of Wallis: unfortunately, only the first book and the first seven chapters of the second are extant. One of the works of Porphyry, and a fragment of another enumerated among the lost, were discovered by Angelo Mai, in the Ambrosian Library at Milan, and published by him in 1816. The Life of Pythagoras, which, however, is but a fragment, was also published by Kuster, at Amsterdam, 1707, 4to, in conjunction with that written by Jamblichus, who was a disciple of this philosopher. His treatise, De Antro Nymphorum, was reprinted in Greek and Latin, with notes, by R. M. Van Goens, at Utrecht, in 1765, 4to; and Jac. de Rhoer published a new edition of the treatise, De Abstinentia, at the same place in 1767.

PORPORA, (Nicolo,) surnamed the Patriarch of Harmony, was born at Naples in 1685, and was placed at an early age under Alessandro Scarlatti. On quitting the Conservatorio he travelled into Germany; and in 1717 he produced his first opera, Arianna e Tesio, at Vienna, which met with such success in that capital, that it speedily found its way to the theatres of Venice and London. From Germany he went to Venice, where, in 1726, he brought out his Siface, against the Ciro of Leonardo Vinci. At Dresden he first introduced to the public his pupil Mengotti, whose personal charms and musical talents rendered her celebrated throughout Europe. In 1773 he came to England for the purpose of superintending the Italian Opera, then established by certain of the nobility, in opposition to Handel; but although his efforts were worthy of his reputation, and supported by the talents of his great *pupil* Farinelli, their success was not proportionate to their merit, and the composer left this country in disgust. He became afterwards master of the Incurabili Conservatorio at Venice, whence he retired to Naples, where he died in 1767.

PORSON, (Richard,) an eminent classical scholar and critic, was born in 1759 at East Ruston, in Norfolk, where he was first instructed by his father, who was the parish clerk. He next went to the village school, kept by Mr. Sumner, to whom Porson was indebted in some measure for his beautiful handwriting. When he had been three years at this school his abilities and diligence attracted the notice of Mr. Hewitt, the vicar, who instructed him and his brother in the classics. The proficiency of Richard was so great, that Mr. Norris, of Grosvenor-place, a gentleman in the neighbourhood, sent him in 1774 to Eton, whence, in 1777, he was sent, under the benevolent patronage of Sir George Baker, the eminent physician, to Trinity college, Cambridge, where he gained a prize medal; and in 1781 he was elected to a university scholarship on lord Craven's founda-

tion. In the following year he was elected to a fellowship. In 1785 he took his master's degree; but, having an objection to the church, he was under the necessity of resigning his fellowship in 1791; and in 1793 he was elected Greek professor. In 1795 he married Mrs. Lunan, a sister of Mr. Perry, editor of the Morning Chronicle, who died about two years after; and the effect of her loss upon his mind seems to have produced those habits of intemperance to which this great scholar was unhappily addicted in the latter part of his life. Mr. Perry however continued to be his stedfast friend, and his time was from henceforth generally spent either at the Morning Chronicle office, or at Mr. Perry's country-house at Merton. In 1797 he published the Hecuba of Euripides, which was followed by the Orestes, the Phœnissæ, and Medea. He contributed assistance also to the Grenville Homer, and published Letters to Travis upon the contested verse, 1 John v. 7. His last literary work was an edition of Æschylus, 2 vols, 8vo. On the establishment of the London Institution, he was appointed librarian with a salary of 200*l.* a-year. He died there of an apoplectic stroke, September 25, 1808. His remains were interred in the chapel of Trinity college, where a monument has been raised to his memory, with his bust executed by Chantrey. Porson was one of the profoundest Greek scholars, certainly the greatest verbal critic, that any age or country has produced. He was gifted with a stupendous memory, unwearied application, great acuteness, and strong sound sense. Besides these qualifications, he possessed the rare faculty of guessing or conjecturing, from the imperfect data of corrupt readings, the very words of the author whose text he sought to restore. He was besides an excellent French scholar, had some skill in Anglo-Saxon, and was well versed in the literature of his own country. His edition of the Lexicon of Photius, and his Adversaria, were published after his death. His Tracts and Miscellaneous Criticisms were published by Mr. Kidd, of Trinity college, Cambridge, in 1815, 8vo.

PORTA, (Simon,) Lat. *Portius*, a celebrated Peripatetic philosopher, was born at Naples in 1496, and studied under Pomponazzi at Pisa, whose sentiments he adopted on the subject of the immortality of the soul. In 1546 he was nominated professor of philosophy at Pisa, where he explained the writings of Aristotle to crowded auditories. In 1552 he returned to his native city, where he died in 1554. Porta was the author of various works in moral philosophy, which were collected together, and published at Florence in 1551, 4to.—He has been not unfrequently confounded with Simon Portius, a native of Rome, who was the author of a Lexicon Græco Barbarum et Græco Literatum, 1635, 4to; and, A Grammar of the modern Greek Language, 1638, 4to.

PORTA, (Giambatista,) a celebrated natural philosopher, was born, of an ancient and noble family, at Naples, about 1550. He applied at an early age to the study of nature, but deriving his opinions from such authors as Arnold de Villanova and Cardan, he mixed various fantastic and delusory notions with the deductions of real science. His zeal for the advancement of knowledge induced him to assemble a kind of academy in his house, named de' Secreti, to which no one was admitted who had not made some useful discovery in philosophy or medicine. He likewise travelled for improvement; and at Venice he became acquainted with the famous Fra Paolo, from whom he acquired much valuable information. At Rome he was patronized by cardinal Luigi d'Este, and was admitted into the Academy de' Lincei. He also travelled into France and Spain, visiting all the libraries and learned men, and conversing with artists on matters relative to their several professions. His publications widely extended his fame; and that industrious inquirer Peiresc, when he visited Naples about the end of the sixteenth century, held frequent conversations with Porta and his brother Gianvincenzo, also a man of learning, and examined with attention the various curiosities of their museum. A suspicion of his being addicted to unlawful superstitions, countenanced by some of his works, was, however, the cause of his falling under the censure of the court of Rome, and being obliged to appear there in person to justify his doctrine and conduct. He died at Naples in 1615, much regretted as one of the most acute and inventive geniuses of the age, which character he certainly merited by the vast extent of his inquiries, and the success of many of them, though joined with a large portion of credulity and extravagance. He wrote, Magia Naturalis; Phytognomonica; Villa; De Humanâ Physiognomiâ; Physiognomia Cælestis; De Aeris Transmutationibus; Elementa Curvilinea; and, De Refractione Optices. In the science of optics

he deserves the title of a discoverer, or at least an improver; for the theory of light is much indebted to his labours, though he did not arrive at an exact knowledge of it. The invention of the camera obscura belongs to him; and he applied it to the action of the human eye, though he thought that the crystalline lens, and not the retina, was the seat of vision. Some of his expressions respecting the combination of concave and convex lenses seem to point to the invention of telescopes, though it is not proved that he applied them in that manner. He also wrote a curious work, De occultis Literarum Nōtis, in which he gives a great number of modes of secret writing. Nor was he a stranger to polite literature; for at an advanced age he amused himself with dramatic writing, and composed fourteen comedies, two tragedies, and one tragi-comedy, which, however, have not much contributed to his literary fame.

PORTA. See Baccio della Porta.

PORTALIS, (Jean Etienne Marie,) counsellor of state, and minister for religious affairs in France under the reign of Napoleon, was born at Beausset, in Provence, in 1746. He was, at the commencement of the Revolution, one of the most distinguished advocates of the parliament of Aix. He published in 1770, Consultation sur la Validité des Mariages des Protestants en France. He pleaded with success against the count de Mirabeau, in defence of the countess, who wished to procure a separation from her husband. He was afterwards arrested as a suspected person, and imprisoned till the overthrow of Robespierre. Under the republican constitution of the year 3, he became a member of the Council of the Ancients; and in November 1795, he was chosen secretary to that body, of which he was at length made president. In 1797, in consequence of his opposition to the Directory, he was proscribed; but he escaped to Holstein, whence he was recalled in 1800 by Buonaparte, now first consul, and was made a counsellor of state, and a member of the commission for the arrangement of the Civil Code. He was afterwards charged with the direction of all affairs relating to public worship; and he was principally concerned in the formation of the Concordat with Pius VII. In 1802 he was elected a candidate for the Conservative Senate; and in July 1804, Napoleon nominated him minister for religious affairs, and grand cordon of the Legion of Honour. He died in 1807. He was a member of the second class of the Institute; and in 1806 he read to that assembly a eulogy on the attorney-general Seguier. He left a posthumous work, Sur l'Usage et l'Abus de l'Esprit Philosophique pendant le dix-huitième Siècle, Paris, 1820, 2 vols, 8vo.

PORTE, (Peter de la,) born in 1603, was trainbearer to Anne of Austria, and afterwards maître d'hotel and first valet-de-chambre to Louis XIV. He displayed great attachment to the queen, his mistress, and was the sole confident of her secret correspondence with the kings of Spain and England, then enemies to France. Richelieu caused him to be put in the Bastile, treated him with rigour, and even threatened him with death in order to compel him to betray the queen's secrets, but in vain. He was at length liberated (1638), and exiled to Saumur, where he remained till the death of Louis XIII. The queen-regent then recalled him to court, and conferred many favours upon him, till an indiscreet disclosure to her of something that he had discovered, produced his disgrace. He died in 1680. His Mémoires, contenant plusieurs Particularités des Règnes de Louis XIII. et de Louis XIV, were published at Geneva, in 1756, 12mo.

PORTE DU THEIL, (Francis John Gabriel de la,) a French writer, born at Paris in 1742. He entered young into the army, and after having served with reputation in several campaigns, and obtained the cross of St. Louis, he retired, on peace taking place, and devoted himself to classical studies. In 1770 he published a French translation of one of the tragedies of Æschylus; and in 1775 the odes of Callimachus. The following year he was appointed a member of a committee ordered by government to collect charters and other historical monuments; in consequence of which he went to Italy, and after remaining there several years, he returned, bringing a multitude of valuable papers, part of which he published in conjunction with M. de Bréquigny, in 1791, 3 vols, fol. He also engaged with Rochefort in a new edition of the Théâtre des Grecs of father Brumoy, for which he furnished a version of all the tragedies of Æschylus extant. In 1794 he published an improved translation of Æschylus, with the Greek text. He also, in concert with MM. Gossellin and Coray, translated the Geography of Strabo. He died in 1815.

PORTER, (Francis,) a native of the county of Meath, in Ireland, who was educated in France, and was admitted

into the order of the Recollets, and was afterwards divinity professor in the convent of Isidorus at Rome, where James II. gave him the title of his historiographer. He published, Securis Evangelica ad Hæresis Radices posita; Palinodia Religionis prætense Reformatæ; Compendium Annalium Ecclesiasticorum Regni Hiberniæ; and, Systema Decretorum, Dogmatic. ab initio nascentis Eccles. per summ. Pontific. Concil. Generalia et Particul. huc usque editorum 1698. He died at Rome in 1702.

PORTES, (Philip des,) a French poet, born at Chartres in 1546. He greatly improved the French language, and was liberally rewarded for his poetical works. Henry III. bestowed on him 10,000 crowns, Charles IX. gave him 800 crowns of gold for a poem, and admiral de Joyeuse conferred on him an abbey for a sonnet. Though in high favour with the court, and promoted to various benefices, he yet refused a bishopric. He was an eminent friend to learned men, and obtained the friendship of Henry IV. He wrote, A Translation of the Psalms; Imitations of Ariosto; Christian Poems; The Amours of Hippolytus and Diana; Sonnets; Elegies, &c. He died in 1606.

PORTEUS, (Beilby,) an eminent prelate, was born at York in 1731 (of parents who had removed from Virginia to England in 1720), and was educated at York, at Ripon, and at Christ's college, Cambridge, where he was admitted a sizar. His personal worth, united with his superior attainments, both classical and mathematical, soon procured him a fellowship in his college, and by the active exertions of his friends he was made esquire-bedel of the university. This office he did not long retain, but he chose rather to give his undivided attention to private pupils. In 1757 he was ordained deacon, and soon after priest. His first claim to notice as an author was his becoming a successful candidate (1759) for Seaton's prize for the best English poem on a sacred subject. His subject was Death, on which he produced a poem of great merit. In 1762 he became chaplain to archbishop Secker. His first church preferments were the two small livings of Rucking and Wittersham, in Kent, which he soon exchanged for Hunton, in the same county, and a prebend in the cathedral of Peterborough, an option of the archbishop; and in 1767 he was promoted to the rectory of Lambeth. In the same year, 1767, he took his doctor's degree at Cambridge, and on this occasion preached the commencement sermon. In 1769, through the influence of queen Charlotte, he was made chaplain to George III., master of the Hospital of St. Cross, near Winchester, dean of the Chapel Royal, and provincial dean of Canterbury. In 1773 a circumstance occurred, which then excited considerable interest, and in which the part that Dr. Porteus took has been much misinterpreted and misunderstood. The following statement in his own words, will place the fact in its true point of view. "At the close of the year 1772, and the beginning of the next, an attempt was made by myself and a few other clergymen, among whom were Mr. Francis Wollaston, Dr. Percy, now bishop of Dromore, and Dr. Yorke, now bishop of Ely, to induce the bishops to promote a review of the Liturgy and Articles, in order to amend in both, but particularly in the latter, those parts which all reasonable persons agreed stood in need of amendment. This plan was not in the smallest degree connected with the petitioners at the Feathers tavern, but, on the contrary, was meant to counteract that and all similar extravagant projects; to strengthen and confirm our ecclesiastical establishment; to repel the attacks which were at that time continually made upon it by its avowed enemies; to render the 17th Article on Predestination and Election more clear and perspicuous, and less liable to be wrested by our adversaries to a Calvinistic sense, which has been so unjustly affixed to it; to improve true Christian piety amongst those of our own communion, and to diminish schism and separation by bringing over to the national Church all the moderate and well-disposed of other persuasions. On these grounds, we applied in a private and respectful manner to archbishop Cornwallis, requesting him to signify our wishes (which we conceived to be the wishes of a very large proportion both of the clergy and the laity) to the rest of the bishops, that every thing might be done, which could be *prudently* and *safely* done, to promote these important and salutary purposes. The answer given by the archbishop, February 11, 1773, was in these words: 'I have consulted severally my brethren the bishops, and it is the opinion of the bench in general, that nothing can in prudence be done in the matter that has been submitted to our consideration.'" There can be no question that this decision, viewed in all its bearings, was right; and Dr. Porteus, and those with whom

he acted, entirely acquiesced in it. In 1776 he was promoted to the bishopric of Chester, where he distinguished himself by a faithful discharge of the duties of his high station; and in the interval between this period and his promotion to the see of London, he evinced his zeal and ardour for the promotion of piety, benevolence, and public good, by the part which he took in various matters which were objects of popular discussion. The principal among these were the Protestant Association against Popery; the civilization of the negroes; and the establishment of Sunday schools. In the first of these, at the same time that the bishop demonstrated his universal charity and candour, he was not negligent in guarding those committed to his care against the dangerous and delusive tenets of Popery. With respect to the civilization and conversion of the negroes, he indulged the feeling nearest to his heart; but, although he had the happiness to see the final accomplishment of his wishes, his first endeavours were not effectual. The plan of Sunday schools was first introduced by Mr. Richard Raikes, of Gloucester; and when the bishop was convinced by time and experience of their real utility and importance, he promoted them in his diocese, and in an admirable letter which he addressed to his clergy, he explained their advantages, and recommended their universal adoption. In 1787, on the death of bishop Lowth, Dr. Porteus, at the recommendation of Mr. Pitt, was translated to the see of London. He died at his palace at Fulham, on the 14th of May, 1808, in the seventy-eighth year of his age. He bequeathed his library for the use of his successors in the see of London, together with a liberal sum towards the expense of erecting a building for its reception at the episcopal palace at Fulham. At Hyde-hill, near Sundridge, in Kent, where he had a favourite rural retreat, he built a chapel, under which he directed his remains to be deposited, and he endowed it with an income of 250*l.* a-year. His works, including his Life of Archbishop Secker, were edited by his nephew, the late Dr. Hodgson, dean of Carlisle, and rector of St. George's Hanover-square. His Lectures on the Gospel of St. Matthew, delivered in Lent 1798, in St. James's, Piccadilly, are justly admired.

PORTUS, (Francis,) an eminent philologist, was born in Candia in 1511, and educated at Padua. He afterwards taught Greek successively at Venice, Modena, and Ferrara, at which last mentioned city he undertook the education of the sons of the duchess Renée of France, wife to the duke of Ferrara, who had secretly adopted the doctrines of Calvin. He imbibed in that court the principles of the Reformed religion; and when Renée, after the duke's death, returned to France, he went to Geneva, in 1561, for the free enjoyment of his mode of worship. He was there presented with the privilege of citizenship, and made professor of Greek, which post he held till his death, in 1581. He published commentaries and annotations upon Pindar, Sophocles, some of the works of Xenophon, Thucydides, Aristotle's Rhetoric, Longinus, Anthonius, and Hermogenes, and others; a Latin version of the Psalms and Hymns of Synesius; an improved edition of Constantine's Greek Lexicon; a reply to Charpentier's Defence of the Massacre of St. Bartholomew; and some other pieces. His learning is extolled by De Thou, Joseph Scaliger, and others.

PORTUS, (Æmilius,) son of the preceding, was born at Ferrara in 1550, and pursued a similar course of study. He was successively regent of the second and first classes at Geneva, Greek professor at Lausanne in 1581, and at Heidelburg in 1592. He published editions, with commentaries, versions, &c. of Homer's Iliad, Pindar, Aristophanes, Dionysius Halicarnassus, Suidas, notes on Thucydides, Euripides, Aristotle's Rhetoric, and Xenophon. His original works are, Oratio de variarum Linguarum usu, necessitate, præstantiâque; Dictionarium Ionicum Græco-Latinum, quod indicem in omnes Herodoti Libros continet; Dictionarium Doricum Græco-Latinum, quod Theocriti, Moschi, Bionis, et Simmiæ variorum Opusculorum interpretationem continet; Pindaricum Lexicon, in quo non solum Dorismi Pindaro peculiares, sed etiam Verba Phrasesque non vulgares et in aliis Lexicis omissæ declarantur; De priscâ Græcorum Compotatione; and, De Nihili Antiquitate et multiplici Potestate. He died in 1610.

PORUS, the name of two Indian kings, who were met with by Alexander in his invasion of India. One of them ruled over the country between the Hydaspes and Acesines, and the other over the country between the Acesines and Hydraotes. The former made a formidable resistance to Alexander, but was conquered; Alexander, however, restored to him his kingdom. The other Porus fled to the kingdom of the Prasii,

and his dominions were given by Alexander to the former, who was treacherously killed by Eudamus, B.C. 317.

PORY, (John,) a traveller and geographer, was born probably about 1570, and educated at Gonvil and Caius college, Cambridge. He appears to have been in some measure a pupil of Hackluyt, or at least caught from him a love for cosmography and foreign history, and published in 1600, A Geographical History of Africa, translated from Leo Africanus, London, 4to. In 1612 he was at Paris, where he delivered to Thuanus ten books of the MS. commentaries of the reign of queen Elizabeth, sent over by Sir Robert Cotton for the use of that historian. In 1619 he was appointed secretary to the colony of Virginia, in which office he remained until 1621, when he returned to England; but he revisited Virginia in 1623. The date of his death is not known.

POSIDONIUS, an astronomer and mathematician of Alexandria, who has been frequently confounded, and even by Suidas, with the subject of the following article. He was the disciple of Zeno of Citticus, and, therefore, must have lived not long after Eratosthenes. Vossius thinks it probable that he flourished about the 130th Olympiad, or B.C. 260. He employed himself in ascertaining the periphery of the earth, by means of the altitudes of a star, and the measurement of part of a meridian; and he concluded it to be 240,000 stadia, according to Cleomedes, but only 180,000 according to Strabo. He is also supposed to have been the author of a treatise on military tactics, of whom Ælian speaks in the first chapter of his work on the same subject. No fragments of his writings remain.

POSIDONIUS, a celebrated Grecian philosopher, who flourished between B.C. 50 and 60, was a native of Apamea, in Syria, and a disciple of Panætius, whom he succeeded as the head of the Stoic school. He taught philosophy at Rhodes with such reputation, that Pompey, on his return towards Rome after the successful termination of the war against Mithridates, came thither, with the design of attending his lectures. When he came to his house, he forbad his lictor to knock at the door, as was customary, but, by ordering him to lower the *fasces* at the gate of Posidonius, this conqueror of the Eastern and Western world paid respectful homage to philosophy. Cicero says that he himself attended upon this philosopher; and Suidas asserts that he was brought to Rome by Marcellus, A.U.C 702, or B.C. 52. He is said to have written a continuation of the History of Polybius, in a polished and elegant style. Plutarch was indebted to Posidonius, among others, for the materials of several of his lives. This is the case in the Lives of Marcellus, Paulus Æmilius, the Gracchi, and others; but particularly in the Life of Marius, with whom Posidonius had been personally acquainted. His chief work is entitled, Meteorologica. Cicero mentions (Nat. Deor. ii. 34) his artificial sphere, which represented the motions of the heavens. His works on Divination and the Nature of the Gods are referred to by Cicero (De Div. i. 3, 30, 64; De Nat. Deor. i. 44). An account of the opinions and writings of Posidonius may be seen in Posidonii Reliquiæ Doctrinæ: Collegit atque illustravit Janus Bake. Accedit D. Wyttenbachii Annotatio. Lugduni Bat. 1810, 8vo.

POSSEVINO, (Antonio,) a learned Jesuit, was born in 1534 at Mantua, of a noble but indigent family. At an early age he went to Rome, where he was taken into the service of cardinal Ercole Gonzaga, who employed him in the education of his nephew Francesco, whom he accompanied to the universities of Ferrara and Padua. He entered the society of Jesuits at Padua in 1559, and passed his noviciate at Rome. He was sent by his superiors to the court of Emanuel Philibert, duke of Savoy, on affairs relative to the Roman Catholic religion. From that period his life was spent in the continual exercise of his apostolical functions, and in attending to the important missions entrusted to him by the court of Rome. In his numerous missions to the towns and valleys of Piedmont and Savoy, and to many cities in France, he displayed the most active zeal in combating heresy, a zeal, according to the accounts of the opposite party, little restrained by moderation or humanity. He afterwards obtained the more important nunciatures of Sweden, Muscovy, Poland, Hungary, and various parts of Germany. After his return to Rome he laboured to promote the reconciliation of Henry IV. with the Romish church; by which office he gave so much displeasure to the court of Spain, that he received an order to quit that capital. He then retired to Ferrara, where he died in 1612. He wrote, Bibliotheca de Selectâ Ratione Studiorum; this is an introduction to all sciences, containing a summary of their

principles, with an enumeration of the principal authors who treat of them; Apparatus Sacer; this is a Catalogue raisonné of writers in all the branches of theological science; and, Moscovia.—His nephew, also named Antonio Possevino, wrote in Latin a history of the Gonzagas, lords of Mantua, and of the war of Montferrat from 1612 to 1618.

POST, (Francis,) a painter, was born at Haerlem about 1621, and received his first instruction in design and colouring from his father, John Post, a painter on glass. By the interest of his eldest brother, who was an architect in the service of Maurice of Nassau, Francis accompanied that prince to Surinam, where he sketched numerous views of that country after nature, from which, after his return to Holland, he painted several large pictures for the palace of Ryksdorp, near Wassenaer. In most of his pictures, the trees, plants, fruits, fishes, and animals, are described with truth and nature, and finished with a masterly pencil. He died in 1680. He is also known for several spirited engravings of views in South America.

POSTEL, (William,) a French visionary, born at Dolerie, in Normandy, in 1510. At the age of eight he lost both his parents by the plague, and had now to struggle with poverty, and a supercilious world. By persevering assiduity, however, he not only gained his livelihood, but improved his mind by study, and going to Paris, he became the assistant and the companion of some students in the college of St. Barbe. His merits at last became known to Francis I. who sent him to the East to collect curious MSS. At his return he was rewarded with the place of professor royal of mathematics and languages, with a good salary; but his strong attachment to the chancellor Poyet proved fatal to his happiness, and, by the influence of the queen of Navarre, he was deprived of his literary honours, and banished from France. Now a fugitive, he wandered from Vienna to Rome, where he became a Jesuit, and afterwards retired to Venice, where he was imprisoned. When liberated, he returned to Paris, and then to Vienna, where he obtained a professorship; but afterwards he made his peace with his French persecutors, and was restored to his chair for a while, till another fit of madness and eccentricity drove him away to die a penitent fanatic in a monastery, in 1581. Though wild and extravagant in his conduct, he was a man of deep erudition, and of extensive information, so that his lectures were attended by the most numerous and respectable audiences. His opinions were at times as extravagant as his conduct. He pretended to have died, and risen again with the soul of Adam; whence he called himself "Postellus restitutus." It was not only at Rome that he exposed himself to persecution, for asserting that general councils were superior to the pope, but at Venice he formed a ridiculous attachment to Joan, an old maid, in whom he pretended that the redemption of women, hitherto imperfect, was now accomplished, and that they were to have universal dominion over men. His principal works are, Clavis Absconditorum a Constitutione Mundi; History of the Gauls; Description of the Holy Land; De Phœnicum Literis; De Originibus Gentium; Alcorani et Evangelii Concordia; De Linguæ Hebraicæ Excellentiâ; and, De Ultimo Judicio; the infamous book, Tribis Impostoribus, was falsely attributed to him.

POSTLETHWAYT, (Malachi,) a writer of reputation on subjects of trade and commerce, was born about 1707. He died in 1767. He had been elected a member of the Antiquarian Society in 1734. His publications are, Considerations on the Revival of the Royal British Assiento between his Catholic Majesty and the Hon. the S. Sea Company; The Merchants' Public Counting-house; The Universal Dictionary of Trade and Commerce, translated from the French of Savory, with additions; A short State of the Progress of the French Trade and Navigation; Britain's Commercial Interest explained and improved; and, The Importance of the African Expedition considered.

POSTUMUS, a native of Gaul, was appointed by Valerianus governor of the Gauls; among which people, in the reign of Gallienus, he was saluted emperor by the Roman troops. He ruled Gaul for ten years; he repulsed the Germans who had invaded the country, and restored peace; but he was at last killed in a mutiny of the soldiers headed by one Lollianus, because he would not allow them to plunder Moguntianum (Mayence), which had revolted against him.

POTAMO, a Platonic philosopher of Alexandria, and the first projector of the Eclectic sect, is said by Suidas to have flourished under the reign of Augustus; but it is more probable, from what Diogenes Laertius says, that he commenced his design towards the close of the second century. He endeavoured to reconcile

the precepts of Plato with those of other masters; and he appears to have been the first who attempted to institute a new sect upon this principle. The complete constitution of the Eclectic sect must be referred to Ammonius Saccas.—Potamo the philosopher must be distinguished from a rhetorician of the same name, who was a native of Lesbos, or Mitylene, and flourished under the reign of Tiberius. He was the author of, A History of Alexander the Great; Panegyrics on Brutus, and Tiberius Cæsar; and, A Treatise concerning a perfect Orator, &c. of which no remains are extant.

POTE, (Joseph,) a bookseller and printer, settled at Eton, who published an interesting History of Windsor Castle, and of its antiquities, and of St. George's College and Chapel, 4to. He died in 1787.

POTEMKIN, (Gregory Alexandrovitch, prince,) a favourite of Catharine II. who governed Russia with no less despotic authority than Menzikoff or Biron, was descended from an ancient and noble, but reduced family, long established in the province of Smolensko, and was born near the town of that name, in 1736. Having entered the Russian army at the age of eighteen, he obtained a cornetcy in the guards. When the Revolution took place at Petersburg in 1762, by which Peter III. was dethroned, and his wife Catharine was proclaimed empress of all the Russias, Potemkin distinguished himself by his activity in supporting the part of the empress. He served with applause under marshal Romanzof, in his campaign against the Turks, and was deputed by count Peter Panin to deliver the keys of Bender to the empress, when it capitulated to the Russians in 1770. Before this period Potemkin affected a violent attachment to the empress, and in the private audience, when he presented the keys, made a declaration of it in terms so warm, and with gestures so extravagant, as seemed to indicate that love had deranged his intellects. Catharine, at this time prepossessed in favour of Orloff, paid little attention to mere marks of passion, which she overlooked and forgave; yet they operated to his advantage when he was afterwards introduced as a favourite by Alexis Orloff, on the dismission of his brother, with a view to counteract the cabals of Panin and Romanzof. He was a main promoter of the war against the Porte in 1771-2, in which the Crimea and Kuban were torn from the Ottoman empire, and by which Russia acquired a footing on the coast of the Euxine. By his advice the foundations of Cherson were laid in 1778 on the banks of the Dnieper, and a new city suddenly arose, important for its commercial position, and well protected by a population of above 40,000 inhabitants. He was afterwards the means of inducing Heraclius, prince of Georgia, to do homage to the empress, and receive a Russian garrison at Tiflis. He also induced Solomon, the sultan of Imiretta, to do the same. In 1784 he took advantage of a dispute with the khan of the Crimea, who had been acknowledged as an independent sovereign, to reduce that fine province under the subjection of Russia. The countries thus rent from the Ottoman empire were formed into a Russian government, which received the name of Tauris, or Taurida, and Catharine bestowed upon Potemkin for his services, both military and diplomatic, the surname of Taurisschesky. Conformably to this name, the magnificent palace which Catharine had built for him at Petersburg was styled the Taurian or Taurida palace. In 1787, war having broken out again between the Porte and Russia, Potemkin was made commander-in-chief of the Russian armies, with several experienced generals under his orders, among whom was Suwarrow. In 1788 Oczakov was taken by the Russians, and Ismael in the following year. The Russians occupied Moldavia, Bessarabia, Wallachia, and part of Bulgaria. In 1791 Potemkin left the army, and returned to Petersburg, where he gave a magnificent entertainment to the empress and her court in the Taurida palace. While such was the extent of his influence, it will excite no surprise that his honours, titles, and employments, should exceed in number and distinction those ever before possessed by any subject. He was dignified with all the Russian orders of knighthood, and the principal orders of Prussia, Sweden, and Poland. He was field-marshal, commander-in-chief, and inspector general of all the Russian forces, colonel of the Preobashinski guards, and of three regiments of cuirassiers, grenadiers, and dragoons, and president of the college of war. He was grand admiral of the Euxine and Caspian seas, grand hetman of the Cossacks, and governor general of the provinces of Ekatharinaslaf and Taurida. He was also created a prince of the German empire. His revenues corresponded to his dignities: he received during his time of favour large estates, and nine millions of rubles in money; he was lord

over 40,000 peasants in Polish Russia, and five thousand in Russia; he had also a pension of seventy-five thousand rubles, and thirty thousand for his table. He died during the negotiations for peace at the close of the successful campaign against the Turks. At the congress of Jassy he was attacked by an epidemical distemper, which he increased by every species of intemperance; and on his journey from Jassy to Nicolaieff, being seized with a violent cholic, he alighted from his carriage, and throwing himself on the grass by the roadside, under a tree, he expired in convulsions in the arms of his niece, the princess Branitzka, on the 15th October, 1791, in the fifty-sixth year of his age. His remains were removed to Cherson, where a mausoleum was raised to him by order of Catharine. When the empress heard of his death, she was at first much affected; but she soon recovered, and seemed to be pleased with her emancipation from his influence. Potemkin was clumsy in his person, but of Herculean size and strength. A defect in his eye rendered his countenance lowering and forbidding; and his first address was not only awkward and embarrassed, but even timid and distant. He was singularly voracious, as well as capricious, in his appetite. Besides his usual meals, in which he devoured without distinction the most common as well as the most costly dishes, he was continually eating small patés and biscuits, of which he had a constant supply placed even at his bed-side. He was by nature and habit extremely indolent, and often neglected the most important business; but when roused to exertion, his activity was as remarkable as his supineness. He sometimes started from his luxurious life at Petersburg, and with scarcely a moment's notice, travelled like a courier night and day, in a common kibitka; and in these journeys he adopted the food of the Russian peasants until he reached the place of his destination, when he returned to his customary mode of living. He was fond of wild and expensive schemes, and was always surrounded with projectors, who continually duped and deceived him. This singular man, with all his faults and vices, encouraged commerce and manufactures; was a great patron of learning; and promoted, in a particular manner, the study of Greek literature. He possessed a quick comprehension and a surprising memory; yet his knowledge of books, though general, was superficial. His reading was confined chiefly to the French belles-lettres, and translations of the classics, particularly Plutarch, and to Russian authors on religious ceremonies; but the information which he drew from persons of eminence in every profession was prodigious.

POTENGER, or POTTINGER, (John,) a poet and miscellaneous writer, was born at Winchester in 1647, and educated at the collegiate school there (of which his father was master), and at Corpus Christi college, Oxford, where he took the degree of B.A., and afterwards entered of the Temple, and was called to the bar. He wrote, A Pastoral Reflection on Death; and, A Translation of the Life of Agricola, from Tacitus.

POTHIER, (Robert Joseph,) a very eminent French civilian, was born at Orleans in 1699, and educated at the Jesuits' college in that city. His first studies were directed to Roman jurisprudence, his zeal for the elucidation of which induced him to hold weekly conferences on the subject at his own house. He then turned his attention to French law, of which, without any solicitation on his part, he was appointed professor in the university of his native city, by chancellor d'Aguesseau. He died, unmarried, in 1772, with a character not less respectable for morals, than for learning and industry. He published an edition of the Digesta, which is entitled, Pandectæ Justinianeæ in Novum Ordinem Digestæ; cum Legibus Codicis et Novellis quæ Jus Pandectarum confirmant, explicant, aut abrogant, 3 vols, fol. Paris, 1748-52; this was republished after Pothier's death by his friend Guyot, who inserted many corrections and additions that Pothier had made in MS. on a copy of the former edition, and also a biographical notice, 3 vols, fol. Lyons, 1782. Other works of Pothier are, Traité du Contrat de Mariage; Traité des Contrats Aléatoires; Du Contrat de Vente; Du Contrat de Change et Billets de Commerce; Du Contrat de Louage; Du Contrat de Louage Maritime et du Contrat de Société; Traité des Obligations; this has been translated into English by W. D. Evans, 2 vols, 8vo, London, 1806; Traité du Domaine de Propriété, de la Possession, et de la Prescription; and, Coutûme du Duché d'Orleans. These and other treatises of Pothier have been collected in one work, under the title of, Traités sur Différentes Matières de Droit Civil appliquées à l'Usage du Barreau et de la Jurisprudence Française, 4 vols, 4to, Orléans, 1781. The compilers of the

new French civil code under Napoleon made great use of Pothier's treatises.

POTT, (John Henry,) a chemist, was born in 1692, at Halberstadt, and educated at Halle, where he studied chemistry under Stahl, then a professor in that university. He afterwards settled at Berlin, was admitted a member of the Royal Society of that city, and made professor of theoretic chemistry in the medical college newly established there. On the death of Neumann in 1737, he succeeded him in the professorship of practical chemistry, and the direction of the royal laboratory of pharmacy. He published a number of papers, which first appeared in the memoirs of the Royal Society and Royal Academy of Berlin, and of which, from time to time, he published collections. His chief work is his Lithogeognosia, or, Treatise on Stones and Earths, 3 vols, 8vo, 1754. He died in 1777.

POTT, (Percival,) an eminent surgeon, and valuable surgical writer, was born in London in 1713, and educated at a school in Kent. Though he might have obtained preferment in the Church under the patronage of his relative, Dr. Wilcox, bishop of Rochester, nothing could induce him to give up his inclination for surgery; and he was accordingly apprenticed to Mr. Nourse, one of the surgeons of St. Bartholomew's Hospital. In this situation he had not only the advantage of seeing a very extensive practice, but that of acquiring exact anatomical knowledge by preparing for demonstration the subjects used by Mr. Nourse in his lectures. On the conclusion of his apprenticeship, in 1736, he settled for himself in Fenchurch-street, taking his mother, and her daughter by a former husband, to live with him; and his talents, both social and professional, soon brought him into notice. In 1745 he was elected an assistant surgeon, and in 1749 one of the principal surgeons, of St. Bartholomew's Hospital. He appeared, from his commencement of practice, a patron of that milder method of surgical treatment which has now fully taken place of the former severity. In 1756 he communicated a case of tumour by which the bones were softened, to the Royal Society, published in the 41st volume, part 2d, of its Transactions. In that year he suffered a compound fracture of the leg, in consequence of a fall from his horse; and, during the confinement necessary for his cure, he employed himself in drawing up a Treatise on Ruptures, published at the close of the same year. This was followed in the next year with An Account of a particular kind of Rupture, the Hernia Congenita, which involved him in a controversy with Dr. William Hunter, on the ground of priority of discovery. His other works are, Observations on the Fistula Lachrymalis, 1758; Observations on the Nature and Consequences of Wounds and Contusions of the Head, Fractures of the Skull, Contusions of the Brain, &c. 1760; Practical Remarks on the Hydrocele, 1762; Remarks on the Fistula in Ano, 1765; General Remarks on Fractures and Dislocations, 1768; On the Cure of Hydrocele by Seton, 1772; Chirurgical Observations relative to the Cataract, the Polypus of the Nose, the Cancer of the Scrotum, the different Kinds of Ruptures, and Mortification of the Toes and Feet, 1775; Remarks on that Kind of Palsy of the Limbs which attends Curvature of the Spine, 1779; and, Further Remarks on the same, 1783. These various publications justly placed him among those surgeons to whom the art is most indebted for its advancement; being all written with singular perspicuity, generally founded on the most solid principles, and inculcating a simple and decisive mode of practice. In 1764 he was elected a fellow of the Royal Society, and at the same time presented it with a curious case of hernia of the bladder, including a stone, which is printed in the 54th volume of the Transactions. About 1765, he began, at his house in Watling-street, a course of lectures on surgery; and in 1767 he removed to Lincoln's-inn fields, which, eight years afterwards, he exchanged for Hanover-square; and at that period he might be regarded as at the summit of reputation, at home and abroad. In 1787 he resigned his office at St. Bartholomew's Hospital, which he had held for about forty years. He died in 1788, in the seventy-fifth year of his age, and was buried in the church of St. Mary Aldermary, where a tablet was placed to his memory, with an inscription written by his son, the Rev. J. H. Pott, afterwards archdeacon of London. As a practitioner in surgery he was distinguished by sound judgment, cool determination, and manual dexterity. He was above all artifice, and gave his opinion with great frankness and prompt decision. His works have been frequently printed. The best edition is that published by his son-in-law and successor, Mr. (afterwards Sir James) Earle, in 3 vols, 8vo, London, 1790.

POTTER, (Barnabas,) a pious prelate, was born within the barony of Kendal,

in the county of Westmoreland, in 1578 or 1579, and educated at Queen's college, Oxford, of which he became fellow. After taking orders, he was for some time lecturer at Abingdon, and at Totness, in Devonshire, where he was much followed by the Puritans. In 1610 he was chosen principal of Edmund hall, but resigned, and was never admitted into that office. In 1616, on the death of Dr. Airay, he was elected provost of Queen's college, which station he retained for about ten years; and being then one of the king's chaplains, resigned the provostship in favour of his nephew, the subject of the next article. In 1628 he was nominated bishop of Carlisle. Wood adds, that in this promotion he had the interest of bishop Laud, "although a thorough-paced Calvinist." He continued, however, a frequent and favourite preacher; and, says Fuller, "was commonly called the puritanical bishop; and they would say of him, in the time of king James, that organs would blow him out of the church; which I do not believe; the rather, because he was loving of and skilful in vocal music, and could bear his own part therein." He died in 1642, and was interred in the church of St. Paul, Covent-garden. Wood mentions as his, Lectures on some Chapters of Genesis, but knows not whether they were printed; and several sermons; one, The Baronet's Burial, on the burial of Sir Edmund Seymour, Oxon. 1613, 4to; and another, on Easter Tuesday, one of the Spital sermons.

POTTER, (Christopher,) nephew of the preceding, was born within the barony of Kendal, in Westmoreland, about 1591, and became clerk of Queen's college, Oxford, in the beginning of 1606. In 1613 he was chosen chaplain of the college, and afterwards fellow of it. He was then a great admirer of Dr. Henry Airay, provost of that college, some of whose works he published, and who was a zealous Puritan, and a lecturer at Abingdon, in Berkshire. On the 9th of March, 1620, he took the degree of bachelor of divinity, and February 17, 1626-7, that of doctor, having succeeded his uncle, Dr. Barnabas Potter, in the provostship of his college on the 17th of June, 1626. In 1633 he published his Answer to a late Popish Pamphlet, entitled, Charity Mistaken. The cause was this: a Jesuit who went by the name of Edward Knott, but whose true name was Matthias Wilson, had published, in 1630, a little book in 8vo, called Charity Mistaken, with the want whereof Catholicks are unjustly charged, for affirming, as they do with grief, that Protestancy unrepented destroies Salvation. Dr. Potter published an answer to this at Oxford, 1633, in 8vo, with this title: Want of Charitie justly charged on all such Romanists as dare (without truth or modesty) affirme, that Protestancie destroyeth Salvation; or, an Answer to a late Popish pamphlet, intituled, Charity Mistaken, &c. The second edition revised and enlarged, was printed at London, 1634, in 8vo. Prynne observes, that bishop Laud, having perused the first edition, caused some things to be omitted in the second. It is dedicated to Charles I, and in the dedication Dr. Potter observes, that it was "undertaken in obedience to his majesty's particular commandment." In this controversy, as is well known, the celebrated Chillingworth was afterwards engaged. In 1635 Dr. Potter was promoted to the deanery of Worcester; and in 1640 he was made vice-chancellor of the university of Oxford, in the execution of which office he met with some trouble from the members of the long parliament. Upon the breaking out of the civil wars he sent all his plate to the king, and declared that he would rather, like Diogenes, drink in the hollow of his hand, than that his majesty should want; and he afterwards suffered much for the royal cause. In January 1646, he was nominated to the deanery of Durham, but was prevented from being installed by his death, which happened at his college on the 3d of March following. He translated into English, Father Paul's History of the Quarrels of Pope Paul V. with the State of Venice, London, 1626, 4to; and left several MSS. prepared for the press, one of which, entitled, A Survey of the Platform of Predestination, falling into the hands of Dr. William Twisse, of Newbury, was answered by him. This subject perhaps is more fully discussed in his controversy with Mr. Vicars; which was republished at Cambridge in 1719, in a Collection of Tracts concerning Predestination and Providence. The reader to whom this Collection may not be accessible, will find an interesting extract, from Dr. Potter's part, in Dr. Wordsworth's Ecclesiastical Biography, vol. v.

POTTER, (Francis,) a learned divine, was born in 1594 at Meyre, in Wiltshire, and educated at the king's school at Worcester, and at Trinity college, Oxford. In 1637 he succeeded his father in the rectory of Kilmington, in Somersetshire. In 1642 he published at Oxford, in 4to, a treatise entitled,

An Interpretation of the number 666; this the learned Joseph Mede pronounced to be "the happiest that ever yet came into the world." It was translated into French, Dutch, and Latin. The Latin version was made by several hands. One edition was all or most translated by Mr. Thomas Gilbert, of Edmund hall, Oxford, and printed at Amsterdam in 1677, 8vo; part of the Latin translation is inserted in the second part of the fourth volume of Pool's Synopsis Criticorum. Potter's treatise was attacked by Lambert Morehouse, minister of Prestwood, near Kilmington, who asserts, that 25 is not the true, but propinque root of 666. Potter wrote a Reply to him. He had likewise an excellent genius for mechanics, and made several inventions for raising of water, and water-engines; which being communicated to the Royal Society, about the time of its first establishment, were highly approved of, and he was admitted a member of that society. He died in 1678.

POTTER, or POTER, (Paul,) an admirable painter of animals, was born at Enkhuysen, in 1625, and was instructed by his father, Peter Potter, an artist of slender abilities. Before he had attained his fifteenth year his works were held in the highest estimation. He established himself at the Hague, where his pictures were so much sought after, that with more than common assiduity he could with difficulty keep pace with the demand for them. Maurice, prince of Orange, was one of his most zealous patrons, and for him he painted some of his finest pictures. The landscapes of Potter are usually subordinate to his cattle, and seldom extend beyond a pasture, with a stump of a tree, a farm-house, or a hovel; but these are represented with a truth of delineation, delicacy of finishing, and beauty of colouring, that have scarcely been equalled. He chiefly excelled in painting cows, sheep, goats, &c. which he grouped in a most picturesque manner. His pictures usually exhibit a brilliant effect of sunshine; and there is a lustrous glitter in his colouring, which is peculiar to himself. His touch is firm and free, and his pencil unusually full and flowing, although his pictures are highly finished. There was formerly in the collection of the prince of Orange a picture of a herdsman and cattle, as large as life, designed and painted with wonderful truth and character: it is now in the gallery of the Louvre. One of the finest of his cabinet sized pictures is in the collection of the marquis of Westminster, at Grosvenor House. It is a landscape with cattle and figures. The scene is a view near the Hague, and the picture was painted for Van Slinglandt, in whose possession it remained till 1750, when it was bought by a collector and taken to Paris, and was afterwards sold to Mr. Crawford, of Rotterdam, for 1350*l.* at a public auction in that city. The marquis is said to have given 900 guineas for it. Potter designed every object from nature; and it was his constant practice, in his walks in the fields, the only recreation he allowed himself from constant application, to sketch in a book every object that attracted his notice. An unremitting and laborious attention to his art had a fatal influence upon a constitution naturally delicate, and he fell a victim to his assiduity in the bloom of life, in 1654, in the twenty-ninth year of his age. There are some charming etchings by this artist, drawn with great spirit and correctness, and executed in a very masterly style. A great number of his designs have been spiritedly etched by Mark de Bye.

POTTER, (John,) archbishop of Canterbury, the son of Thomas Potter, a linendraper at Wakefield, in Yorkshire, where he was born about 1674, and was educated at a school in his native place, and at University college, Oxford, where, after taking his bachelor's degree, he was employed by the master of his college, Dr. Charlett, to compile a work for the use of his fellow-students, entitled, Variantes Lectiones et Notæ ad Plutarchi Librum de audiendis Poetis, item Variantes Lectiones, &c. ad Basilii Magni orationem ad juvenes, quomodo cum fructu legere possint Græcorum Libros, 8vo. In 1694 he was chosen fellow of Lincoln college, and proceeding M.A. in October in the same year, he took pupils, and went into orders. In 1697 he published his beautiful edition of Lycophron's Alexandra, fol.; and the first volume of his Archæologia Græca, or Antiquities of Greece; in the following year he published the second volume. This valuable work was incorporated in Gronovius's Thesaurus. It is almost incredible that such works as these could have been produced by a young man scarcely past his twenty-third year. In 1704 he commenced B.D.; and being about the same time appointed chaplain to archbishop Tenison, he removed to Lambeth. The archbishop also gave him the living of Great Mongeham, in Kent, and subse-

quently other preferment in Buckinghamshire and Oxfordshire. He proceeded D.D. in April 1706, and soon after became chaplain in ordinary to queen Anne. In 1707 he published his Discourse of Church Government, 8vo. In the following year he succeeded Dr. Jane as regius professor of divinity, and canon of Christ Church; whereupon he returned to Oxford. This promotion he owed to the duke of Marlborough, through whose influence he was in 1715 advanced to the see of Oxford, still retaining the divinity chair. Just before he was made bishop he published his splendid and elaborate edition of the works of Clemens Alexandrinus, 2 vols, fol. Gr. and Lat. In this he has given a new version of the Cohortations. When Dr. Hoadly, bishop of Bangor, made public those opinions which brought upon him such a storm of controversy from his clerical brethren, Dr. Potter was one of the combatants, having in a charge to his clergy thought proper to warn them against some of that prelate's opinions respecting religious sincerity. Hoadly answered; and Potter rejoined, in a strain of warmth beyond the usual moderation of his character. On the accession of George II., Dr. Potter was appointed to preach the coronation sermon, and was regarded as much in favour with the king and queen. Upon the death of Dr. Wake in 1737, he was promoted to the archbishopric of Canterbury. He died in 1747, at the age of seventy-four. His Theological Works were published collectively in 3 vols, 8vo, Oxford, 1753.

POTTER, (Robert,) a classical scholar and translator, was born in 1721, and educated at Emmanuel college, Cambridge. He took orders, and was successively appointed vicar of Scarning, in Norfolk, prebendary of Norwich, and vicar of Lowestoff and Kessingland, in the diocese of Norwich. In 1774 he published a volume of poems, 8vo; and in the following year a tract, entitled, Observations on the Poor Laws, on the present State of the Poor, and on Houses of Industry. In 1777 he published his translation of Æschylus, 4to; and in the same year appeared his Notes on the Tragedies of Æschylus, dedicated to Mrs. Montagu, at whose request they were written. A second edition appeared in 1779, in 2 vols, 8vo, corrected in many places, and with the notes inserted in their respective places. In 1781 he published the first volume of his translation of Euripides, in 4to; and in the following year the second; and in 1788 that of Sophocles. In 1783 he published, An Enquiry into some Passages of Dr. Johnson's Lives of the Poets, 4to; and in 1785, A Translation of the Oracle concerning Babylon, and the Song of Exultation, from Isaiah, chap. xiii. and xiv. 4to; and, A Sermon on the Thanksgiving for the Peace, 1802. He died suddenly, August 9, 1804, in the eighty-third year of his age.

POUCHARD, (Julian,) a man of letters, was born of poor parents, in 1650, at Domfront, in Normandy, and educated at Mans, and at the college de Lisieux, at Paris. His skill in Hebrew and other languages qualified him to assist Thevenot in collating the MSS. of the Ancient Mathematicians, and he was engaged in the direction of the Journal des Savants. In 1704 he was made professor of Greek in the Collége Royal, at Paris. He died in the following year. He wrote, Antiquité des Egyptiens; and, Libéralités du Peuple Romain.

POUGET, (Francis Aimé,) a learned divine and theological writer, was born at Montpellier in 1666, and educated at the university of Paris, where he was admitted to the degree of doctor by the faculty of the Sorbonne, and appointed vicar of the parish of St. Roch. In the latter capacity he was the instrument of bringing about the conversion of the celebrated La Fontaine; of which he drew up a detailed and curious account, which was published in the first volume of Father Desmolet's Mémoires de Littérature. He was placed by Colbert, bishop of Montpellier, at the head of his seminary for the education of young ecclesiastics; and in 1696 he entered the congregation of the priests of the Oratory. He died in 1723. Among the works of which he was the author, or editor, that in highest estimation is entitled, Instructions, in the Form of a Catechism, drawn up by Order of M. Joachim Colbert, bishop of Montpellier, 1702, 4to, and in the same year in 5 vols, 12mo. On this work, which is a kind of system of doctrinal and practical divinity, according to the tenets and rites of the Roman Catholic church, the writers of that communion bestow very high commendation. It has undergone a great number of impressions, and has been translated into Italian and Spanish. Towards the latter part of his life father Pouget translated it into Latin, with considerable additions; but it did not make its appearance in this form till after the death of the author, when Desmolets published it in 1725. Pouget took a share in preparing for publication, The

Works of St. Jerome, conjointly with father Martianay; and the Analecta Græca, with father Montfaucon.

POULLAIN. (Francis,) See BARRE.

POULLE, (Louis,) a celebrated French preacher, born at Avignon in 1702. Poetry and eloquence were the favourite subjects of his studies; and, as he possessed a happy imagination, he cultivated both with success, but particularly the latter. He gained the prizes awarded in this line by the Academy of Toulouse, in 1732 and 1733. Having embraced the clerical profession, he acquired great celebrity as a preacher; and his fame having reached the court, he was appointed preacher to the king, and made abbot-commendatory of Notre Dame de Nogent. The characteristics by which he was distinguished were, a lively, noble, and rapid eloquence, grand and brilliant imagery, and sometimes striking sentiments; but his metaphors were too often forced, and in his pursuit of the beautiful, he was neglectful of simplicity and pathos. He died in 1781. The only remaining specimens of his eloquence are two volumes of Sermons, published in 1778, 12mo, which have been repeatedly printed. The baron de Sainte Croix, in his Eloge de l'Abbé Paulle, states, that before the author wrote these sermons for the press, he never committed any of his discourses to paper, but that his memory was, for forty years, the sole repository of his numerous compositions.

POUPART, (Francis,) a physician and anatomist, was born in 1661 at Mans; and after a preliminary education under the fathers of the Oratory in that city, he studied at Paris. He took the degree of M.D. at Rheims, and in 1699 was admitted to the Academy of Sciences. Several of his papers are printed in the Journal des Savants, from 1693 to 1698, in the Mémoires de l'Acad. des Sciences, and in the Philosophical Transactions. They chiefly relate to comparative anatomy, as that of the snail, the leech, the ant-lion, the muscle, &c. His name is also attached to a ligament at the base of the human abdomen which he described, but which had before been noticed by Fallopius. He was likewise the author of a Chirurgie Complette, 1695, 12mo. He died in 1709.

POURCHOT, (Edme,) an eminent professor of philosophy, was born in 1651 at Poilli, in the diocese of Sens, and educated at Auxerre, and at the Collége des Grassins, at Paris, where in 1677 he was appointed to the chair of philosophy. At the opening of the Collége des Quatre Nations, he accepted the invitation of the superiors to fill the philosophical chair in that seminary. He early renounced the authority of Aristotle, and embraced the method of Descartes, applying mathematical principles and reasonings to the discovery of physical and moral truths. His system excited a violent opposition among the professors of that university; its admirers, however, rapidly increased in number; and to this circumstance a satirical piece on the subject, published by Boileau, mainly contributed. In that piece, drawn up in the form of a burlesque Arrêt, he denounced "certain Quidams, who without permission assumed the titles of Gassendists, Cartesians, Malebranchists, and Pourchotists," as seditious persons, &c. The ridicule with which this Arrêt treated the ancient prejudices soon broke up the parties which were formed in the university against the new philosophy. In the mean time Pourchot had published his system, under the title of Institutiones Philosophicæ, &c. which was universally applauded. Into this he introduced a kind of collection, distinct from the body of his work, under the title of Series Disputationum Scholasticarum, which he used jocularly to call "the method of playing the fool." His reputation as a philosopher now stood so high, that the most celebrated literary characters of his time were eager to court his acquaintance; among these were Racine, Boileau, Mabillon, Dupin, Baillet, Montfaucon, and Santeul. He was also honoured with the esteem of Bossuet and Fenelon. He was seven times chosen to fill the post of rector of the university, and he held that of syndic for forty years. At an advanced age he applied himself to the study of Hebrew, with a degree of ardour which enabled him soon to become master of it. The method which he followed was that of Masclef, with whom he lived in habits of intimate friendship; and he delivered courses of lectures on that language at the College of St. Barbe. He died at Paris in 1734. Besides his Institutiones Philosophicæ, which were published in 4to, and also in 5 vols, 12mo, he was the author of numerous Discourses, which were given to the public in the Acts of the University; and various Memoirs, the subjects of which may be seen in the Dictionary of Moreri, 1759. He likewise assisted Masclef in greatly improving the second edition of his Grammatica Hebraica, not only by his corrections of that author's style, but by

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furnishing him with a considerable part of the materials for the long prolegomena prefixed to the second volume, and aiding him in drawing up the Chaldee, Syriac, and Samaritan grammars, which that edition contains. The best edition of his Institutiones Philosophicæ is that of Paris, 1734, 4to, and 5 vols, 12mo.

POUSSIN, (Nicholas,) a celebrated painter, was born in 1594 at Andelys, in Normandy, of an ancient but reduced family, and received his earliest instruction in the art from Quintin Varin, a painter of Amiens. In his eighteenth year he went to Paris, where he received a few lessons from Ferdinand Elle, a Flemish portrait painter. He next applied himself to the study of composition, in which he made great progress by an attentive consideration of some prints after Raffaelle and Giulio Romano, and careful copies from casts from the antique. Some of his earliest efforts in painting were the pictures in the church of the Capuchins at Blois, and some Bacchanalian subjects for the château of Chiverny. At Paris he became acquainted with Marini, the Italian poet, who invited him to Rome, whither he went in 1624, and was introduced to the notice of cardinal Barberini, nephew of Urban VIII.; but that dignitary being sent on a legation to France and Spain, and Marini soon after dying, Poussin found himself deprived of the support that he expected in a foreign city, and he was reduced to model antiques for a maintenance, with his fellow-lodgers Algardé and Francis du Quesnoy, the Flemish sculptor, called Il Fiammingo. He was not, however, to be discouraged; and he applied with ardour to all the branches of his art, and studied the works of Titian, Raffaelle, and Domenichino, the last of whom was his favourite master. For a time he attempted to imitate the colouring of Titian; but a taste for the antique at length predominated, and he gave himself up to that learned style by which he is distinguished. History, as the noblest branch of painting, was that in which he aimed to excel, and he chose his subjects in part from the poets and historians of antiquity. In all these he was a most accurate observer of costume, and he generally decorated his back-grounds with pieces of architecture copied from the remains of antiquity in Rome and its vicinity. On the return of cardinal Barberini he painted for him one of his finest pieces, the death of Germanicus, and the taking of Jerusalem by Titus. His patron also procured for him the commission to paint a large picture of the Martyrdom of St. Erasmus, for St. Peter's, which is now in the pontifical palace of Monte Cavello. These productions recommended him to the friendship of the Cavaliere del Pozzo, for whom he painted his first series of the Seven Sacraments of the Church of Rome, which are now in the possession of the duke of Rutland, at Belvoir Castle, with the exception of one, which was unfortunately destroyed by fire in 1816. He painted another set of the Sacraments in 1644 and 1647, with variations, for M. de Chanteloup, which were among the principal attractions of the Orleans collection, and were purchased by the late duke of Bridgewater for 4900 guineas, and now are in the collection of lord Francis Egerton. In 1640 his works had so well established his reputation, that Richelieu engaged Louis XIII. to recall him to France, in order to paint the gallery of the Louvre. He was received with distinction, and honoured with the title of first painter to the king, with a suitable pension and apartments in the Tuileries. He was also commissioned to paint an altar-piece for the chapel of St. Germain-en-Laie, where he produced his admirable work of the Last Supper. The envy of Vouet's school, however, gave him so much disquiet, that in 1642 he returned to Rome, under the pretext of bringing away his wife; and both the king and the cardinal dying in the following year, he determined to continue at Rome, and there he resided till his death, in 1665. He prized his art for its own sake, rather than for its emoluments. His conversation was of a learned and elevated cast, and was much valued by the acquaintance who used to meet him in his morning and evening walks on the esplanade of Santa Trinità in Monte, near his house. As an artist, Poussin imitated no particular master, but adopted a style of his own, founded, indeed, upon an assiduous study of the antique, which to him stood in the place of the observation of nature. It was only in the landscapes which formed the back-grounds of his pictures that he copied nature, which he did with great truth and delicacy. His human figures are generally in their forms to be traced to antique sculptures, whence they have a kind of marble hardness and stiffness; yet they are frequently sublime and pathetic in their expression, and few history painters have told their stories with more force and perspicuity than he. His works are full of thought, and have obtained for

him the appellation of Le peintre des gens d'esprit. His attention was so much fixed upon design, that he neglected colouring, and in that part of the art he is more defective than almost any master of equal celebrity: his colouring is cold, hard, and unnatural, except in the objects which he really copied from nature. He worked in solitude, without pupils, and finished all with his own hand.

POUSSIN, (Gaspar,) an eminent landscape painter, was born in 1613 at Rome, where his father, James Dughet, a Parisian, was settled. An early passion for painting led to his being placed with Nicholas Poussin, who had married his sister, and, in consequence of that alliance, he dropped his family name of Dughet, and assumed that of Poussin. A genius for exact observation rendered him a faithful copyist of all the circumstances of rural nature, so that he became one of the greatest masters of landscape upon record. He practised his art with high distinction in different parts of Italy, but his chief residence was at Rome. He worked with great freedom and rapidity, and is said to have finished a large piece in a single day. He particularly excelled in representing the effects of landstorms. His scenery is always beautiful, decorated with simple and elegant buildings; and his management of the chiaroscuro is very fine. In his figures he was less happy, and they were occasionally supplied by his brother-in-law. The freshness and truth of colouring, and skilful choice and disposition of objects, in his best pieces, excite the warmest admiration. He died at Rome in 1675. He engraved eight of his own landscapes; and a series of his designs by other engravers was published in London.

POUSSINES, (Peter,) Lat. *Possinus*, a learned and indefatigable Jesuit, was born in 1609 at Lauran, in the diocese of Narbonne, and educated at Beziers. He entered upon his noviciate in the society in 1624, and soon distinguished himself by his application to study. His translations from the Greek gave him a reputation which preceded him in his visit to Paris in 1638, and caused the celebrated father Petau to admit him among his disciples. He took the vows of his order in 1642 at Toulouse, and was made professor of rhetoric in the college of that city. Five years afterwards he had the chair of Scriptural Exposition in the same college; and in 1654 he was summoned by the general of the society to Rome, where he occupied the same chair, and published a Catena of the Greek Fathers on the Gospels of St. Matthew and St. Mark. In that capital he attracted the notice of queen Christina, (then the great patroness of learned men,) and of cardinal Barberini. His reputation caused him to be appointed tutor in the Greek language to the young prince des Ursins, and to the abbé Albani, afterwards Clement XI. He published in 1651 the Alexiad of Anna Comnena, with a version of his own; in 1666 the History of Michael Paleologus, and in 1669-71 that of Andronicus Paleologus, by Pachymer. He had before translated Nicetas, and the sophist Polemon, and he also gave in 1657 a version of St. Methodius. He died in 1686.

POUTEAU, (Claude,) a celebrated surgeon, was born at Lyons in 1725, and studied at the college of the Jesuits in his native city, and at Paris, where he became the pupil of Morand, Ledran, and John Louis Petit. Returning to Lyons, he was employed at the Hôtel Dieu, where he became surgeon-major in 1747. In this situation he greatly distinguished himself by his skill in lithotomy. He afterwards engaged in practice as a physician. He died in 1775. Besides his Dissertation sur l'Opération de la Pierre, and Mélanges de Chirurgie, and other works which appeared during his life, he left some valuable pieces, published in 1783 by Colombier, under the title of Œuvres Posthumes de M. Pouteau, 3 vols, 8vo.

POWELL (Edward), a learned popish divine, was born about the latter part of the fifteenth century, and educated at Oxford. He appears to have been fellow of Oriel college in 1495, and afterwards became D.D. and was accounted one of the ornaments of the university. In November 1501 he was made rector of Bledon, in the diocese of Wells, and in July 1503 was collated to the prebend Centum solidorum, in the cathedral of Lincoln, as well as to the prebend of Carleton. In 1508, by the interest of Edmund Audley, bishop of Salisbury, he was made prebendary of that church, and in 1525 became prebendary of Sutton, in Marisco, in the cathedral of Lincoln. In November 1514, Leo X. gave him a license to hold three benefices, otherwise incompatible. His reputation for learning induced Henry VIII. to employ him to write against Luther, which he did in a work entitled, Propugnaculum summi Sacerdotii evangelici, ac septenarii Sacramentorum numeri, adversus M. Lutherum,

Fratrem famosum, et Wickliffistam insignem, London, 1523, 4to. His learning and zeal, however, could not protect him from the vengeance of Henry VIII. when he came to employ both in defence of queen Catharine, and the supremacy of the see of Rome; on which articles he was prosecuted, hanged, drawn, and quartered in Smithfield, July 30, 1540, with Dr. Thomas Abel and Dr. Richard Fetherstone, who suffered on the same account. He wrote in defence of queen Catharine, Tractatus de non dissolvendo Henrici Regis cum Catharina Matrimonio; but it is doubtful if this was printed.

POWELL, (David,) a learned Welsh divine, was born in Denbighshire about 1552, and in 1568 was sent to Oxford; but to what college is uncertain. When Jesus college was founded, in 1571, he removed thither. In 1576 he took orders, and became vicar of Ruabon, or Rhiw-Abon, in Denbighshire, and rector of Llanfyllin. In 1579 he was instituted to the vicarage of Mivod, in Montgomeryshire; and in 1588 he had the sinecure rectory of Llansanfraid, in Mechain. He held also some dignity in the cathedral of St. Asaph. He proceeded to his degrees in divinity in 1582, and the subsequent year, and was afterwards chaplain to Sir Henry Sidney, then president of Wales. He died in 1598. He published, Caradoc's History of Cambria, with annotations, 1584, 4to; this history had been translated from the Latin by Humphrey Lloyd, but was left by him unfinished at his death; Powell corrected and augmented the manuscript, and published it with notes; Annotationes in itinerarium Cambriæ, scriptum per Silvium Geraldum Cambrensem; Annotationes in Cambriæ Descriptionem, per Ger. Cambr.; De Britannicâ historiâ recte intelligendâ, epistola ad Gul. Fleetwoodum civ. Lond. recordatorem; Pontici Virunnii Historia Britannica. Wood says that he took great pains in compiling a Welsh Dictionary, but died before it was completed.

POWELL, (Gabriel,) a learned controversial divine, son of the preceding, born at Ruabon in 1575, and educated at Jesus college, Oxford, after which he became master of the free-school at Ruthen, in his native county. He afterwards returned to Oxford, and took up his abode in St. Mary hall. Dr. Vaughan, bishop of London, invited him to the metropolis, and made him his domestic chaplain. He obtained the prebend of Portpoole in 1609, and the vicarage of Northall, in Middlesex, in 1610. He died in 1611. Wood says that he "was esteemed a prodigy of learning, though he died when a little more than thirty years old (thirty-six); and had he lived to a greater maturity of years, it is thought he would have exceeded the famous Dr. John Rainolds, or any of the learned heroes of the age."

POWELL, (Griffith,) was born at Lansawell, in Carmarthenshire, in 1561, and entered a commoner of Jesus college in 1581, and after taking his degrees, and obtaining a fellowship, was chosen principal of his college in 1613. He died in 1620. By will he left all his estate, amounting to between six and seven hundred pounds, to the college, with which a fellowship was founded. He wrote, Analysis Analyticorum posteriorum, seu Librorum Aristotelis de Demonstratione cum Scholiis; and, Analysis Libri Aristotelis de Sophisticis Elenchis.

POWELL, (Sir John,) was born of a very ancient and wealthy family, at Pentrymeyrick, in the parish of Llanwrda, and county of Carmarthen. He was a judge in the court of King's Bench in 1688, and distinguished himself so much by his integrity and ability on the trial of the seven bishops, that James II. deprived him of his office; but he was restored to it at the Revolution, and held it until his death, in 1696.

POWELL, (George,) an actor of considerable talent, who was the contemporary of Betterton and Colley Cibber, is mentioned with commendation by Steele, in the Spectator. He died in 1714. He wrote Alphonso, a tragedy, and other dramatic pieces.

POWELL, (William Samuel), an able divine, was born at Colchester in 1717, and educated at St. John's college, Cambridge, of which he was elected fellow in 1740. In 1741 he was taken into the family of lord Townshend, as private tutor to his second son, Charles Townshend, afterwards chancellor of the exchequer; and he was ordained deacon and priest at the end of the year, when he was instituted to the rectory of Colkirk, in Norfolk, on lord Townshend's presentation. He returned to college the year after, and began to read lectures as an assistant tutor; but he became himself principal tutor in 1744. He took the degree of B.D. in 1749, and in 1753 was instituted to the rectory of Stibbard, in the gift of lord Townshend. In 1757 he was created D.D. In 1765 he was elected master of his college, and was chosen vice-chancellor of the university in November following. In 1766 he

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obtained the archdeaconry of Colchester; and in 1768 he was instituted to the rectory of Freshwater, in the Isle of Wight. He died in 1775. His published works, edited by Dr. Balguy, contain three discourses preached before the university; thirteen preached in the college chapel; one on public virtue; three charges to the clergy of the archdeaconry of Colchester; and his Disputatio on taking his doctor's degree. One of his discourses, relative to subscription, was first preached on Commencement Sunday in 1757; and being reprinted in 1772, when an application to parliament on the matter of subscription was in agitation, was attempted to be answered, probably by the author of the Confessional, in a pamphlet entitled, Remarks on the Rev. Dr. Powell's Sermon, &c. In 1760 he published Observations on Miscellanea Analytica, which was the beginning of a controversy that produced many pamphlets relative to the Lucasian professorship of mathematics at Cambridge, when Mr. Waring was elected.

POWELL, (William,) an eminent English actor, a pupil of Garrick, made his first appearance on the stage at Drury-lane, October 1763, in the character of Philaster. He continued to be the chief support of the theatre during the period of Garrick's temporary retreat, in the course of his tour on the continent. In 1767 he became one of the managers of Covent-garden Theatre; and he afterwards engaged in the management of a new theatre at Bristol, where he died in 1769, and was interred in the cathedral, where his widow erected a monument to his memory, with a poetical inscription, from the pen of the elder Colman.

POWNALL, (Thomas,) a learned antiquary and politician, born at Lincoln in 1722. He obtained the office of secretary to the commissioners for Trade and Plantations in 1745; and he had a situation in the commissariat of the army in Germany. In 1753 he went to America, and in 1757 was appointed governor of Massachusetts Bay. In 1759 he was appointed governor of New Jersey; and soon afterwards proceeded to South Carolina as governor and captain-general. Having solicited his recall, he returned to England in 1761. In 1768 he was elected a member of the House of Commons, and spoke frequently against the war with America. He retired in 1780 to Bath, where he died in 1805. He was a fellow of the Royal Society, and of the Society of Antiquaries, and was a considerable contributor to the Archæologia. He was also the author of, Notices and Descriptions of Antiquities of the Provincia Romana of Gaul; Descriptions of Roman Antiquities dug up at Bath; Hydraulic and Nautical Observations on the Currents in the Atlantic Ocean; Intellectual Physics; and, an Essay concerning the Nature of Being.

POYET, (William,) born at Angers, in 1474, was patronized by Louisa, the mother of Francis I. and became chancellor of France in 1538. He for a while maintained his power by flattery; but the displeasure of the queen of Navarre, and of the duchess d'Etampes, the king's mistress, hastened his disgrace, and he was in 1545 deprived of all his honours by a decree of the parliament of Paris, and confined in the Tower of Bourges. He died in 1548.

POYNET, or PONET, (John,) successively bishop of Rochester and Winchester, in the reign of Edward VI., was born in the county of Kent, about 1516, and educated in King's college, Cambridge. In early life he proved himself an able mathematician and mechanist. Heylin, who is seldom partial to the early English reformers, tells us, that he was "well studied with the ancient fathers." At what time he imbibed the principles of the Reformation is uncertain; but it appears that he was accounted a champion for that great change in the beginning of the reign of Edward VI. when he was made bishop of Rochester, although only in his thirty-third year. He was then D.D., and chaplain to archbishop Cranmer, who gave him the rectory of St. Michael Queenhithe, London, in 1543, which he held until 1551, when he was promoted to the see of Winchester, after the deprivation of Gardiner. He was a frequent preacher, and wrote several treatises in defence of the Reformation; but his most remarkable performance was what is commonly called King Edward's Catechism, which appeared in 1553, in two editions, the one Latin, the other English, with the royal privilege. From this Catechism Nowell took much in forming his own. When queen Mary came to the crown, Poynet, with many others, retired to Strasburgh, where he died on the 11th of April, 1556, before he had completed his fortieth year. He also wrote, A Tragedie, or Dialoge of the unjust usurped Primacie of the Bishop of Rome, translated from Bernard Ochinus; A notable Sermon concerning the ryght Use of the Lordes Supper, &c. preached

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before the King at Westminster, 1550; Dialecticon Viri boni et literati de Veritate, Naturâ, atque Substantiâ Corporis et Sanguinis Christi in Eucharistiâ; in this, Bayle says, he endeavoured to reconcile the Lutherans and Zuinglians; A short Treatise of Politique Power, and of the true Obedience which Subjectes owe to Kynges and other civile Governours, with an Exhortacion to all true naturall Englishe men, compyled by D. I. P. B. R. V. V. *i.e.* Dr. John Poynet, bishop of Rochester and Winchester; and, A Defence for Marriage of Priests.

POYNINGS, (Sir Edward,) a gentleman of Kent, who recommended himself to the favour of Henry VII., by whom he was sent to Ireland, where he displayed great courage, firmness, and wisdom; the rebellions of lord Desmond and Kildare were overpowered; a parliament was called; and salutary laws were enacted. In the next reign Poynings was made a privy counsellor, and appointed governor of Tournay, in Flanders.

POZZO, (Modesta.) See FONTE MODERATA.

POZZO, (Andrea,) a painter and architect, was born at Trent in 1642, and was a pupil of an artist at Milan, whom he soon surpassed. He then visited Venice, Rome, and Genoa, and studied the works of Rubens at Turin. He early entered among the Jesuits, and studied under Lodovico Scaramuccia, and left specimens of his talents in the churches of his order in several cities of Italy. His ceiling of St. Ignazio at Rome is a performance of extraordinary spirit and invention; and his picture of S. Francesco Borgia, at San Remo, is greatly admired. He was likewise well skilled in architecture, and a great master of perspective, on which science he published two volumes at Rome in 1693 and 1700. His reputation caused him to be invited by the emperor Leopold to Vienna, where he died in 1709.

PRADO, (Jerome,) a learned Spanish Jesuit and Scripture commentator, was born at Baeza, in 1547, and educated at the academical seminary in his native place, where he received the degree of doctor, and delivered lectures on the Scriptures. Afterwards he was appointed professor of divinity and Scriptural learning at Cordova. By order of Philip II. he undertook, in conjunction with Villalpandus, to draw up a Commentary on the Prophecy of Ezekiel. On this work he was sedulously employed for sixteen years, and then went to Rome, for the purpose of committing it to the press. Scarcely had he arrived at that city, when he was attacked by a disease, the consequence of his laborious application, which proved fatal to him in 1595, when he was only in the forty-eighth year of his age. In the year after his death, Villalpandus published Prado's Commentary on the Twenty-six first Chapters of Isaiah; to which he afterwards added his own Commentary on the remaining chapters, and numerous learned and curious dissertations, &c. the produce of their united labours, forming in the whole 3 vols, fol.

PRADON, (Nicholas,) a French poet, born at Rouen in 1632, is known only for his pieces written by him at the instigation of the enemies of Racine. His Phèdre et Hippolyte, produced in 1677, divided the applause of the capital with the noble play of the same title by Racine, who, from chagrin at such unworthy rivalry, for twelve years silenced his dramatic muse, notwithstanding the encouragement of Boileau in his seventh epistle. Pradon afterwards produced his Regulus, which had some success. He died in 1698. His works were published at Paris in 1744, 12mo.

PRADT, (Abbé Dominique de,) a French ecclesiastic, and a political writer, born at Allanches, in 1759. He was grand vicar, at the Revolution, to the cardinal de Rochefoucauld, and was elected deputy for the Norman clergy to the States-General in the year 1789. He afterwards fled to Hamburgh, where he published the first of his voluminous series of political pamphlets, called, Antidote to the Congress of Radstadt. In another, termed Prussia and her Neutrality, he urged a coalition of Europe against the French republic. But after Buonaparte became first consul, De Pradt was appointed his grand almoner. On the coronation of the emperor, in 1804, at which he assisted, he was invested with the title of baron, and received a gratuity of 40,000 francs, and was made bishop of Poitiers. He afterwards officiated at Napoleon's coronation as king of Italy. In 1808 he accompanied him to the Bayonne conference; and for this service Napoleon gave him another gratuity of 50,000 francs, and made him, in 1809, archbishop of Malines, and member of the Legion of Honour. On the war against Russia occurring in 1812, he was sent ambassador to the duchy of Warsaw. During the retreat from Moscow, Napoleon had an interview with him at a lone cottage, reproached him with treachery, and divested him of

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his embassy. On his return to Paris he was ordered to retire to his diocese, and did not return till the fall of Napoleon in 1814. He wrote his Vindicatory History then, but did not publish it till after the battle of Waterloo. He was made by the Bourbons chancellor of the Legion of Honour; and he subsequently ceded all the rights of his archbishop's see to the king of the Netherlands. He died in 1837.

PRAM, (Christian Henriksen,) a Danish poet, was born in 1756, in Guldbrandsdalen, and educated at the university of Copenhagen, where he applied himself to the study of law and political economy. In 1781 he was appointed to a high situation in the Chamber of Commerce, and he afterwards set up the Handelstidende, or Commercial Journal, which he first carried on in conjunction with Cramer and Ehrhart, and afterwards by himself. In 1785 he published his poem entitled, Störkodder, a romantic narrative, founded upon the traditions of northern legend and mythology, and recording the hero Störkodder's adventures in search of Skirner's mystic sword and other talismans. This production is a classic one of its kind, and places its author by the side of Ariosto and Wieland. Shortly afterwards he commenced, with the assistance of Rahbek, the Minerva, one of the best literary periodicals of its time in Denmark, and one which also discussed many important political and statistical questions. In 1796 he, together with Thaarup, Baggesen, and Höst, established the Scandinavian Literary Society; of which institution he was president from 1811 to 1818. He also wrote, Damon and Pythias; Fingal and Frode; and several comedies. In 1819 he accepted an official appointment in the island of St. Thomas, where he died in 1821. A collection of his miscellaneous poems and prose works was edited by Rahbek, in 4 vols, 1824-26.

PRAT, (Anthony du,) cardinal legate, chancellor of France, and prime minister of Francis I., was born at Issoire, in Auvergne, in 1465, and, after studying for the bar, became successively advocate-general to the parliament of Toulouse, master of requests, and president à mortier to the parliament of Paris, and, in 1507, chief president of the same. In 1515 he preceded Stephen Poncher as keeper of the seals. He soon after accompanied Francis to Italy, and at Bologna had a conference with Leo X. on the subject of the abrogation of the Pragmatic Sanction, and negotiated a concordat with the pontiff. After the battle of Pavia (1525) and during the captivity of Francis, Du Prat powerfully influenced the councils of Louisa of Savoy, the regent, and was an object of jealousy to the parliament of Paris. He was raised to the purple in 1527, and made legate *a latere* in 1530. He was an active and violent opponent of the Reformers, and died, archbishop of Sens, in 1535. A devotion to the personal interest of his royal master was the ruling passion of his life.

PRATT, (Charles, earl of Camden,) third son of Sir John Pratt, chief justice of the King's Bench, was born in 1714, and was educated at Eton, and at King's college, Cambridge, where he became fellow. He then entered at the Inner Temple, and was called to the bar in 1738. His merits, however, remained buried in obscurity, till called forth by the protection of Henley, afterwards lord chancellor Northington, and of Mr. Pitt, afterwards earl of Chatham; and when the former was made lord keeper in 1757, he obtained the office of attorney-general for his friend. In 1762 he was raised to the dignity of chief justice of the Common Pleas, and it was in this office that he gained such deserved popularity, when, after a patient hearing of arguments on both sides, he pronounced the detention of Wilkes illegal, against the opinion and the wishes of government. This impartial conduct procured for him the thanks and the freedom of the city of London in a gold box; his picture was placed in Guildhall as an honourable testimony of his virtues; and various cities in the kingdom re-echoed the sentiments of the capital. In 1765, under the Rockingham administration, he was raised to the peerage; and in 1766 he was advanced to the seals; but his opinion on the Middlesex election was so opposite to the views of the ministry, that he was stripped of his honours, though he had the satisfaction to see some of his colleagues proud to share his disgrace. In the American war he reprobated the measures pursued by lord North, and he was removed from the woolsack (1770); and in the case of the libel laws he wished to give greater power to the deliberation of jurymen. In 1782 he was appointed president of the council, and, though the next year he resigned for a little time, he continued in that office till his death, in 1794. He had been created an earl in 1786.

PRATT, (Samuel Jackson,) a miscellaneous writer, was born at St. Ives, in Huntingdonshire, in 1749. He went on

the stage early in life; but failing in that line, he became an itinerant lecturer, and next a bookseller at Bath, where he published several poems and novels, under the name of Courtney Melmoth. The principal of his poems are, The Tears of Genius, on the Death of Goldsmith; Sympathy; and, Landscapes in Verse. His best novels are, Liberal Opinions; Emma Corbett; The Pupil of Pleasure; and, Family Secrets, 5 vols. Besides these works he published, Gleanings, or Travels Abroad and in England; and, The Fair Circassian, a tragedy. He died in 1814.

PRAXITELES, a celebrated Grecian sculptor, who flourished, according to Pliny, in the civth Olympiad, (B. C. 362.) He worked both in bronze and marble: of his productions in the latter material, the only record that remains, is an ancient copy, in marble, of the Apollo Sauroctonos, justly considered one of the greatest treasures of the Vatican. Two statues of Venus were made by him in marble; one draped, the other naked. The people of Cos preferred the former; the Cnidians purchased the latter, which is mentioned by Lucian as the finest of the works of Praxiteles, and is the subject of numerous epigrams in the Greek Anthology. The original work fell a prey to the flames, at Constantinople, in the fifth century. Praxiteles also executed a beautiful marble statue of Cupid, of which a copy is believed to exist in the collection of sculpture in the Vatican. There is an anecdote connected with this statue to the following effect: Phryne, the celebrated Thespian courtesan, whose influence over the sculptor seems to have been considerable, anxious to possess a work of Praxiteles, and not knowing, when she was desired to choose one for herself, which of his statues to select, devised the following expedient. She commanded a servant to hasten to him and tell him that his workshop was in flames, and that nearly all his works had already perished. Praxiteles rushed out in the greatest alarm and anxiety, exclaiming, "All is lost if my Satyr and Cupid are not saved." The object of Phryne was answered; she confessed her stratagem, and immediately chose the Cupid. The style of the school of Praxiteles was softness, delicacy, and high finish; and he seems to have devoted himself to the representation of the lovely, the tender, and the expressive. He had two sons, Timarchus and Cephisodotus, or Cephisodorus, both of whom were artists. Pliny says of the latter, "Praxitelis filius Cephisodotus rei et artis heres fuit."

PREMONTVAL, (Peter le Guay de,) a French writer, born at Charenton in 1716. His attachment to the mathematics was so strong, that he opened a school at Paris in 1740, where he taught them gratuitously, and formed several excellent scholars. He afterwards settled at Berlin, where he became an author, and was chosen a member of the Academy of Sciences. He died in 1767. His works are, Preservatifs contre la Corruption de la Langue Françoise en Allemagne; La Monogamie, ou l'Unité en Mariage; Le Diogène de l'Alembert; and several Mémoires in the volumes of the Academy at Berlin.

PRESTET, (John,) a priest of the Oratory, was born in 1648, and educated at Paris, and studied the mathematics under Malebranche. At the age of seventeen he published the first edition of his Elémens de Mathématiques. He taught the mathematics with distinguished reputation, particularly at Angers. He died in 1690. The best edition of his Elements is that of 1689, 2 vols, 4to.

PRESTON, (Thomas,) a dramatic writer, who flourished in the earlier part of Elizabeth's reign, was fellow of King's college, Cambridge, and afterwards created a doctor of civil law, and master of Trinity hall in the same university, over which he presided about fourteen years, and died in 1598. He wrote a dramatic piece, in the old metre, entitled, A Lamentable Tragedy full of pleasant Mirth, conteyning the Life of Cambises King of Percia, from the beginning of his Kingdome unto his Death, his one good Deed of Execution after the many wicked Deeds and tyrannous Murders committed by and through him, and last of all, his odious Death by God's Justice appointed, doon on such Order as followeth. This performance, Langbaine informs us, Shakspeare meant to ridicule, when, in his play of Henry IV. part i. act 2, he makes Falstaff talk of speaking "in king Cambyses' vein." In proof of which conjecture, he has given his readers as a quotation from the beginning of the play, a speech of king Cambyses himself.

PRESTON, (John,) a celebrated divine, was born at Heyford, in Northamptonshire, in 1587, and educated at the free school of Northampton, and at King's college, Cambridge, whence he removed to Queen's college, where he soon became

distinguished for his proficiency, especially in the philosophy of Aristotle. He was chosen fellow in 1609, and soon after disputed before James I., when that monarch visited the university. He next devoted himself to divinity; and having studied Calvin, and adopted his religious opinions, he became suspected of puritanism, which was then much discouraged at court. He was soon after, however, admitted by prince Charles one of his six chaplains in ordinary, and was chosen preacher of Lincoln's-inn. In 1622 he was elected master of Emmanuel college, Cambridge, and took his degree of D.D. He finally obtained, through the influence of the duke of Buckingham, the lectureship of Trinity church, Cambridge. He died in 1628, in the forty-first year of his age. Fuller, who has classed him among the learned writers of Queen's college, says, "he was all judgment and gravity, and the perfect master of his passions, an excellent preacher, a celebrated disputant, and a perfect politician." Echard styles him "the most celebrated of the Puritans." He wrote various pious tracts, all of which, with his Sermons, were published after his death. The principal of these works is his Treatise on the Covenant, 1629, 4to.

PRESTRE, (Le.) See VAUBAN.

PRETI, (Cavalier Mattia,) called Il Calabrese, a painter, was born at Taverna, in Calabria, in 1613. After passing some time at Parma and Modena, he went to Rome, and was for a short time a scholar of Giovanni Lanfranco. The reputation of Guercino induced him to visit Cento, where he studied under him for several years. He afterwards went to Venice and Bologna, and returned to Rome about 1657, and was employed to paint three pictures for the church of S. Andrea della Valle, representing subjects from the life of that saint, and which, unfortunately for his fame, were placed immediately under the Four Evangelists, in the angles, so admirably painted by Domenichino. His celebrity reached Malta, whither he was invited by the grand master, Cotoner, who commissioned him to ornament the cathedral with some frescoes, representing subjects from the life of St. John the Baptist, which he executed so much to the satisfaction of his employer, that he conferred on him the knighthood of the order. He afterwards passed some time at Naples, where he painted some considerable works in fresco in the church of the Carthusians. He possessed a rich and fertile invention, and his compositions are copious and grand; his design is more bold than correct, and his conduct of the chiaro-scuro is characterised by the vigorous contrast that distinguishes the works of Guercino. He usually made choice of the most terrific and gloomy subjects, and his pictures frequently represent martyrdoms and scenes of death, to which his sombre style of colouring was particularly appropriate. Disgusted by the admiration bestowed on the works of Luca Giordano, he left Naples, and returned to Malta, where he died in 1699.

PRETI, (Girolamo,) an Italian poet of the seventeenth century, was brought up as a page in the court of Alfonso II., duke of Ferrara, and afterwards lived with prince Doria, at Genoa. He applied himself to the composition of Italian verse, in the style of Marini and Achillini. He acquired the favour of the court of Rome, and was appointed by cardinal Fr. Barberini his secretary in his legation to Spain. He died upon the journey, at Barcelona, of a fever, in 1626, being in the flower of his age.

PREVILLE, (Pierre Louis Dubus de,) a distinguished French actor, born at Paris in 1721. His inclination prompted him to relinquish the profession of a notary for the stage, on which he made his first appearance at Lyons, in 1753, when he changed his family name of Dubus for that of Preville. He soon gained great reputation as a comic performer, and was called to Paris, where his talents attracted the notice of Louis XV. The minister of the king's household having founded a royal school of declamation in 1774, Preville was appointed the director. He died in 1800.

PREVOST, (Isaac Benedict,) a celebrated naturalist and philosopher, born at Geneva, of poor parents, in 1755. Physics and natural history were the principal objects of his researches, and he became connected with many eminent cultivators of those sciences among his contemparies, including Le Sage, Senebier, Jurine, Huber, and Maunoir, with some of whom he was connected in the foundation of the academy of Montauban, where he resided. He was also a member of the Society of Physics and Natural History at Geneva, and of some other learned associations. In 1810 he became professor of philosophy in the Protestant university of Montauban, where he died in 1819.

PREVOST, (Peter,) a French painter, said to be the inventor of panoramas, was born at Montigni, near Chateaudun, in

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1764, and studied under an artist at Valenciennes; but he owed his merit chiefly to the imitation of nature, and of the works of Claude Lorraine and Poussin. His first panorama was a view of Paris; and he afterwards painted seventeen others, including Rome, Naples, Amsterdam, Boulogne, Tilsit, Wagram, Antwerp, London, Jerusalem, and Athens. The last two were the fruits of a visit to Greece and Asia, made in 1817. He was engaged in painting a view of Constantinople when he died, of a pulmonic disease, in January 1823.

PREVOT D'EXILES, (Anthony Francis,) a French writer, born at Hesdin, in Artois, in 1697. He was educated among the Jesuits, but relinquished their society for the army, and afterwards retired among the Benedictines of St. Maur. The love of pleasure and of the world, however, prevailed upon him again to violate his vows, and fly from the monastery. He went to Holland, where he formed a connexion with a woman of some merit and beauty, and with her visited England in 1733; and in the following year he returned to France. Under the patronage of the prince of Conti he promised himself a peaceful old age; but a fatal accident terminated his days. On the 23d Nov. 1763, he was found in an apoplectic fit in the forest of Chantilly, and a surgeon supposing him dead, opened his body. The beginning of the operation restored the fallen man to his senses, but too late, as the vital parts had been lacerated. He is known as the author of translations of Clarissa Harlowe and of Sir Charles Grandison into French; besides which he wrote, Memoirs of a Man of Quality, in 6 vols, a romance of some merit; History of Cleveland, natural son of Cromwell, 6 vols; Le Pour et Contre, a periodical journal, continued in 20 vols, in which he censured with too much freedom the works of his contemporaries; the Dean of Coleraine, a novel; A general History of Voyages; this was drawn up at the suggestion of the chancellor d'Aguesseau; History of Margaret of Anjou, 2 vols, 12mo; Portable Dictionary of French Words not in common use, with an Abridgment of French Grammar; and other works.

PRICE, (Sir John,) a gentleman of Brecknockshire, who was employed in surveying the monasteries which were doomed to dissolution at the Reformation. He was well skilled in antiquities, and wrote a defence of British history in an answer to Polydore Virgil, published by his son Richard, in 1573. He died about 1553.

PRICE, (John,) Lat. *Pricæus*, a learned writer, originally of a Welsh family, was born in London in 1600, and educated at Westminster school, and at Christ Church, Oxford. On leaving college he was entertained in the earl of Arundel's family, with which he travelled into Italy, and there was made doctor of laws. On his return to England he became acquainted with the earl of Strafford, who took him with him to Ireland, where he became acquainted with archbishop Usher, and was one of his correspondents, their biblical studies forming a bond of union. When his noble patron was prosecuted, Price shared in his misfortunes, and returned to England in 1640. During the rebellion he endeavoured to support the royal cause by his pen, and wrote several pamphlets, for which he was imprisoned for a considerable time. After his release he went abroad, and took up his residence in Florence, where the grand duke made him superintendent of his museum, and procured him to be appointed Greek professor at Pisa. He afterwards went to Venice, with a view to publish Hesychius's Lexicon; but not succeeding in the design, he went to Rome, and was patronized by cardinal Francesco Barberini. He at last retired to St. Augustine's monastery at Rome, where he died in 1676. His works are, Notæ et Observationes in Apologiam L. Apuleii Madaurensis, Philosophi Platonici; Matthæus, ex Sacrâ Paginâ, sanctis Patribus, &c. illustratus; Annotationes in Epist. Jacobi; Acta Apostolorum, ex Sacrâ Paginâ, sanctis Patribus, &c. illustrata; Index Scriptorum, qui in Hesychii Græco Vocabulario laudantur, confectus et alphabetico ordine dispositus; Comment. in varios Novi Test. Libros; this is inserted in the 5th vol. of the Critici Sacri.

PRICE, (Richard,) an eminent Dissenting minister and political writer, was born in 1723, at Tynton, in the parish of Langeinor, in Glamorganshire. His father, who was many years minister of a Dissenting congregation at Bridgend in the same county, intended him for trade, but gave him a good education, in the course of which, however, he became dissatisfied with his son's departure from his own views of religion, which were Calvinistic. He died in 1739, while his son was at a seminary at Talgarth. In his eighteenth year, by the advice of his paternal uncle, the Rev. Samuel Price,

who officiated as co-pastor with the celebrated Dr. Watts, he was removed to a Dissenting academy in London, founded by Mr. Coward, where he devoted himself to the study of the mathematics, philosophy, and theology. In 1743 he removed to Stoke Newington, where he resided for nearly thirteen years, in the family of Mr. Streathfield, as his chaplain and companion. During the latter part of this period he officiated principally at Edmonton, till he was chosen to be morning preacher at Newington-green chapel. By the death of Mr. Streathfield, and also of his uncle, which happened in 1756, his circumstances were considerably improved; the former having bequeathed him a legacy in money, and the latter a house in Leadenhall-street, and some other property. In 1758 he removed to Newington-green; and in the same year he published his Review of the principal questions and difficulties in Morals, of which he revised a third edition for the press in 1787. In 1762 he accepted an invitation to succeed Dr. Benson as evening preacher in Poor Jewry-lane. He afterwards formed a number of sermons which he had preached on Private Prayer into a dissertation on that subject, which he published in 1767, along with three other Dissertations, On Providence, Miracles, and the Junction of Virtuous Men in a Future State. After having officiated for nearly fourteen years at Newington-green, he accepted an invitation to succeed Mr. Law, as morning preacher at the Gravel-pit meeting-house in Hackney, but consented to officiate as afternoon preacher at Newington-green, and in consequence resigned that service at Poor Jewry-lane. About this time he began to bestow a share of his attention on philosophical studies, which produced many valuable papers inserted in the Philosophical Transactions of the Royal Society of London, of which he had been chosen a fellow in 1765. In 1769 he published his valuable Treatise on Reversionary Payments, which contained, among a variety of other matters, the solution of many questions in the doctrine of annuities; schemes for establishing societies for the benefit of aged widows on just principles; and an exposure of the inadequacy of the societies of this kind which were continually forming in London and other parts of the kingdom. In 1769 the university of Glasgow conferred on him the degree of D.D. In 1772 he published his Appeal to the public on the National Debt, the principal object of which was to restore the sinking fund which had been extinguished in 1733. In 1775 he published Observations on Civil Liberty and the Justice and Policy of the War with America, which was followed in the same spirit, in 1777, by his Observations on the Nature of Civil Government. For writing the former pamphlet he received the thanks of the corporation of London, on the 14th of March, 1776, together with a gold box enclosing the freedom of the city. So many exertions in behalf of America procured him an invitation from the Congress to "come and reside among a people who knew how to appreciate his talents;" but this he thought proper to decline. In 1779 he published an Essay on the Population of England, which, being founded on incorrect information, was consequently incorrect in its conclusions. In consequence of Dr. Priestley's disquisitions on Matter and Spirit, which had been just published, he was led to make some observations on those parts which did not accord with his own sentiments. This produced an amicable correspondence between them, published under the title of, A free discussion of the Doctrines of Materialism and Philosophical Necessity. About the same time he addressed some important observations to the Society for Equitable Assurances, in an introduction to a work by his nephew, Mr. Morgan, on the Doctrine of Annuities. The value of his own and his nephew's services to that society is universally acknowledged. In 1784 he published, Observations on the Importance of the American Revolution, and the Means of making it useful to the World. In 1783 the degree of LL.D. was conferred upon him by Yale college, in Connecticut; and he was afterwards elected a fellow of the American Philosophical Societies at Philadelphia and Boston. In 1786, when a new academical institution among the Dissenters was established at Hackney, he was appointed tutor in the higher branches of the mathematics; but he resigned that office two years after. Among his numerous correspondents were; the marquis of Lansdowne; the earls Chatham and Stanhope; the bishops of Carlisle, St. Asaph, and Llandaff; Mr. Harris, the author of Philosophical Arrangements, &c.; Mr. Howard, Dr. Franklin, the duke de Rochefoucault, the celebrated Turgot, and several of the most distinguished members of the first National Assembly. During the latter part of his life he suffered severely

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from an affection of the bladder. He died in London on the 19th of March, 1791, and was interred in Bunhill-fields burial-ground. His person was slender, and rather below the common size, but possessed of great muscular strength and remarkable activity. A habit of deep thought had given a stoop to his figure, and he generally walked a brisk pace, with his eyes on the ground, his coat buttoned, one hand in his pocket, and the other swinging by his side. As a calculator on political questions, when he did not take up his data from erroneous documents, he was acute and profound. Besides the works already mentioned, he wrote, The Nature and Dignity of the Human Soul; The Vanity, Misery, and Infamy of Knowledge without suitable Practice; An Essay on the Population of England from the Revolution to the present Time; The State of the Public Debts and Finances at signing the Preliminary Articles of Peace, in January 1783; Postscript to same; A Discourse on the Love of our Country; Britain's Happiness and its full Possession of Civil and Religious Liberty briefly stated and proved; Sermons, viz. Fast Sermons, 1759, 1779, 1781, &c.; Sermons on various Subjects, 8vo, 1786, 1816; Sermons on the Christian Doctrine, 8vo, 1787; On the Expectations of Lives, the Increase of Mankind, the Influence of great Towns on Population, and particularly of the State of London, with respect to Healthfulness and Number of Inhabitants, Phil. Trans. 1769; On the Insalubrity of Marshy Situations; On the Difference between the Duration of Human Life in Town and in Country Parishes and Villages; Short and Easy Theorems for finding in all Cases the Difference between the Values of Annuities payable yearly, half-yearly, quarterly, and monthly; On the Proper Method of Calculating the Value of Reversions depending on Survivorship; On the Effect of the Aberration of Light on the Time of the Transit of Venus over the Sun's Disk.

PRICHARD, (Rees,) a native of Llanymodyfri, in Carmarthenshire, educated at St. John's college, Oxford. He wrote some poetical pieces, which are still read with fond partiality by the Welsh. He was vicar of his native village, rector of Llamedy, chancellor of St. David's, and prebendary of Brecon. He died in 1644.

PRIDEAUX, (John,) a learned bishop, was born in 1578 at Stowford, in the parish of Harford, near Ivy-bridge, in Devonshire. His father being in narrow circumstances, with a large family, John, who was the fourth of seven sons, after he had learned to read and write, having a good voice, stood candidate for the place of parish-clerk of the church of the village of Ugborow, near Harford. He was unsuccessful, however, and his failure deeply mortified him; though subsequently, when he was advanced to one of the first dignities of the church, he would often say, "If I could but have been clerk of Ugborow, I had never been bishop of Worcester." Disappointed in this office, a lady of the parish, the mother of Sir Edmund Towel, maintained him at school till he had gained some knowledge of Latin, when he travelled to Oxford, and at first lived in a very mean station in Exeter college, doing servile offices in the kitchen, and prosecuting his studies at his leisure hours, till at last he was taken notice of by the tutors and rector, and was admitted a member of the college in 1596. In 1599 he took the degree of bachelor of arts, and in 1602 he was chosen probationer fellow. On May the 11th, 1603, he proceeded master of arts, and soon after entered into holy orders. On May the 6th, 1611, he took the degree of B.D.; and the year following he was elected rector of his college; and June the 10th, the same year, he proceeded D.D. In 1615, upon the advancement of Dr. Robert Abbot to the bishopric of Salisbury, he was made regius professor of divinity, and consequently became canon of Christ Church, and rector of Ewelme, in Oxfordshire; and he afterwards discharged the office of vice-chancellor of the university for several years. "In his professorship," says Wood, "he behaved himself very plausibly to the generality, especially for this reason, that in his lectures, disputes, and moderatings (which were always frequented by many auditors), he showed himself a stout champion against Socinus and Arminius; which being disrelished by some who were then rising, and in authority at court, a faction thereupon grew up in the university between those called Puritans, or Calvinists, on the one side, and the Remonstrants, commonly called Arminians, on the other: which, with other matters of the like nature, being not only fomented in the university, but throughout the nation, all things thereupon were brought into confusion." In 1641 he was promoted to the bishopric of Worcester; but the Rebellion was at that time so far advanced, that he received little or

no profit from it. For adhering steadfastly to the king's cause, and pronouncing all those of his diocese who took up arms against him excommunicate, he was plundered, and reduced to such straits, that he was obliged to sell his excellent library. Dr. Gauden said of him, that "he now became literally a *helluo librorum*, being obliged to turn his books into bread for his children." He seems to have borne this barbarous usage with patience, and even good humour. On one occasion, when a friend came to see him, and asked him how he did; he answered, "Never better in my life, only I have too great a stomach, for I have eaten the little *plate* which the sequestrators left me; I have eaten a great library of excellent *books;* I have eaten a great deal of *linen*, much of my *brass*, some of my *pewter*, and now am come to eat my *iron;* and what will come next I know not." "Having," continues Wood, "first by indefatigable studies digested his excellent library into his mind, he was after forced again to devour all his books with his teeth, turning them by a miraculous faith and patience into bread for himself and his children, to whom he left no legacy but pious poverty, God's blessing, and a father's prayers." So great was his poverty about this time, that he would have attended the conferences with the king at the Isle of Wight, but could not afford the means of travelling. He died of a fever at Bredon, in Worcestershire, at the house of his son-in-law, Dr. Henry Sutton, July 20, 1650. He was a man of very extensive learning; and Nathaniel Carpenter, in his Geography Delineated, says, that "in him the heroical wits of Jewel, Rainolds, and Hooker, as united into one, seemed to triumph anew, and to have threatened a fatal blow to the Babylonish hierarchy." He was extremely humble, and kept part of the ragged clothes in which he came to Oxford in the same wardrobe where he lodged his rochet in which he left that university. His works are, Tabulæ ad Grammaticam Græcam Introductoriæ; Tirocinium ad Syllogismum contexendum; Heptades Logicæ, sive Monita ad ampliores Tractatus introductoria; Castigatio cujusdam Circulatoris, qui R. P. Andream Eudæmon-Johannem Cydonium Soc. Jesu seipsum nuncupat, opposita ipsius Calumniis, in Epistola Isaaci Casauboni ad Frontonem Ducæum; Alloquium sereniss. Reg. Jacobo Woodstochio habitum; Orationes novem inaugurales de totidem Theologiæ Apicibus, prout in Promotione Doctorum Oxoniæ, publicè proponebantur in Comitiis; Lectiones decem de totidem Religionis Capitibus, præcipuè hoc Tempore Controversis, quæ publicè habebantur Oxoniæ in Vesperiis; Lectiones 22, Orationes 13, Conciones 6, et Oratio ad Jacobum Regem, Oxon.; Concio ad Artium Baccalaureos pro More habita in Ecclesiâ B. Mariæ Oxon. in Die Cinerum in Act. ii. 22. Ann. 1616; Fasciculus Controversiarum ad Juniorum aut Occupatorum Captum colligatus; Theologiæ Scholasticæ Syntagma Mnemonicum; Conciliorum Synopsis; Epistola de Episcopatu; Manuductio ad Theologiam Polemicam; Hypomnemata Logica, Rhetorica, Physica, Metaphysica, &c.; several Sermons; A Synopsis of the Councils, subjoined to An easy and compendious Introduction to History, published in the name of his son Matthias; Histories of Successions in States, Countries, or Families, &c.; Euchologia, or The Doctrines of Practical Praying; being a Legacy left to his daughters in private, directing them to such manifold uses of our Common Prayer Book, as may satisfy upon all occasions, without looking after new lights from extemporal flashes; The Doctrine of Conscience, framed according to the Form in the Common Prayer; and, Sacred Eloquence, or The Art of Rhetoric, as it is laid down in Scripture.

PRIDEAUX, (Humphrey,) a learned divine, was born at Padstow, in Cornwall, in 1648, and, after some elementary edution at Liskeard and Bodmin, was placed under Dr. Busby, at Westminster school, whence in 1668 he was removed to Christ Church, Oxford. His attainments here must have distinguished him very early; for we find that in 1672, when he took his bachelor's degree, Dr. Fell, the dean, employed him to add some notes to an edition of Lucius Florus, then printing at the University Press. About this time the Arundel Marbles were presented to the university of Oxford by Henry Howard, earl of Norwich, and grandson to the earl of Arundel, by whom the collection had been made; and as there are several curious and valuable inscriptions upon them, it was thought proper that they should be published, with an explanatory comment. About thirty-nine of these inscriptions had been published by Selden, in 1629, with notes and other illustrations. That work, however, had now become exceedingly scarce, and it was intended to be published with considerable additions. For this undertaking Prideaux was selected; and after being employed

on it two years, in 1676 he published his Marmora Oxoniensia ex Arundellianis, Seldenianis, aliisque constata, cum perpetuo Commentario, fol. This book, published when he was only twenty-six years of age, gave him a high reputation in the university, and was well received by the learned world, particularly in Germany, France, and Italy. So great was the demand for it, that it soon became scarce, and was only to be obtained at an advanced price. Prideaux, however, is said to have entertained little value for the work himself, owing to its having been drawn up in too great haste, and to the number of typographical errors with which it abounds, through the negligence of the corrector of the University Press. A more correct edition was published under the inspection of Michael Maittaire, in 1732, fol. Having, by order, presented one of the copies of the Marmora to the lord-chancellor Finch, this introduced him to his lordship's patronage, who soon after placed one of his sons under him, as tutor at Christ Church; and in 1679 presented him to the rectory of St. Clement's, in the suburb of Oxford, where he officiated for several years. The same year he published two tracts of Maimonides in Hebrew, with a Latin translation and notes, under the title, De Jure Pauperis et Peregrini apud Judeos. This he did in consequence of having been appointed Dr. Busby's Hebrew lecturer in Christ Church, and with a view to teach students the rabbinical dialect, and to read it without points. In 1681 the lord-chancellor Finch, then earl of Nottingham, presented him to a prebend in the cathedral of Norwich. In November 1682 he was admitted to the degree of bachelor in divinity, and on the death of lord Nottingham found another patron in his successor, Sir Francis North; who, in February of the following year, gave him the rectory of Bladen, with Woodstock chapelry, in Oxfordshire. He proceeded D.D. in 1686, and having exchanged his living of Bladen for that of Saham, in Norfolk, he went to settle upon his prebend in Norwich. Here he became engaged in some severe contests with the Roman Catholics, the result of which was the publication of his work, The Validity of the Orders of the Church of England made out. He also took an active part in resisting the arbitrary proceedings of James II. which affected the interests of the Established Church. In 1688 he was collated to the archdeaconry of Suffolk, and not without due consideration, took the oaths of allegiance to William and Mary, and acted up to them faithfully; but he always looked upon the nonjurors as honest men, and treated them with kindness and respect. In 1694 he resigned his living at Saham; and in 1696 he was instituted to the vicarage of Trowse, near Norwich. He published in 1697 his Life of Mahomet. In 1702 he was made dean of Norwich; and in 1707 he published Directions to Churchwardens; a work which has often been reprinted. The best edition is that corrected and improved by Tyrwhitt, London, 1833. In 1710 he published his work upon Tythes, 8vo; and in the same year he resigned the vicarage of Trowse. He was during the latter part of his life greatly afflicted with the stone, which entirely disqualified him for public duties. But he still pursued his private studies, and at length, in 1715, he brought out the first part of his last and greatest work, the Connection of the History of the Old and New Testament, and the second part in 1717, fol. His strength had been long declining, and he died November 1, 1724, in his seventy-seventh year, and was buried in Norwich cathedral. About three years before his death he presented his collection of Oriental books, more than 300 in number, to the library of Clare hall, Cambridge. Several posthumous tracts and letters, with a Life of Dr. Prideaux, the author of which is not named, were published in 1748, 8vo.

PRIESTLEY, (Joseph,) a Dissenting divine and very eminent philosopher, was born on the 13th of March, 1733, at Birstal-fieldhead, near Leeds. His father was engaged in the clothing manufacture, and was a Dissenter of the Calvinistic persuasion. Joseph was in his youth adopted by a paternal aunt, Mrs. Keighley, who sent him for education to several schools in the neighbourhood, where he acquired a knowledge of Latin and the elements of Greek. During his vacations he studied Hebrew under a Dissenting minister; and he afterwards made some progress in Chaldee, Syriac, and Arabic. He was originally destined for the ministry; but weak health causing his views to be turned towards trade, he learned some of the modern languages with that intention. At length, however, his constitution strengthened, and, resuming his first purpose, he went in 1752 to the Dissenting academy at Daventry, kept by Mr. (afterwards Dr.) Ashworth, the successor of Dr. Doddridge. Here he spent three years, and came forth an adherent

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to the Arian system. Here he was also introduced to an acquaintance with the writings of Dr. Hartley, which exerted a powerful and lasting influence over his whole train of thinking. He now accepted an invitation to officiate as minister to a small congregation at Needham-market, in Suffolk; whence, after a residence of three years, he removed to Namptwich, in Cheshire, where he took the charge of a congregation, to which he joined a school. In the business of education he was indefatigable; and he added to the common objects of instruction, experiments in natural philosophy, which were the means of fostering in himself a taste for pursuits of that kind. His first publication was an English Grammar on a new plan, for the use of his scholars, printed in 1761. In that year he was invited by the trustees of the Dissenting academy at Warrington to succeed Mr. (afterwards Dr.) Aikin in the post of tutor in the languages. Here he began to distinguish himself as a writer in various branches of science and literature. Several of these had a relation to his department in the academy, which, besides philology, included lectures on history and general policy. A visit to London having introduced him to the acquaintance of Dr. Franklin, Dr. Watson, Dr. Price, and Mr. Canton, he was encouraged by them to pursue a plan he had formed of writing a History of Electricity, which work appeared in 1767. It was several times reprinted, was translated into foreign languages, and procured for him an admission into the Royal Society. He had previously obtained the degree of doctor of laws from the university of Edinburgh. In 1767 he settled at Leeds, as minister to a large congregation of Dissenters, assembling at Mill-hill chapel. Here his attention was first excited, in consequence of his vicinity to a public brewery, to the properties of that gaseous fluid, then termed fixed air. Here also he diligently occupied himself in preparing The History and present State of Discoveries relating to Vision, Light, and Colours, which he published by subscription in 1772, 4to. In 1773, through the recommendation of Dr. Price, he received the appointment of librarian and literary companion to the earl of Shelburne (afterwards marquis of Lansdowne), with a salary of 250*l.* per annum, and a separate residence. He therefore fixed his family in a house at Calne, in Wiltshire, near his lordship's seat; and during seven years attended upon the earl in his winter's residences at London, and occasionally in his excursions, one of which, in 1774, was a tour to the continent, when he visited France, Flanders, Holland, and Germany. In 1773 there had appeared in the Philosophical Transactions a paper of his on different kinds of air, which obtained the prize of Copley's medal. This, with many additions, was reprinted in 1774, dedicated to lord Shelburne, and was followed by three more volumes. In 1775, while still resident with lord Shelburne, he published his Examination of the Doctrine of Common-sense as held by the three Scotch writers, Drs. Reid, Beattie, and Oswald. This work was preparatory to his purpose of introducing to public notice the Hartleian theory of the human mind, which he soon after published in a more popular and intelligible form than that given to it by the author himself. He had already declared himself a believer in the doctrine of philosophical necessity; and in a dissertation prefixed to his edition of Hartley's Observations on Man, he expressed some doubts of the immateriality of the sentient principle in man. Becoming at length an entire convert to the material hypothesis, or that of the homogeneity of man's nature, he published in 1777 Disquisitions on Matter and Spirit. This was followed by a Defence of Socinianism, and of the Doctrine of Necessity. It is not improbable that the odium which these works brought upon him was the cause of a coolness in the behaviour of his noble patron, which about this time (1780) he began to remark, and which terminated in a separation after a connexion of seven years, but upon amicable terms, and without any alleged cause of complaint. By the articles of agreement Dr. Priestley retained an annuity for life of 150*l.* His next removal was to Birmingham, where he had not been long settled, before he was chosen minister to the principal Dissenting congregation. Here he published in 1782 his History of the Corruptions of Christianity; this was burnt by the common executioner in the city of Dort. In 1786 Priestley published his History of early Opinions concerning Jesus Christ, 4 vols, 8vo. These works led to the well-known controversy between him and Dr. Horsley. Some of the clergy of Birmingham having warmly opposed the Dissenters' claims, Dr. Priestley published a series of Familiar Letters to the Inhabitants of Birmingham, which were penned in a style of irony that

exasperated even the populace. To this cause of irritation another was added by the different feelings concerning the events that were then passing in France. Priestley's Reply to Mr. Burke's Reflections on the French Revolution, an event to which the lower orders of Birmingham were at that time unfavourably disposed, led to his being nominated a citizen of the French republic; and the occasion of a public dinner given by some of his friends, July 14, 1791, in celebration of the anniversary of the destruction of the Bastile, (at which dinner, however, Priestley himself was not present,) afforded to the mob an opportunity of venting their fury against him. After demolishing the place where the dinner had been given, they broke into his house, destroyed his philosophical apparatus, a valuable collection of books, and a large number of manuscripts; after which they made an unsuccessful attempt to burn the dwelling and what was left in it. In the meantime he and his family were forced to seek safety in flight. The first two nights he passed in a post-chaise, the two succeeding on horseback. The sum awarded to him at the assizes as compensation for the damage is not stated; but he tells us that it fell short of his loss by 2,000*l*. Individual generosity made amends. Among other instances of this kind, his brother-in-law made over to him the sum of 10,000*l*. invested in the French funds, besides an annuity of 200*l*. He was not long after chosen to succeed his deceased friend, Dr. Price, as minister to a congregation at Hackney; but finding his company shunned by many of his former philosophical associates, he determined to go to America, whither he sailed, with his family, on the 7th of April, 1794, and took up his residence at Northumberland, in Pennsylvania, where he died on the 6th of February, 1804. His éloge was read by Cuvier, before the National Institute, at Paris. His autobiography, originally written, as he informs us, during one of his summer excursions, concludes with the date, "Northumberland, March 24, 1795," and was published in America after his decease, with a continuation by his son, Joseph, and observations on his writings by Thomas Cooper (president-judge of the fourth district of Pennsylvania) and the Rev. William Christie. Priestley's Correspondence has been collected and incorporated with the above memoir by Mr. John Towill Rutt, forming the first two volumes of his collected edition of Priestley's Theological and Miscellaneous Works, in 25 vols, 8vo, Hackney, 1817, &c. At pp. 537—544 of the second volume of this edition will be found, chronologically arranged, a complete list of Priestley's works.

PRIMASIUS, a Scripture commentator in the sixth century, was a native of Africa, and obtained the see of Adrumetum, also known by the name of Justinianopolis, in the province of Byzacene. He was the author of Commentaria in Epistolas S. Pauli, published at Paris and Lyons, in 1543, 8vo. In these commentaries the author freely availed himself of the labours of preceding writers, as St. Jerome, St. Ambrose, and, above all, St. Augustine. He also wrote, Commentaria Mysticæ Expositionis in Apocalypsin Lib. V. Cologne, 1535, 8vo. Both of these works are inserted in the tenth volume of the Bibl. Patr.

PRIMATICCIO, (Francesco,) an eminent painter, was born, of noble parentage, at Bologna, in 1490; and, after studying under Innocenzio da Imola and Bagnacavallo, went to Mantua, where he passed six years as a disciple of Giulio Romano, whom he assisted in his great works at the Palazzo del Te. On the application of Francis I. to the duke of Mantua for a painter of ability, Primaticcio was recommended, and arrived in France in 1531. He obtained the confidence of the French king, who employed him to execute a variety of works in stucco and oil, with which he adorned Fontainebleau, and the other royal palaces. Rosso, or Maître Roux, was at this time superintendent of the royal buildings, and had begun the great gallery of Fontainebleau. So much jealousy and rivalship took place between the two artists, that Francis, in 1540, sent Primaticcio into Italy, with a commission to purchase antiques, which he executed with great judgment. Rosso dying in the mean time, Primaticcio was recalled to occupy his place at Fontainebleau. In the ceiling of the great gallery he represented, in fifteen compartments, the Gods of Homer; and on the sides, in fifty-eight smaller compartments, the Adventures of Ulysses, from the Odyssey. In this vast undertaking he was assisted by his pupil, Nicolo Abate. This admirable work, the most magnificent monument of art of which France could boast, was entirely destroyed in 1738, to make way for some paltry alteration in the château; and all that remains of the works of this sublime artist at Fontainebleau are the frescoes in the saloon of the guards,

now called the apartment of madame d'Estampes, representing the history of Alexander the Great. There are few of the works of Primaticcio in Italy, as the greatest part of his life was passed in France. Francis I. was so sensible of the merit of this great artist, that he bestowed on him the lucrative revenue of the abbey of St. Martin, at Troyes. After the death of his benefactor, he continued in the service of his successors, Henry II., Francis II., and Charles IX., and died at Paris in 1570. At Castle Howard there is a fine picture by Primaticcio, representing Penelope relating to Ulysses what has passed during his absence. In the Zambeccari gallery is a concert by his hand, which is a charming piece. In the capacity of an architect he gave designs for the palace of Meudon, and the tomb of Francis I. at St. Denis. A great number of engravings have been made after his designs.

PRIMEROSE, (Gilbert,) a Scotch divine, minister of the French church in London, chaplain to James I., and canon of Windsor. He was made D. D. at Oxford by royal mandamus, and died in 1642. He is author of, Jacob's Vow, in opposition to the vows of monks and friars; The Trumpet of Sion, in eighteen sermons; and other theological works.—His son, James, was a physician, who for some time practised at Paris, and afterwards settled in Yorkshire. He wrote, De Mulierum Morbis; De Circulatione Sanguinis; Enchiridion Medico-Practicum; Ars Pharmaceutica; De Vulgi Erroribus in Medicinâ,—this was translated into French by Rostagny, and into English by Dr. Wittie; Academia Monspeliensis descripta, &c.

PRINCE, (John,) a divine and biographer, was born in 1643, at Axminster, in Devonshire, and educated at Brazennose college, Oxford. On taking orders he became curate of Bideford, and was afterwards chosen minister of St. Martin's church at Exeter. He then removed to the vicarage of Totness, and next to that of Berry-Pomeroy, where he died in 1723. He published, Danmonii Orientales Illustres, or the Worthies of Devon, printed in 1710, fol., and again in 1810, 4to.

PRINCE DE BEAUMONT, (Madame le,) a French lady, born at Rouen, was long engaged in education in England, and wrote several popular works, among which are, Magasin des Enfans; Des Adolescentes; and, L'Education complète. She died in 1780.

PRINCE, (John Baptist le,) a painter, brother of the preceding, was born at Metz in 1733, and, after studying under Boucher, at Paris, accompanied the abbé Chappe to Siberia, where he took views of the country, and sketched the manners of the inhabitants. He resided for some time at Petersburg, and on his return to Paris, exhibited a number of paintings which he had executed in Russia. He was next admitted a member of the Academy. He died in 1781. He excelled in landscape and village scenery; and many of his pictures were engraved by Francis Godefroy.

PRINGLE, (Sir John,) an eminent physician, was born in 1707, at Stichell House, in the county of Roxburgh, and after a grammatical education under a domestic tutor, was sent to the university of St. Andrew's, whence, in 1727, he was removed to Edinburgh for the study of physic. In the following year he went to Leyden, where he attended the medical lectures of Boerhaave, Albinus, and other eminent teachers. In 1730 he took the degree of M.D., and then, having completed his medical studies at Paris, he returned to his native country, and settled in Edinburgh as a physician. In 1734 he was chosen joint professor of moral philosophy in the university of that city. In 1742 he obtained the appointment of physician to the earl of Stair, who commanded the allied armies of England and Austria. In that year he was also made physician to the military hospital in Flanders. After the resignation of lord Stair, he continued in the same station in the campaign of 1744, and so well recommended himself to the duke of Cumberland, second son of George II., that he was nominated by him physician-general to his majesty's forces, and to the royal hospitals in the Low Countries. He then resigned his professorship at Edinburgh. In 1745 he was recalled to attend the forces engaged against the rebels; and in the same year he was elected a fellow of the Royal Society. He served again in Flanders in 1747 and 1748; and on the conclusion of the peace of Aix-la-Chapelle, (30th April, 1748,) he returned, and thenceforth chiefly resided in London. The duke of Cumberland in 1749 nominated him his physician in ordinary. In 1750 he published, in a letter to Dr. Mead, Observations on the Gaol or Hospital Fever. In the same year he began to communicate to the Royal Society his Experiments upon Septic and Antiseptic Substances, with

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Remarks relating to their Use in the Theory of Medicine. Three numbers of these were inserted in the Philosophical Transactions, and procured for him the Copley medal. In 1752 he published his Observations on the Diseases of the Army, which proved one of the most popular medical works of the age, and extended his reputation throughout Europe. It went through several editions, in each of which it received successive improvements, and was justly regarded as a standard performance. He made a valuable addition to his observations on this subject, by a paper presented to the Royal Society in 1753, giving an Account of several Persons seized with the Gaol Fever by working in Newgate; and of the Manner by which the Infection was communicated to one entire Family. During the war that commenced in 1755, he attended the encampments in England for three seasons; but in 1758 he quitted his connexion with the army, and, resolving to fix entirely in London, became a licentiate of the College of Physicians. Of this college he was made a fellow in 1763; and he gradually rose to the court employments of physician extraordinary and in ordinary to the queen, and to the princess-dowager of Wales, and physician extraordinary to the king. In 1766 he was created a baronet. In 1772 he succeeded James West, Esq., as president of the Royal Society. This dignity was preceded or followed by aggregation to the Academies of Sciences of Göttingen, Madrid, Paris, Haerlem, and Petersburg, besides other scientific societies. As president of the Royal Society he distinguished himself by an assiduous discharge of its duties, and especially by composing a set of discourses at the annual delivery of the Copley medal. Of these discourses he pronounced six, which were afterwards published by his friend, Dr. Kippis, in 8vo. Increasing infirmities, and other causes, induced him to resign the president's chair in 1778, when he was succeeded by Mr. (afterwards Sir Joseph) Banks; and in 1780, having made an excursion to Scotland, he took a resolution of spending his latter days in his native country. He purchased a house in Edinburgh, and removed thither in 1781. But he soon found his expectations of increased comfort in this situation frustrated. The climate was too sharp for him, his old friends were dead, and though he met with much respectful attention, he could not easily contract new intimacies. A certain restlessness was likewise the result of his age and infirmities. He quitted Edinburgh, having first made a present to the College of Physicians in that city of three folio manuscript volumes of his own medical and physical observations, on the condition that they should neither be published, nor lent out of the college library on any pretence. Returning to London, he found some pleasure in again frequenting the literary society to which he had been accustomed; but his strength rapidly declined, and he died on the 18th of January, 1782, in the seventy-fifth year of his age, and was interred, with great funeral solemnity, in St. James's church. A monument, executed by Nollekins, at his nephew's expense, was some time after erected to his memory in Westminster Abbey. Sir John Pringle had, during the latter part of his life, devoted much time to the study of divinity: this was with him a very favourite object. He corresponded frequently with Michaelis on theological subjects; and that celebrated professor addressed to him some letters on Daniel's Prophecy of the Seventy Weeks, which Sir John caused to be published in 1773, under the following title: Joannis Davidis Michaelis, Prof. Ordin. Philos. et Soc. Reg. Scient. Goettingensis Collegiæ, Epistolæ, de LXX. Hebdomadibus Danielis, ad D. Joannem Pringle, baronettum: primo privatim missæ, nunc vero utriusque consensu publicè editæ, 8vo.

PRINSEP, (James,) secretary of the Asiatic Society of Calcutta, was born in 1800. He went out to the East Indies at an early age in the service of the East India Company in the Mint department, and was appointed assay master at Benares, where he remained about ten years, and collected the materials of his Sketches of Benares. He was elected a member of the Royal Society, to whose Transactions he contributed a valuable paper on the mode of determining accurately the point at which the precious metals fuse. When the Benares mint was abolished, he was transferred to that at Calcutta, where he became secretary to the physical class of the Asiatic Society, and editor of the Gleanings of Science, conducted by captain Herbert, which he remodelled in 1832, under the title of the Journal of the Asiatic Society. He also made numerous discoveries which enabled him to fill up the blank left in the history of the successors of Alexander the Great in Bactria, and constructed a nearly unbroken series of numismatic records, which extended from Alexander the Great to

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modern times. In 1832 he became secretary to the Asiatic Society, and began to follow up the steps of Jones, Colebrooke, and Wilson, in the field of Indian antiquities. His health at length gave way, and he died on the 22d of April, 1840, in the fortieth year of his age.

PRIOLO, or PRIOLI, (Beniamino,) a writer of French history, was born at St. Jean d'Angeli in 1602, and brought up in the Reformed religion. Having pursued his studies at Orthez and Montauban, he went to Leyden, where he perfected himself in classical literature under Heinsius and Vossius. The desire of consulting Grotius induced him to visit Paris, after which he studied philosophy at Padua under Cremonini and Liceto. He then attached himself to the duke of Rohan, at that time in the service of Venice, and became the intimate confident of that nobleman, who sent him twice into Spain as his negotiator. When the duke afterwards commanded the French troops in the Valteline and the country of the Grisons, Priolo was present at every action. At the death of his patron he retired to Geneva, married a lady of noble family, and purchased an estate near that city. Determining finally to settle at Paris, he quitted Geneva with his family, and at Lyons was converted by cardinal Barberini to the Romish faith. In the ensuing troubles in France he took part with the prince of Condé against the court; in consequence of which he was obliged to retire into Flanders, and his property was confiscated, and his family exiled. Being restored to favour, he returned to Paris, and employed himself in composing the history which has preserved his name. He began his narrative from the death of Louis XIII. It is entitled, Benjamini Prioli ab Excessu Ludovici XIII. de Rebus Gallicis Historiarum, Lib. XII. The best edition is that of Leipsic, 1686. The style of this history is copied from that of Tacitus, and it abounds in characters and portraits, often touched in a satirical manner; but the narrative is a free and faithful relation of the war of the Fronde, and the administration of Mazarin. Priolo died in 1667. Several of his maxims are quoted by Bayle. From one of these we learn that he had little confidence in the three learned professions. "Man (says he) possesses only three things—soul, body, and goods, which are constantly exposed to danger from three sets of people—theologians, physicians, and lawyers."

PRIOR, (Matthew,) was born on the 21st of July, 1664, according to one account in London, where his father was a citizen and joiner; according to another, at Wimborne, in Dorsetshire. His father dying when he was young, an uncle, Samuel Prior, who kept the Rummer Tavern, near Charing Cross, took care of him, and sent him to Westminster school, of which Dr. Busby was then master. Before he had passed through the school his uncle took him home, for the purpose of bringing him up to his own business; but he had already imbibed a taste for classical literature which destined him to a very different walk in life. The earl of Dorset, a great patron of letters, who frequented that tavern, found him one day reading Horace; and on conversing with him, was so much pleased with the modesty and talents which he displayed, that he sent him to St. John's college, Cambridge, (1682,) where he proceeded B.A. in 1686, and was soon after elected to a fellowship. In this university he contracted an intimacy with Charles Montagu, afterwards earl of Halifax, in partnership with whom he composed the Country Mouse and City Mouse, a parody of Dryden's polemic poem of the Hind and Panther. He gave a further proof of his poetic talent by an Ode on the Deity, written in 1688 as a college exercise. In the following year he went to London, and was introduced at court by the earl of Dorset, through whose recommendation he was, in 1690, appointed secretary to the English plenipotentiaries, men of high rank, who attended at the congress at the Hague; and his conduct gave so much satisfaction to William III. that he made him one of the gentlemen of the bed-chamber. In 1695 he wrote an Ode on the Death of Queen Mary, which was presented to the king on his arrival in Holland after that event. He also displayed his humorous vein in a burlesque parody of Boileau's ode on the capture of Namur by the French, when it was retaken by king William. In 1697 he was appointed secretary to the commissioners for the treaty of Ryswick; and after his return from that employment he was made secretary to the lord-lieutenant of Ireland. He went to France in the following year as secretary to the ambassador, the earl of Portland; and he remained in the same employment under the earl of Jersey. In this station he is said to have rendered himself very agreeable to Louis XIV., who treated him with marked distinction. Being now

regarded as one very conversant in public affairs, he was summoned by king William to Loo, where he had a confidential audience, in consequence of which he was appointed under-secretary of state in lord Jersey's office, and was sent to Paris to assist the ambassador in negotiating the Partition Treaty. In 1700, at which time he was created M.A., he produced one of his longest and most splendid compositions, the Carmen Seculare, in which he exhausts all his powers in celebrating the glories of king William's reign. In the same year he succeeded Locke as a commissioner at the Board of Trade; and he sat in the parliament of the beginning of 1701 as representative of East Grinstead. The Tories were now become the prevalent party, and Prior, who had been brought into public life and promoted by the Whigs, and had acted confidentially with them, forsook them, and joined the opposite party, to which he ever after adhered. He even voted for the impeachment of those lords who were charged with advising that Partition Treaty in which he had been officially employed. The successes in the beginning of queen Anne's reign were celebrated by the poets of both parties; and Prior sung the victories of Blenheim and Ramilies. He had some share in the Examiner, a paper carried on by Swift and others of his party; and he joined in the attacks upon the duke of Marlborough. When the Tories had again become superior, and Marlborough had been driven from his command, Prior's diplomatic talents were once more called into exertion, and in 1711 he was privately sent to Paris with proposals for peace. He brought back Mesnager, one of the French ministers, and the abbé Gualtier, and for a considerable time was much engaged in secret negotiations with them at his house in London. The congress at Utrecht followed, in January 1712; and in August, when lord Bolingbroke was sent to Paris to adjust some difficulties that had occurred, and to hasten the tardy proceedings, Prior either accompanied or followed him. He remained in France with the appointments and authority of an ambassador, though without the title; for the duke of Shrewsbury, who went in that capacity, refused, it is said, out of pride, to be joined in the same commission with a man so meanly born. Prior, however, possessed the confidence of the French court, and was entrusted by Louis with a special letter to queen Anne in favour of the elector of Bavaria. After the duke's departure in 1713 he publicly assumed the character of ambassador, which he retained till he was superseded by the earl of Stair on the accession of George I. It was some time before he received remittances from the treasury enabling him to return; and soon after his arrival, in 1715, the Whigs being now in power, he was met by a warrant from the House of Commons, by which he was committed to the custody of a messenger. He was examined before a committee of the privy council with respect to his share in negotiating the peace of Utrecht, was treated with rigour, and Walpole moved an impeachment of him on a charge of high treason, for holding clandestine conferences with the French plenipotentiary. Such was the resentment entertained against him by the new ministry, that when in 1717 an act of grace was passed, he was excepted, and was still continued in custody at the house of the messenger. At length, however, he was discharged without being brought to trial. During his confinement he wrote his Alma. He was now reduced to a private station, without any provision, except his fellowship, which he prudently retained during his highest employments. Regarding poetry as his proper profession, he now finished his longest piece, entitled, Solomon, which, with his former productions, and some new ones, supplied matter for a folio volume, published by subscription at two guineas. By the efforts of his friends 4,000 guineas were thus raised, which was doubled by a benefaction from lord Harley, son of the earl of Oxford, (to whose family he had formerly adhered,) for the purchase of Down-hall, in Essex, on the condition of its reverting to that family after his death. He died at Wimpole, the seat of lord Oxford, on the 18th of September, 1721, in the fifty-eighth year of his age, and was interred in Westminster Abbey, under a monument, for the erection of which he left by his will the sum of 500*l*. A long Latin epitaph from the pen of Dr. Robert Freind, master of Westminster school, records his political and poetical merits. Prior was a skilful and successful diplomatist. It is related of him that as he was one day surveying the apartments at Versailles, being shown the victories of Louis, painted by Le Brun, and asked whether the king of England's palace had any such decorations? "The monuments of my master's actions," said he, "are to be seen every where but in his

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own house." The pictures of Le Brun are not only in themselves sufficiently ostentatious, but were explained by inscriptions so arrogant, that Boileau and Racine thought it necessary to make them more simple. A complete edition of Prior's poems was published in 1733, in 3 vols, 8vo. A History of his own Time, said to be compiled from his original MSS. appeared in 1740, but it contained little of his own, and that little is of small value.

PRIOR, (Thomas,) distinguished for his enlightened patriotism, was born in 1679, at Rathdowney, in the Queen's County, and educated in the university of Dublin, where he took the degree of M.A. and was fellow-student with the celebrated Dr. Berkeley, afterwards bishop of Cloyne. In 1729 he published his well-known tract, A List of the Absentees of Ireland, with some excellent Observations on the Trade and Manufactures of the Country, and the Condition of the Kingdom. He also published several works relative to coin, linen, manufactures, &c. But he is best known as the founder of the Royal Dublin Society, of which for a series of years he discharged the duty of secretary. He died in 1751, and was interred in the church of Rathdowney. Immediately after his death a subscription was entered into for a public monument to his memory, which was erected in the nave of Christ-church cathedral, Dublin, with an admirable inscription by bishop Berkeley.

PRISCIANUS, an eminent Roman grammarian, was a native of Cæsarea, and a disciple of Theoctistus. He is also believed to have embraced the Christian faith. He went to Constantinople, where he taught grammar and rhetoric with great reputation about A.D. 525. He composed various works, of which his treatise, De Arte Grammatica, was first published by Aldus Manutius, at Venice, in 1476, from a MS. found in France. The following treatises of Priscian are also extant: De XII. Versibus Æneidos principalibus ad Pueros; De Accentibus; De Declinatione Nominum; De Versibus Comicis; De Præexercitamentis Rhetoricæ; and, De Figuris et Nominibus Numerorum et de Numis ac Ponderibus. The best editions of Priscian are by Putschius, in his Grammaticæ Latinæ Auctores Antiqui, 4to, Hanov. 1605, and by Krehl, 8vo, Lips. 1819-20. The Opera Minora were also edited by Lindemann, 8vo, Lugd. Bat. 1818. His treatise on Comic Metres is included in Gaisford's Scriptores Latini Rei Metricæ, 8vo, Oxford, 1834. Priscian also wrote a short poem entitled, De Laude Imperatoris Anastasii, which was published for the first time by Endlicher, 8vo, Vindob. 1828. A translation of Dionysius's Periegesis into Latin verse is attributed to Priscian; it has been printed with the Oxford edition of that author. The grammatical fame of Priscian may be inferred from the proverbial phrase of "breaking Priscian's head," applied to a violation of grammar.

PRISCILLIAN, a heretic of the fourth century, was a native of Spain, where his opinions were condemned in 380 by a council held at Saragossa. He was ordained bishop of Avila, by his own party, but put to death with some of his adherents in 387. His followers united the errors of the Gnostics and Manichees.

PRITZ, (John George,) Lat. *Pritius*, a learned Lutheran divine, was born at Leipsic in 1662, and studied in the university of that city. In 1687 he became a contributor to the Acta Eruditorum of Leipsic. In 1690 the senate nominated him preacher at St. Nicholas' church; and in 1698 he was appointed professor of divinity and of metaphysics, as well as minister, at Zerbst, in Saxony. In 1705 he visited Holland and England, and after his return to Germany, in 1707, was chosen professor of divinity, ecclesiastical counsellor, and minister at Greifswalde, in Pomerania. In 1711 he removed to Frankfort-on-the-Maine, where he held the appointment of principal minister till his death, in 1732. He published, Patris Macarii Ægyptii Homiliæ L. Græcè et Latinè, interprete Zacharia Palthenio; Macarii Ægyptii Opera; Introductio in Lectionem Novi Testamenti; an edition of the New Testament, in the original Greek, with various Readings, Geographical Charts, &c.; Sermons; Devotional Treatises; translations from the English into German; and an edition of the Latin Letters of Milton.

PROBUS, (M. Valerius,) a Latin grammarian, lived in the second century, under the emperor Adrian. He wrote several treatises, among which was one, cited by Servius, entitled, De Temporum Connexione. Some remaining fragments of his writings have been published among the Grammatici Latini Veteres.

PROBUS, (Marcus Aurelius Valerius,) a native of Sirmium, born about A.D. 232, served in the Roman army with distinction under Valerianus, Gallienus, Claudius II., Aurelianus, and Tacitus. When Tacitus died, six months after his assump-

tion of the empire, his brother Florianus was proclaimed emperor in the West, whilst Probus was proclaimed in the East; but in less than three months Florianus was put to death by the soldiers, and Probus was acknowledged universal emperor. An insurrection having broken out in his camp near Sirmium, he took refuge in an iron tower which he had constructed as a watch-tower; but being followed by the mutineers, he was killed, A.D. 282. He was succeeded by Carus. He is highly commended by Vopiscus.

PROCACCINI, (Ercole,) a painter, was born in 1520 at Bologna, where the greater number of his works still exist. Lomazzo, in his Tempio della Pittura, extols him as a happy imitator of the colouring and grace of Correggio. His own three sons were his disciples. The date of his death is not known.

PROCACCINI, (Camillo,) a painter, son of the preceding, was born at Bologna in 1546, and received his first instruction in the school of his father. He afterwards visited Rome, where he studied the works of Michael Angelo and Raffaelle. His works evidently show that he had been charmed by Parmegiano. His works are very numerous, and are to be found in Bologna, Ferrara, Ravenna, Reggio, Piacenza, Parma, and Genoa. His St. Rocco curing the Sufferers under the Plague, in the gallery of the duke of Modena, at Reggio, deterred Annibale Caracci from painting a companion to it. At Piacenza he had less success in painting against Lodovico; yet his picture occupies the principal place. He died in 1626. Several of his pieces have been engraved.

PROCACCINI, (Giulio Cesare,) an eminent painter, brother of the preceding, was born at Bologna in 1548, and studied in the school of the Caracci. The works of Correggio were the chief object of his imitation, and no painter ever approached nearer to the style of that great artist. Of his altar-pieces, that at Santa Afra, in Brescia, is perhaps most like the style of Correggio. Some of his principal works are at Genoa and Parma. He also executed many pictures for Philip II. of Spain. He died in 1626.

PROCACCINI, (Carlo Antonio,) a painter, brother of the preceding, was born at Bologna, and learned the art from his father. He devoted himself to landscape, in which he acquired considerable reputation, as well as by fruit and flowers, which he designed after nature. Many of his pictures are at Milan.

PROCACCINI, (Ercole,) called the Younger, a painter, son of the preceding, was born in 1596 at Milan, and studied under his uncle, Giulio Cesare. His chief excellence appeared in his flower-pieces. He died in 1676.

PROCACCINI, (Andrea,) a painter and engraver, was born at Rome in 1671, and was brought up in the school of Carlo Maratti. He painted history in the style of his master; and among his other works in the public edifices at Rome, is his picture of Daniel, one of the twelve prophets, painted by order of Clement XI. in S. Giovanni Laterano. He was invited to the court of Spain, where he resided for fourteen years, and executed several considerable works. He died in 1734.

PROCIDA, (Giovanni di,) a native of Salerno, and lord of the isle of Procida on the coast of Naples, was counsellor to Frederic II. and Manfred, kings of the Sicilies. By Charles of Anjou he was deprived of his estate and employment under pretence of treason; and his wife having also been dishonoured by one of the French who accompanied Charles, he nourished a rooted hatred to that nation, and a determined purpose of revenge. He repaired to Constantia, queen of Arragon, daughter of the late Manfred, by whose husband, Peter, he was created a baron. In the mean time he had kept emissaries both in Apulia and Sicily, who excited disaffection among the people, and gave him intelligence of the state of affairs. From their reports he was induced to visit the island disguised in a Franciscan habit, where he concerted a plan for a revolution. Thence he went to Constantinople, where he held a consultation with the emperor Michael Palæologus, and obtained from him a supply of money. He next proceeded to Rome, where he readily persuaded Nicholas III., who was an enemy of Charles, to concur in the enterprize. Giovanni then returned to Arragon; and exhibiting his assurances from the pope and the Sicilian barons, prevailed upon Peter to undertake an expedition for the recovery of Sicily. The death of the pope, who was succeeded by Martin IV., a Frenchman, threw an obstacle in the way, but Giovanni still persevered with unabated ardour; and in his Franciscan disguise held further conferences with all the parties concerned, till he had brought the conspiracy to maturity. He then repaired to Palermo, where, on Easter Monday, 30th March, 1282, the massacre

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began, which wholly extirpated the French from the island of Sicily. The chief conspirators had, on that day, assembled at Palermo, where, in the afternoon, they joined with the French in a procession to a church at some distance. A bride with her retinue happening to pass by, a Frenchman went up and began to take liberties with her. He was stabbed on the spot by an enraged Sicilian, and this became a signal for the general massacre, which extended to all the French in Palermo, and thence spread over the whole island. Other accounts, however, relate, that on the same day, on the ringing of the bell for vespers, the massacre, as had been concerted, took place throughout the island; whence the name of the Sicilian Vespers. Charles made an unsuccessful attempt to recover Sicily, which was possessed by Peter of Arragon, and after his death by his son James. Giovanni continued in the service of these kings, and was sent by the latter to Rome in 1289, to reconcile Sicily to the holy see, but without effect. He resumed his negotiations in 1295, under Boniface VIII.; and, in fine, he accompanied the dowager queen Constantia to Rome, where he died.

PROCLUS, an eminent mathematician and philosopher of the later Platonist school, was born at Constantinople, A.D. 412, and educated at Xanthus, in Lycia, at Alexandria, and at Athens, where he first became acquainted with Syrianus, by whom he was introduced to Plutarchus, the son of Nestorius, an eminent teacher of the Eclectic philosophy. Proclus was the last rector of the Neo-Platonic school at Athens, where he died in A.D. 485. His works are, Commentaries on the Timæus and Parmenides of Plato; on Hesiod's Works and Days; on Ptolemy's Astrology; and on the first book of Euclid's Elements, in two books. He wrote also a treatise On the Sphere, published by Bainbridge, London, 1520, (which, however, is mostly taken from Geminus), and Eighteen Arguments against the Christians. His works were edited at Paris by Victor Cousin, 1820-27, 6 vols, 8vo. There is a translation of his Commentaries on Plato, by Thomas Taylor, London, 1815, 2 vols, 4to, and 1820, 2 vols, 4to.

PROCOPIUS, of Gaza, a Scripture commentator, who flourished under the reign of Justin I., and presided with great reputation over a rhetorical school at Gaza, in Palestine. He applied himself with great diligence to the study of the fathers and commentators on the Scriptures; consulted the Septuagint version, those of Aquila, Symmachus, and Theodotion, and frequently that of St. Jerome; and with the aid of these compiled commentaries on various books of the Scriptures, which are executed with considerable judgment, as well as in a polished style, and proved very useful to succeeding exegetical writers. Those of them which have been published consist of, Commentaria, seu, Εξηγητικαι σχολαι in Octateuchum, or on the eight first books of Scripture, in an inaccurate Latin version by Conrad Cluser, and published at Zurich in 1555, folio; Scholia in quatuor Libros Regum et duos Chronicorum, translated into Latin from the Greek original by Lewis Lavater, and published in Greek and Latin at Leyden, after being corrected by John Meursius, in 1620, 4to; and, Variorum in Esaiam Prophetam, Commentariorum Epitome, published at Paris, in Greek and Latin, by John Curterius, 1580, folio.

PROCOPIUS, a Greek historian of the sixth century, was born at Cæsarea, in Palestine. He was a teacher of rhetoric, and a pleader of causes, at Constantinople, in the reign of Anastasius, who held him in great estimation, as also did the emperors Justin and Justinian. He next became assessor to Belisarius, whom he attended in his wars; after which he was admitted into the senate, and appointed prefect of Constantinople, where he died about A.D. 560. He wrote the History of his own Times, in eight books, which has been translated into Latin by Claude Mattret, a Jesuit.—Procopii Cæsariensis Historiarum sui Temporis Libri Octo, fol. Paris, 1662, with the Greek text. The work has also been translated into Italian, German, and other modern languages. There is a German translation, with notes, by Kanngiesser, Greifswald, 1827-29, 3 vols, 8vo. The History of Procopius is an important work, which forms the connecting link between ancient and modern history, between Ammianus Marcellinus and the Byzantine historians. Procopius also wrote a work on the Public Edifices, built or restored by Justinian, and a Book of Anecdotes, printed at Paris, 1662, fol. It is a matter of dispute whether Procopius was a Christian or a Pagan. Eichel and La Mothe le Vayer maintain that he was a Pagan; Vossius, Fabricius, Harles, and Meusel, think that he was a Christian.

PROCOPIUS-RASA, or The Shaven,

a famous leader of the Hussites in Bohemia, joined that party under their great leader Ziska, after whose death, in 1424, he succeeded to the command. At the head of the body called Taborites, and the Hussites of Prague, Procopius broke into Moravia, took and burnt the town of Graditz, and gave a defeat to the duke of Austria. He then reduced Kamenitz, ravaged Austria, and spread terror throughout that part of Germany. When the council of Basle was convoked in 1431, Procopius issued a circular letter in Latin, addressed to all sovereigns and states, setting forth the complaints of his party, and proposing a disputation between the Roman Catholic and Hussite doctors on Scriptural grounds. Instead of compliance with these requisitions, a crusade was published against the Hussites, and an imperial army marched into Bohemia, which being seized with a panic on the approach of the sectarian forces, fled with precipitation. Procopius afterwards laid siege to Pilsen in Bohemia, but was obliged to raise it with great loss in 1434. Soon afterwards he died of a wound in an engagement, leaving a name in his party for the greatness of his exploits, and the ferocious vigour of his character, second only to that of Ziska. Several of his letters have been published in the last volume of the collection of ancient documents by the Benedictines Martenne and Durand.

PROCOPIUS, (Anthemius.) See ANTHEMIUS.

PROCOPOWITSCH. See FEOPHAN.

PROCULUS, one of the tyrants or pretenders to the empire, who rose after the death of Tacitus, was a native of Liguria, and originally a chief of robbers; but he afterwards served in the army with distinction under Aurelian. He was proclaimed emperor in Gaul, and fought against the Germans; but being attacked by Probus, who was acknowledged emperor by the senate, he was defeated and slain, and his body was exposed on a gibbet. He was very licentious in his manners, and had acquired wealth by piratical excursions.

PRODICUS, a sophist and rhetorician of Cos, or, as some think, of Chios, who flourished about B.C. 435. He was a disciple of Protagoras, and was sent as ambassador to Athens, where he publicly taught, and had among his pupils Euripides, Socrates, Theramenes, Isocrates, and Xenophon. He travelled from town to town in Greece, to procure admirers and get money. He made his auditors pay to hear him harangue, which has given occasion to some of the ancients to speak of the orations of Prodicus for 50 drachmas. He composed a beautiful episode, preserved by Xenophon, (Mem. ii. 1,) in which Virtue and Pleasure were introduced, as attempting to make Hercules one of their votaries. The hero at last yielded to the charms of Virtue and rejected Pleasure. This has been imitated by Lucian. It has also been paraphrased in English verse by Shenstone, and by bishop Lowth; and there is a prose translation in the Tattler. Prodicus was at last put to death by the Athenians on pretence that he corrupted the morals of their youth.—There was an heresiarch of this name in the second century, who became the leader of the Adamites, and espoused the error of the Carpocratians. His followers worshipped demons, and committed all manner of lewdness.

PROKOPHIEV, (Ivan Prokophievitch,) a distinguished Russian sculptor, was born at Petersburg in 1758, and studied under Gilet, one of the professors at the Academy of Fine Arts. In 1779 he went to Paris, where he perfected himself under Julien, and executed a bust in marble of prince Gagarin, and a relief in terra-cotta representing Moses, which last, and a similar one of Morpheus, are in the academy at Petersburg. He returned to that city in 1784, and continued to practise his art with great assiduity. In the Imperial Library at Petersburg there are sixteen small caryatides and twenty-eight bas-reliefs by him. His last work was a bust of the Polish poet Trembecki. He died in 1828.

PROMOTUS, (Ælius,) an Alexandrian physician, who, according to Villoison, lived after the time of Pompey the Great; but Passevin and Bongiovanni consider him to be much more ancient. He is the author of several Greek medical works, which are still in MS. in different European libraries. The prologue to one of these, entitled *Δυναμερον*, together with some extracts from it, is to be found in Bona's Tract. de Scorbuto, and is reprinted by Kühn, in his Additam. ad Elench. Medicor. Vet. 4to, Lips. 1826. The work exists in MS. in St. Mark's Library at Venice. Another of his works, entitled *Ιατρικα, φυσικα και αντιπαθητικα*, exists in MS. at Leyden among the books belonging to Voss. Another, entitled *Περι ιοβολων και δηλητηριων φαρμακων*, is to be found in the libraries at Rome and at Paris.

PRONY, (Gaspard Clair François Marie

Riche, baron de,) a French mathematician and engineer, was born at Chamelet, in the department of the Rhone, July 11, 1755, and educated at the college of Thoissey, in the principality of Dombes, and at the Ecole des Ponts et Chaussées, where his assiduity led Perronnet to foretell that he would one day occupy his own position—that of head of the establishment. In 1783 he published, An Essay on the Thrust of Arches; about which time he began to be employed under Perronnet, upon the restoration of the port of Dunkirk, and the erection of the bridge of Louis XVI. In 1790, he published the first volume of his Hydraulic Architecture. The second appeared in 1796. At the establishment of the Ecole Polytechnique in 1794 he was appointed professor of mechanics to that institution, and the same year he became directeur-général des Ponts et Chaussées. In 1800 he published, for the use of his pupils at the Ecole Polytechnique, his Mécanique Philosophique, 4to; this is an analytical synopsis of mechanics, hydrostatics, and hydraulics. In 1805, after Napoleon's coronation as king of Italy, Prony was charged with the engineering operations for protecting the province of Ferrara from the inundations of the Po; and about the same time, or earlier, he was employed in superintending the works then carried on by the French government in the ports of Genoa, Ancona, Pola, and in the Gulf of Spezzia, including some very intricate investigations connected with the tides, currents, and deposits of the Adriatic and canals within the Venetian territory. In 1810 he was appointed, in conjunction with count Fossombrone of Florence, chief of the Commissione de l'Argo Romano, which had for its object the more effectual drainage and improvement of the Pontine Marshes. Of the result of his labours in this important task he published an account in 1823, entitled, Description Historique et Hydrographique des Marais Pontins. After the restoration of the Bourbons he continued to be employed in various important works, among which was the formation of extensive embankments near the mouth of the Rhone. In 1817 he became a member of the Bureau de Longitude: the following year he was elected one of the fifty foreign members of the Royal Society of London: in 1828 he was created a baron by Charles X.; and in 1835 a peer of France. He died in 1839. Besides his mathematical works, which are very numerous, he contributed several articles to the Biographie Universelle.

PROPERTIUS, (Sextus Aurelius,) a Roman poet, born in Umbria, about B.C. 56. His family was of equestrian rank; and when, after the campaign of Philippi, Augustus rewarded his veterans with assignments of lands, the family of Propertius was, like many others who had supported the cause of Antony, deprived of their estates. Propertius then went to Rome, where he devoted himself to poetry, and gained the friendship of Ovid, who always speaks of him with fondness, and the patronage of Mæcenas. He took Callimachus and Philetas as his models in poetry. Four books of Elegies by him are extant. They have been printed with almost all the editions of Tibullus and Catullus, and also separately by Broukhusius, 4to, Amsterdam, 1702; by Vulpius, 1755; by Barthius, 1777; by Burmann and Santen, 1780; by Kuinoelius, Leipsic, 1805, 8vo; Lachmann, 1816; Paldanus, and Jacob, 1827. Propertius was translated into French prose, in 1655, by De Marolles, and in 1772 by Delongchamps; in 1821 appeared the second edition of a translation into French verse, by Mollevant, 18mo. Two other translations in French verse have been executed by Baron, and St. Amand. There is a German translation by J. H. Voss, and another by Gruppe (Leipsic, 1838), with critical notes on the Roman elegy. Some of the Elegies were translated into English in the Miscellaneous Poems by Oxford Hands, London, 1685; and in 1782 was published, in London, The Book of the Elegies of Propertius, entitled, Cynthia, translated into English verse, with classical notes, &c.

PROSPER, (St.) of Aquitaine, a celebrated, learned, and pious writer in the fifth century, and one of the greatest defenders of the doctrine of grace, after St. Augustine, to whom he wrote, in 429, concerning the errors of the Semi-Pelagians, which had recently appeared in Gaul, and which led that eminent father to write his treatises concerning Predestination and Perseverance; and after St. Augustine's death, Prosper continued to support his doctrine. Prosper answered the objections of the priests of Marseilles; refuted the conferences of Cassian, (who attempted a modification of St. Augustine's doctrine,) in a book entitled, Contra Collatorem; and composed several other works, in which he explains the orthodox doctrine, with the skill of an able divine, against the errors of the Pelagians and

Semi-Pelagians. Many learned men have asserted, with great appearance of probability, that Prosper was only a layman; but others suppose him to have been bishop of Reggio, in Italy, or rather of Riez, in Provence. The time of his death is not ascertained; but he was alive in 463. The best edition of his works is that of Paris, 1711, fol. by Mangeant, reprinted at Rome, 1732, 8vo. Prosper's poem, Περι Αχαριστων,—against the enemies of the grace of Christ,—is particularly admired. M. le Maistre de Sacy has given an elegant translation of it in French verse, 12mo.—He must be distinguished from another Prosper, who lived about the same time, and went from Africa, his native country, into Italy, to avoid the persecution of the Vandals. This Prosper, called the African, was author of a treatise on the call of the Gentiles.

PROTAGORAS, a celebrated Greek sophist of the Eleatic sect, was born, of poor parents, at Abdera, in Thrace, about B.C. 488, and when young was obliged to gain his livelihood by carrying loads of wood from the adjacent country to his native town. He received instruction from Democritus, who had been struck with his ingenuity. Afterwards he went to Athens, where he opened a school, and acquired great reputation for eloquence, wisdom, and that subtlety in reasoning which was so much admired by the Sophists. His public lectures attracted numerous audiences; and he had many disciples, from whom he received considerable sums of money as rewards for his instructions; so that he is said to have become exceedingly rich. Diogenes Laertius relates, that he was the first professor who exacted a 100 minæ from a pupil. While Protagoras was growing in reputation and wealth, he incurred the displeasure of the Athenian state, by advancing doctrines favourable to impiety. Of this he was accused by different persons; and among others, according to Aristotle, by his scholar Euathlus. In one of his books he had said, "Concerning the gods, I am wholly unable to determine whether they have any existence or not; for the weakness of the human understanding, and the shortness of human life, with many other causes, prevent us from attaining this knowledge." Similar notions and expressions were also to be met with in some of his other writings. On this account they were all ordered to be diligently collected by the common crier, and burnt in the market-place; while the author himself was banished from Attica. Upon this he took refuge in Epirus, where he lived many years. Intending afterwards to remove into Sicily, he appears to have lost his life by shipwreck on his voyage thither. He is said to have instructed Isocrates; and his oratorical exercises are referred to by Cicero, who says that they were called in his time, "communes loci." Protagoras was the first who introduced artificial divisions into discourses; and he also appears to have written works on language and oratory. A list of his writings is given by Diogenes Laertius (ix. 55) and Fabricius (Bibl. Græc. vol. ii. p. 668, ed. Harles).

PROTOGENES, a celebrated Grecian painter, was a native of Caunus, in Caria, a city subject to Rhodes, and flourished about B.C. 330. It is not known of whom he learnt his art; but he passed the earlier part of his life in poverty and obscurity. His merit became known to Apelles, who, with the superiority to jealousy that distinguishes a great man, learning that Protogenes was held in little estimation in his own country, and obtained miserable prices for his works, offered a large sum for one of his pictures, giving out that he meant to pass it for his own. Protogenes executed some admired pieces in the propylæum of the temple of Minerva at Athens. But his most admired work was his Ialysus at Rhodes, afterwards removed to the Temple of Peace in Rome. It is disputed what this piece represented, but it was probably one of the ancient heroes of the island. A dog was introduced into the piece, of which it is reported, that after the painter had finished it to his satisfaction in all other respects, he made many ineffectual attempts to represent the foam that was to denote his panting through heat and toil: at last, in despair, he threw a sponge, used in taking off his colours, at the dog's mouth, and thus by accident produced in perfection what his art was unable to execute. The fame of this picture was so great, that when Demetrius Poliorcetes besieged Rhodes, he is said to have forborne setting fire to the city in the part where it was placed, that it might not be destroyed. Protogenes resided chiefly at Rhodes. His works were not numerous, on account of the time and pains he bestowed on them; whence Apelles used to say, that his only fault was not knowing when "to take his hand from the tablet," which became a proverbial expression. He was likewise a statuary, and cast figures in bronze, which were much esteemed.

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Suidas says that he wrote two books concerning painting and design.

PROVENZALE, (Marcello,) an artist, distinguished for his skill in mosaic work, was born at Cento in 1575, and studied painting under Paolo Rosetti. In the palace of cardinal Borghese at Rome is Orpheus playing on the Lyre, by Provenzale; and a portrait of Paul V. in mosaic by him, which is wrought with inimitable art and judgment. Though composed in imitation of the mosaic works of the ancients, it excels them. The face alone consists of more than two millions of pieces, many being no larger than a grain of sand; and it is therefore deservedly esteemed as one of the greatest curiosities in Rome. Together with Roselli, he executed several other mosaics in the Capella Clementina, in St. Peter's, after the cartoons of Cristofano Roncalli. He died in 1639.

PRUDENTIUS, (Aurelius,) surnamed Clemens, a Christian poet, was born in Spain, probably at Saragossa, in 348, and was brought up to the legal profession, and, after practising at the bar, became chief magistrate in two considerable cities. He also served in the army; and he obtained an employment at the court of Honorius. In 407 he went to Rome, and after his return to Spain passed his time in religious exercises and studious pursuits. Nothing further is known of his life, nor when it terminated. His poems consist of Psychomachia, or the Soul's Combat; Cathemerinon, or Hymns for Festivals; Apotheosis, or, On Deity, against the Heretics; Hamartigena, or the Origin of Sins; Peristephanon, or the Crowns of Martyrs; and two books against the Oration of Symmachus, præfect of Rome, for the Altar of Victory, and the Restoration of the Temples and Rites of the Pagan Religion. His works have been chiefly read and edited in Roman Catholic countries. Of the editions of Prudentius some of the best are those of Heinsius, L. Bat. 2 vols, 12mo, 1667; the Delphin, 4to, Par. 1687; Bodoni's, Parma, 2 vols, 4to, 1789; Arivali's, Rom. 4to, 1788.

PRUDHOMME, (Louis Marie,) a French revolutionary journalist, born at Lyons in 1752. He began life as a bookseller; and in ten years before the Revolution published 1,500 pamphlets; of some of which 100,000 copies were circulated. After assailing Louis XVI., he turned his pen against Robespierre. He was arrested, but contrived to escape from Paris, whither he returned after the fall of the tyrant. He wrote, The general History of the Crimes committed during the Revolution; Biography of Remarkable Women; and, Universal History. He also edited Picart's Religious Ceremonies, 1810, 13 vols, fol. He died in 1830.

PRUD'HON, (Peter Paul,) a French painter, was born in 1760, at Cluny, in Burgundy, where he was educated by the monks of the celebrated abbey of that place. At the age of eighteen he gained the prize given by the states of Burgundy. This success entitled him to be sent as a student to Rome, and in that city he remained from 1783 to 1789. On his return to France he acquired high reputation; but his happiness did not equal his fame. An unhappy marriage imbittered eighteen years of his life; and his latter days were clouded by the loss of mademoiselle Mayer, one of his pupils, to whom he was tenderly attached. He died in 1823. His design was sometimes incorrect, but his defects were redeemed by the excellence of his composition and colouring. He has been denominated the French Correggio. His productions are numerous. Crime pursued by Justice and Celestial Vengeance; Psyche borne away by the Zephyrs; Zephyr sporting over a Brook; an Assumption; and a Dying Christ; are among the most celebrated of his pictures.

PRYNNE, (William,) a lawyer and antiquarian, and a zealous promoter of Puritanism in the reign of Charles I. and during the Commonwealth, was born, of a good family, at Swanswick, in Somersetshire, in 1600, and educated at the grammar-school of Bath, and at Oriel college, Oxford, whence he removed to Lincoln's-inn, where he studied the law with great assiduity, and became barrister, bencher, and reader of that society. He was also a devoted follower of the celebrated Puritan divine, Dr. John Preston, at that time lecturer at Lincoln's-inn. He began to write books in the spirit of his party in 1627, successively directing his attacks against what he conceived the great enormities of the age, and also against the doctrines and discipline of the Church. In 1632 he published his Histrio-Mastix, or a Scourge for Stage Players, in which he inveighed with great acrimony against theatrical exhibitions and public spectacles of all kinds. Although this book was licensed by archbishop Abbot's chaplain, yet some severe reflections in it against "women-actors" being construed to have been levelled against the queen, who had acted a part in a

pastoral performed at Somerset House, after the publication of the work, a prosecution was commenced against the author in the Star-chamber, and he was sentenced to be fined 5,000*l.* to the king, to be expelled the university of Oxford and Lincoln's-inn, to be degraded and disenabled from his profession of the law, to stand twice in the pillory, losing an ear each time, and to remain prisoner for life. This severity did not check his pen; he wrote other books reflecting upon archbishop Laud; and for one of these, entitled, News from Ipswich, he was again sentenced by the Star-chamber to be fined 5,000*l.* to lose the remains of his ears in the pillory, and to be branded in both cheeks with the letters S.L., signifying Schismatical Libeller. This sentence was put in execution in 1637, and he was removed for imprisonment to Caernarvon Castle, and afterwards to the castle of Mount Orgueil, in the Isle of Jersey. His spirit, however, was not to be subdued; he continued to write till the meeting of the parliament of 1640, when, being chosen representative for Newport, in Cornwall, the House of Commons issued an order for his release. He entered London, together with other sufferers, in a triumphal procession, and presented a petition to the Commons for damages against his prosecutors. About the same time he was made a bencher at Lincoln's-inn. He distinguished himself by his speeches and writings as an opposer of episcopal power; and when the impeachment of Laud was undertaken, he was appointed its chief manager. After the parliament had become victorious in the civil wars, he was one of the visitors of the university of Oxford, and displayed a great zeal for the establishment of Presbyterianism. He warmly opposed the Independents when they began to obtain the ascendency, and used all his influence to promote an accommodation with Charles I. Immediately before the king's trial he was ordered into the custody of the serjeant-at-arms for denying the supremacy of parliament, in a pamphlet, entitled, The Memento. On the 6th of December, 1648, he was arrested by the army, and, together with many of his party, ejected from the House of Commons. From this time he became a bitter enemy of Cromwell and the army party, against whom, according to his manner, he wrote with so much freedom and severity, that in 1650 he was committed a close prisoner to Dunster Castle, in Somersetshire, without any particular cause alleged in the warrant. He appealed to Magna Charta, and was liberated; but in the following year he was again confined at Taunton and Pendennis. In Sept. 1652, he was discharged from his office of recorder of Bath, to which he had been elected some time before. His industry as a writer did not relax, and nearly fifty tracts of his, on religious and other subjects, appeared between 1655 and 1660. With the other secluded members he resumed his place in the House of Commons in 1659, and displayed so much impatience for the restoration of Charles II., that Monk sent for him, and advised him to be quiet. He sat in the healing parliament of 1660 as a representative for Bath; and after the Restoration was appointed to the office of chief-keeper of the records in the Tower, for which he was well qualified. He was also restored to the recordership of Bath. He was likewise made one of the commissioners for appeals, and for regulating the excise. A pamphlet which he printed in 1661 against a bill depending for the government and reformation of corporations drew upon him the censure of the House of Commons, and he was obliged to ask pardon, to avoid further punishment. He occupied his later years in writings connected with his office at the Tower, and died at his chambers in Lincoln's-inn, on the 24th of October, 1669, and was interred in the chapel vault. Prynne was a man of extensive learning and indefatigable industry; but without the genius to invent, or the judgment to compress. He seemed to live solely for the purpose of writing; and Wood supposes that he must have written a sheet a day from his coming to man's estate to his death. He studied with a long quilted cap on his head, projecting like a shade over his eyes, and seldom took a regular dinner, but contented himself with an occasional morsel of a roll and a draught of ale. His works amounted in bulk to 40 volumes, folio and quarto, of which Wood has given a catalogue. The most valuable are, his Collection of Records, 3 vols, fol.; his improved edition of Sir Robert Cotton's Abridgment of the Tower Records; his Calendar of Parliamentary Writs; and his Observations on the Fourth Part of Coke's Institutes. He is also the author of a History of Laud, and the Lives of King John, Henry III. and Edward I.

PRZIPCOVIUS, (Samuel,) a Polish knight, and Socinian writer, was born about 1592, and studied at Altorf, until

his peculiar tenets obliged him to remove to Leyden. On his return to Poland he was advanced to several posts of honour, and made use of his influence to encourage the Socinians in propagating their opinions, and establishing churches in the Polish territories. He also wrote, A History of their Churches, but the work was lost, when, in 1658, his disciples were banished from their country. Przipcovius procured an asylum with the elector of Brandenburg, who gave him the appointment of privy-counsellor; and in 1663 a synod of Unitarians, held in Silesia, selected him as their correspondent with their brethren in other nations, with a view of promoting the interests of the community. He died in 1670. His works were published in 1692, fol., and may be considered as the seventh volume of the collection entitled Bibliotheca Fratrum Polonorum.

PSALMANAZAR, (George,) the assumed name of an extraordinary literary impostor, respecting whose birth-place and parentage nothing is certainly known. He was born about 1679, and is believed to have been a native of the south of France. Sometimes he gave himself out for a Japanese, and at others for a native of the island of Formosa: at one time professing to be a convert to Christianity, and at others to be still a heathen. After wandering over several parts of Europe, France, Germany, and the Netherlands, in various characters, he came at last to England, where he published a fabulous account of the island of Formosa. When about thirty-two years of age he grew ashamed of his conduct, and applied himself closely to study. He now engaged in literary pursuits, by which he obtained considerable reputation during the rest of his life. He died at his lodgings in Ironmonger-row, Old-street, London, on the 3d of May, 1763, in the eighty-fourth year of his age. He wrote for the Universal History, most of the parts concerning ancient history, except that of Rome. He also wrote a volume of Essays on several Scriptural subjects, a version of the Psalms, besides his own memoirs, which were published in London in 1765. He also wrote, for the Complete System of Geography, 1747, an article on the island of Formosa, founded upon authentic information. He possessed great conversational powers; and Dr. Johnson, who associated much with him at one time, had a great respect for him.

PSELLUS, (Michael Constantinus,) the Younger, a Greek physician, mathematical writer, critic, and commentator on the classics, flourished about 1105. He is, for his various and extensive learning, ranked among the first scholiasts of his time. He commented on twenty-four plays of Menander, which, though now lost, were extant in his time. The emperor Constantine Ducas made him preceptor to his son Michael, who succeeded to the crown in 1071. His principal works are, De Quatuor Mathematicis Scientiis; De Lapidum Virtutibus; De Victûs Ratione; and, Synopsis Legum, Versibus Græcis edita.—Leo Allatius has written a treatise De Psellis, Rome, 1634, 8vo, which contains an account of all the authors of the name of Psellus. One of them, Michael, the Elder, who flourished in the ninth century, was author of De Operatione Dæmonum, Paris, 1623, which has been erroneously attributed to Michael Constantinus.

PSYCHRISTUS, (Jacobus,) a celebrated physician of the fifth century, was a native of Alexandria, and was made count and archiater to Leo the Great, or the Thracian (who reigned from A.D. 457 to 474,) and was so much beloved by that emperor and the people, that the senate set up a statue for him in the baths of Zeuxippus, built by Severus. No works of his are extant.

PTOLEMY, surnamed Soter, "Preserver," king of Egypt, was a natural son of Philip of Macedon, who gave his mother, Arsinoe, when pregnant by him, in marriage to Lagus, a Macedonian of mean descent. He passed, however, for the son of Lagus, from whom that dynasty of Ptolemies were called Lagidæ. He became one of the most favoured officers of Alexander the Great. On the division of the Macedonian empire at the death of Alexander, B.C. 323, the government of Egypt was assigned to Ptolemy, who took measures to erect it into an independent kingdom, and made Alexandria his capital, whither he removed the body of Alexander. Under his wise government and that of his successor Alexandria became, as its great founder had anticipated, the first commercial city in the world, and the place from which Europe was supplied with the rich merchandise of the East. He also introduced the most complete religious toleration among all his subjects. The troubled state of Palestine and the growing commerce of Alexandria induced many Jews to settle in his dominions; and the same toleration was granted to the Jewish synagogue as to the temples of Isis and Jupiter. He

seems to have been desirous of uniting as much as possible the Egyptian and Greek religions; and his removal of the statue of Serapis from Pontus to Alexandria, which is mentioned by several ancient writers, and which was accompanied with great solemnity, seems to have been accomplished in order to establish the worship of a deity which might prove acceptable to both nations. Ptolemy gave great encouragement to learning and science. He invited many scholars and philosophers from Greece, of whom the most celebrated was Demetrius Phalereus. He also laid the foundations of that school of learning for which Alexandria became afterwards so celebrated. He died B.C. 283, in the eighty-fourth year of his age, and was succeeded by his younger son, Ptolemy Philadelphus.

PTOLEMY PHILADELPHUS, son of the preceding, by Berenice, began to reign in partnership with his father B.C. 285, and succeeded him as sole monarch B.C. 283. Soon after his accession he sent into banishment the philosopher Demetrius Phalereus, whom he suspected to have advised his father to nominate for his successor his eldest son, Ptolemy Ceraunus. He also employed learned men to collect books from all quarters for his great library; and it is said to have been in consequence of his literary curiosity, that the Greek version of the Jewish Scriptures, called the Septuagint, was made. His known generosity as a patron of letters drew to his court many eminent persons in various branches, among whom were seven Greek poets, from their number popularly called the Pleiades. Of these the most celebrated were Theocritus, Lycophron, and Callimachus. He was also the greatest collector in his age of productions of the fine arts, which he purchased by means of his agents throughout Greece. He died B.C. 247, in the sixty-third year of his age, and thirty-sixth of his reign, leaving two sons and a daughter by the first Arsinoe, the daughter of Lysimachus. By his sister Arsinoe he had no children. Though his policy and the liberal employment of his great wealth have thrown a degree of splendour round his name, his personal character was not estimable. He was indolent, luxurious, and effeminate; and by his neglect of military discipline he left his very numerous army unfit for real service. Though he adopted the surname of a Brother-lover (Philadelphus,) he put to death two of his brothers on suspicion of conspiracies; whence some writers have considered the name as ironically applied.

PTOLEMY EUERGETES, son of the preceding, succeeded to the throne of Egypt B.C. 247. Soon after his accession his sister Berenice, widow of Antiochus Theos, king of Syria, being, with her infant son, reduced to great danger by Laodice, the first wife of that king, Ptolemy marched with an army to her succour; but before his arrival they were taken and put to death. In revenge of this outrage, having joined to his army some troops contributed by the cities of Asia, he not only seized and capitally punished Laodice, but made himself master of Syria, Cilicia, and all the country to the Euphrates. He then passed that river, and reduced Mesopotamia, Babylonia, and, according to some accounts, the whole tract as far as Bactria and the confines of India. Being recalled by a revolt in Egypt, he brought back an immense booty in gold and silver, and also a vast number of Egyptian idols, which had been carried away by Cambyses. These idols he replaced in their temples; which action was deemed so meritorious by his superstitious subjects, that they conferred upon him the surname of Euergetes, or the Benefactor. When Ptolemy set out upon this expedition, his queen, Berenice, made a vow to consecrate her beautiful hair to the gods, in case he should return in safety. She fulfilled her vow by placing it in the temple of the Zephyrian Venus; but through the negligence of the priests it was soon after lost. In order to avert the king's displeasure on the occasion, Conon of Samos, an eminent mathematician and subtle courtier, feigned that the locks were conveyed to heaven, and formed a group of stars near the tail of the Lion. To this new constellation he accordingly gave the name of the Hair of Berenice, which it still retains. This king inherited the love of learning which distinguished his progenitors, and employed much care and expense in augmenting the Alexandrian library. He entertained men of literary eminence at his court; and having been a pupil of the celebrated Aristarchus, was himself a proficient in letters, particularly in historical composition. He was murdered by his own son, Philopator, B.C. 222.

PTOLEMY PHILOPATOR, son of the preceding, succeeded his father B.C. 222. His surname, signifying a Lover of his Father, was given him, according to Justin, ironically, as being suspected of

having murdered him. In B.C. 217 he defeated Antiochus the Great at Raphia, near Gaza. He died B.C. 205.

PTOLEMY EPIPHANES, "Illustrious," son of the preceding, succeeded his father B.C. 205, being then in the fifth year of his age. During his minority Antiochus the Great, having formed an alliance with Philip of Macedon for the partition of the Egyptian dominions, invaded and took possession of Cœle-Syria and Palestine. Ptolemy's guardians thereupon sent an embassy to Rome to implore the protection of the republic; and M. Lepidus was deputed by the senate to go to Egypt, and assume the direction of affairs. It was greatly to his advantage that he cultivated a strict friendship with the Romans, to whom he offered succours in their war with Antiochus, although he had married Cleopatra, the daughter of that king. He also maintained a connexion with the Achæan republic; and one of his last acts was to send an embassy inviting it to a league offensive and defensive. As he was preparing to make war against Seleucus, king of Syria, his principal nobles and officers, suspecting that he meant to defray its expenses from their fortunes, are said to have caused poison to be administered, which proved fatal to him, B.C. 180. He left three children, Ptolemy Philometor, Ptolemy Physcon, and Cleopatra, who was successively married to her two brothers.

PTOLEMY PHILOMETOR, "Mother-loving," ironically so called, on account of his hatred of his mother Cleopatra, was a child when his father died; but the government was conducted by Cleopatra. On her death, her brother, Antiochus Epiphanes, claimed Cœle-Syria and Palestine, which had been given to Ptolemy Epiphanes as his wife's dower. In B.C. 171 Antiochus invaded Egypt, and defeated the army of Philometor at Pelusium; and in the following year he took most of the principal towns in Egypt, with the exception of Alexandria, and obtained possession of the person of Philometor. After the capture of Philometor, the Alexandrines raised his brother to the throne, who is commonly known by the name of Physcon. Though the two brothers afterwards reigned jointly, they could not agree. Philometor died B.C. 146, of wounds received in battle with Alexander Balas, in Syria.

PTOLEMY, surnamed Dionysius, ascended the throne of Egypt, conjointly with his sister Cleopatra. He was under the care and protection of Pompey the Great; but the wickedness and avarice of his ministers soon obliged him to take the reins into his own hands. He was in the thirteenth year of his age when his guardian, after the fatal battle of Pharsalia, came to the shores of Egypt, and claimed his protection. He refused to grant the required assistance; and, by the advice of his ministers, he basely murdered Pompey, after he had brought him to shore under the mask of friendship. When Cæsar arrived at Alexandria, he found the king of Egypt as faithless to his cause as he had been to that of his fallen enemy. Cæsar sat as judge to hear the various claims of the brother and sister to the throne; and, to satisfy the people, he ordered the will of Auletes to be read, and confirmed Ptolemy and Cleopatra in the possession of Egypt, and appointed the two younger children masters of the island of Cyprus. Ptolemy, however, refused to acknowledge Cæsar as a judge or a mediator; and the Roman general enforced his authority by arms, and three victories were obtained over the Egyptian forces. Ptolemy, who had been for some time a prisoner in the hands of Cæsar, now headed his armies; but a defeat was fatal, and as he attempted to save his life by flight, he was drowned in the Nile, about B.C. 46, and three years and eight months after the death of Auletes. Cleopatra, at the death of her brother, became sole mistress of Egypt; but as the Egyptians were no friends to female government, Cæsar obliged her to marry her younger brother Ptolemy, who was then in the eleventh year of his age.

PTOLEMY, (Claudius,) a celebrated geographer, astronomer, and chronologist, was a native of Egypt, but the place of his birth is not known. He taught astronomy at Alexandria, where he flourished under the reigns of Antoninus Pius and Adrian. To him we are indebted for preserving and transmitting to us the observations and principal discoveries of the ancients, enriched and augmented by his own. He corrected Hipparchus's Catalogue of the Fixed Stars; and he formed tables, by which the motions of the sun, moon, and planets, might be calculated and regulated. The scattered and detached observations of the ancients were by him, first of all, collected and digested into a system, which he communicated to the world in his Μεγαλη Συνταξις, or Great Construction, divided into thirteen books. In

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this work he has adopted and exhibited the ancient system of the world, which placed the earth in the centre of the universe; and this has been called after him the Ptolemaic system, to distinguish it from those of Copernicus and Tycho Brahe. By order of one of the kings of Arabia, about the year 827, this work was translated into Arabic, in which language it was called Almagestum; and from the Arabic it was translated into Latin, about 1230, under the encouragement of the emperor Frederic II. The Greek text of this work was first printed at Basle in 1538, fol., under the superintendence of Simon Grynæus, and accompanied with the eleven books of Commentaries by Theon, who flourished at Alexandria in the reign of the elder Theodosius. In 1541 it was reprinted at the same place, with a Latin version by George of Trebisond; and again in 1551, together with other works of Ptolemy, and Latin versions of the same by Camerarius. An abridgment of this work, the joint production of Purbach and John Muller, better known by the name of Regiomontanus, with valuable commentaries by the latter, was published at Basle in 1543, fol. Another important work of Ptolemy was his Geographiæ Libri VIII., a work which was for many centuries the text-book in that science for all the schools, and was superseded only in the fifteenth century, in consequence of new information derived from the discoveries of Venetian, Portuguese, and other travellers and navigators. In this work Ptolemy informs us that he followed the geography of Marinus of Tyre, which had not long before made its appearance, but with numerous additions and corrections with respect to the latitudes and longitudes of places, as well as to the boundaries of countries and provinces in the different quarters of the world. The latter part of book vii. and book viii. are a recapitulation of his system, with a description of the maps, twenty-six in number, which accompanied the work; namely, ten for Europe, four for Africa, and twelve for Asia. The Greek text was first printed at Basle in 1535, under the care of Erasmus. Servetus published a Latin edition at Lyons in 1541. Petrus Bertius published the work in Greek and Latin, Amsterdam, 1619. The abbé Halma published at Paris, 1828, the first book of Ptolemy in the Greek text, with a French translation accompanied by a Memoir on the Measures of the Ancients. Sickler published in 1833, at Hesse Cassel, Ptolemy's description of Germany, from an old Greek MS. in the king's library at Paris, as a specimen of an intended correct edition of the whole work, which he proposed to publish by subscription. There are in the royal library at Paris ten MSS. of Ptolemy. In the Imperial library at Vienna there is a fine MS. copy on parchment of Ptolemy's Geography in Greek, with twenty-seven maps, which are stated at the end to have been constructed by Agathodæmon of Alexandria. A good view of Ptolemy's known world, reduced to its real extent and position, is given by Gosselin in a map at the end of the fourth volume of his Recherches sur la Géographie systématique et positive des Anciens, pour servir de Base à l'Histoire de la Géographie ancienne, 4 vols, 4to, Paris, 1813. Other works of Ptolemy, though less considerable than these two, are, Libri quatuor de Judiciis Astrorum; Fructus Librorum suorum; Recensio Chronologica Regum; this, with another work of Ptolemy, De Hypothesibus Planetarum, was published in 1620, 4to, by John Bainbridge, the Savilian professor of astronomy at Oxford; and Scaliger, Petavius, Dodwell, and the other chronological writers, have made great use of it; Apparentiæ Stellarum Inerrantium; this was published at Paris by Petavius, with a Latin version, 1630, fol.; but from a mutilated copy, the defects of which have since been supplied from a perfect one, which Sir Henry Savile had communicated to archbishop Usher, by Fabricius, in the third volume of his Bibliotheca Græca; and, Elementorum Harmonicorum Libri Tres; this was published in Greek and Latin, with a commentary by Porphyry the philosopher, by Dr. Wallis, at Oxford, in 1682, 4to; and afterwards reprinted there, and inserted in the third volume of Wallis's works, in 1699, fol. Of this work Dr. Burney has such an opinion as to say, that Ptolemy ranks as high amongst the great writers of antiquity for his Harmonics, or theory of sound, as for his Almagest and Geography.

PTOLEMY, of Lucca, an ecclesiastical historian in the fourteenth century, was descended from a noble family, from whom he derived the name of Bartolomeo Fiadoni, but took that of Ptolemy when he entered into the order of St. Dominic. He became superior of the monastery both at Lucca and Florence. He was afterwards selected by John XXII. as his confessor, and in 1318 he was made

bishop of Torcello, under the patriarchate of Venice. He died in 1327. His Annales extend from 1060 to 1303, and were published at Lyons in 1619. But his great work is his Historiæ Ecclesiasticæ, Lib. XXIV. commencing with the birth of Christ, and brought down to 1313. This, after remaining long in MS. was published at Milan in 1727, by Muratori, in his Rerum Italicarum Scriptores.

PUBLICOLA. See VALERIUS.

PUBLIUS, (Syrus,) a celebrated composer of the dramatic pieces called mimes, was a native of Syria, and was brought young in the condition of a slave to Rome. He had the good fortune to fall into the hands of a kind master, who gave him an education, and afterwards liberated him. He thereupon took the name of Publius. He became distinguished in the time of Julius Cæsar, who on a public occasion gave him the preference over Liberius and other contemporary mimographers. There remain of his works only fragments in the writings of Seneca, Macrobius, and Aulus Gellius, which are moral sentences, many of them of considerable beauty. They have been published along with the fragments of Liberius and other writers, and illustrated by the notes of various critics. The best edition is that of Havercamp and Preyger, Lugd. B. 1708, 8vo. St. Jerome (Epist. ad Lætam) says that the Romans used to read his works in their schools. They are sometimes to be found at the end of editions of Phædrus.

PUFFENDORFF, (Samuel,) a learned historian and jurist, was born in 1632 at Chemnitz, in Saxony, where his father was the Lutheran minister, and educated at Grimma, and at the university of Leipsic, whence, after he had studied divinity there for some time, he removed to Jena, attracted by the fame of Weigel, an eminent geometrician. Under him he pursued with ardour the study of mathematics, and enlarged his mind by an acquaintance with the Cartesian philosophy. He then applied himself to the law of nations, and the complex politics of the German empire, in which he became thoroughly versed. In 1658 he was appointed governor to the sons of Coyer, ambassador from the court of Sweden to that of Denmark, whom he accompanied to Leyden, and then to Copenhagen. He had not been long in that capital before war broke out between the two kingdoms, in consequence of which, all the household of the Swedish ambassador was put under arrest. Puffendorff, during his eight months of confinement, employed himself in commenting upon the work of Grotius on the Rights of War and Peace, and the writings of Hobbes and Cumberland; and having put his observations in order, he published them at the Hague, in 1660, with the title of Elementa Jurisprudentiæ Universalis. By this essay he acquired so much reputation, that Charles Lewis, elector palatine, founded in his favour a professorship of natural law in the university of Heidelberg. He occupied this post from 1661 till the intrigues of his enemies caused him to be deprived of it. In 1670 Charles XI. of Sweden conferred upon him the same office in the university of Lunden. Here he published his great work, De Jure Naturæ et Gentium. This is a very careful and accurate digest of the law of nature, and being arranged on a much more scientific principle than the work of Grotius, De Jure Belli et Pacis, is more useful to the student. Grotius has inverted the natural order of treating the subject by considering at once the artificial states of peace and war and the law of nations, without first tracing the original principles of the science as they are found in human nature. Puffendorff, on the other hand, commences with the law of nature, then considers the subject as applied to the conduct of individuals, and lastly investigates the difficult and complicated questions which arise in the intercourse of nations. This work brought upon the author a furious attack from some bigots, one of whom, professor Beckman, printed a libel against him, for which he was banished. Enraged at this punishment, he sent Puffendorff a challenge, of which he wisely took no notice. When Schonen became the seat of war, Puffendorff removed to Stockholm, where he was appointed royal historiographer and counsellor, with the title of baron, and was engaged in writing a History of Sweden. He finally accepted the invitation of the elector of Brandenburg to reside at his court as counsellor of state, with the charge of writing the history of the great elector, Frederic William. Puffendorff died at Berlin in 1694. He wrote, besides the works already mentioned, An Introduction to the History of the principal States at present in Europe; and, History of Charles Gustavus. His Treatise on the Law of Nature and Nations, first printed at Leyden in German, in 1672, then at Frankfort, much augmented, in 1684, was translated into French by Barbeyrac

with notes, Amst. 1734, 2 vols, 4to; and has been reprinted in Latin at Frankfort, 1744, 2 vols, 4to. There is an English version by Basil Kennett, 1703; this was subsequently published with Barbeyrac's preface and notes, translated by Carew, 1749, fol. An abridgment of it was published by the author under the title of Duties of a Man and a Citizen. Puffendorff also wrote, without ever acknowledging it, Severini de Mozambano, de Statu Imperii Germanici, 1667, 12mo; several times reprinted, and translated into different languages; the attempts in this piece to prove that the Germanic system is a monstrous assemblage of discordant parts caused it to be severely criticised; a collection of Academical Dissertations in Latin; and, a Historical and Political Description of the Papal Empire, in German. He edited Meursii Miscellanea Laconica, Amst. 1661, 4to, and Laurembergius's Græcia antiqua.—His brother, ISAIAH, born in 1628, distinguished himself at Leipsic, where he took the degree of M.A. by his learned theses on the Druids. These, with some other pieces, were published in his Opuscula Juvenilia. In 1686 he went to Ratisbon, as ambassador of the king of Denmark, and died there in 1689. He is the reputed author of a satirical work entitled, Anecdotes of Sweden, or Secret History of Charles XI. 8vo, 1716.

PUGET, (Peter,) a French sculptor, architect, and painter, was born in 1622 at Marseilles, where his father exercised the profession of a sculptor and architect. Having from infancy manifested an extraordinary disposition for the arts, he was placed, at the age of fourteen, with a sculptor and builder of galleys, who employed him in carving the decorations of vessels of that class. Disgusted with the drudgery of such workmanship, he set out for Italy, and stayed for a year at Florence, whence he went to Rome, with a recommendation to an eminent artist, who was the intimate friend of Pietro da Cortona. That celebrated painter was so much struck with some drawings of Puget's, that he invited the young man frequently to visit him, and afterwards took him to Florence, where Puget assisted him in painting the ceilings of the Pitti palace. He returned to Marseilles in 1643, when his reputation caused him to be engaged by the duke de Brezé, admiral of France, to make a model of the most beautiful vessel that could be devised. This he executed, and the vessel was named La Reine, in honour of Anne of Austria. He then revisited Rome, where he passed five or six years in executing drawings of the ancient monuments; and returning in 1653, he was employed chiefly as a painter in the south of France. A severe disease caused him at length to abandon this branch, and he thenceforth confined himself to architecture and sculpture. After executing two Termini for the Hôtel-de-Ville, at Toulon, which were much admired, he went to Paris, and was recommended to the minister Fouquet, who appointed him to execute the sculptures at his magnificent seat of Vaux. Being commissioned by Fouquet to choose marbles for his work at Genoa, Puget repaired thither, and employed his leisure in forming the Gallic Hercules which decorates the gardens of Sceaux. The minister being in the meantime disgraced, Puget remained at Genoa, where he was engaged in several considerable works. A bas-relief of the Assumption, which he made for the duke of Mantua, attracted high encomiums from Bernini; and this artist spoke so favourably of him at the court of France, that Colbert recalled him by an order which conferred upon him a pension of 1200 crowns, with the post of sculptor and director of the works for ornamenting vessels. From two large blocks of marble, which came from Genoa, he formed two groups for the gardens of Versailles, which are among his greatest works; these were Milo the Athlete, with his arms caught in the cleft of a tree, and Andromeda delivered by Perseus. In 1688 Puget was presented to the king, at Fontainebleau, and was graciously received. He was not, however, calculated for the meridian of a court; and after residing a short time at Paris, he returned to Marseilles, where he built himself an elegant house in the style of a small palace. Exhausted by his labours, he died in his native place in 1694, at the age of 72. Puget has been called the Michael Angelo of France, for his proficiency in three branches of the art of design, but he was great in sculpture alone. He had a surprising facility in managing marble, and giving it all the softness and flexibility of the substance which he imitated. He worked at sight with very little apparatus; hence, with abundance of fire and spirit, he was somewhat deficient in correctness.

PULCHERIA, (St.) the daughter of Arcadius, was born at Constantinople in

399, and ascended the throne with her brother Theodosius the Younger, and at his death, in 450, married Marcianus. She was a great patroness of learned men, and in her conduct was very devout and exemplary. She assembled the council of Chalcedon in 451, and died three years after.

PULCI, (Luigi,) an Italian poet, was born at Florence in 1431, and lived on intimate terms with Lorenzo de' Medici and Angelo Poliziano. It was at the instance of Lucretia, mother of Lorenzo, that he undertook the composition of his principal poem, entitled, Morgante Maggiore, the hero of which is Orlando, the French and Spanish Roland. It was first printed in 1481, at the press of the convent of Ripoli, at Florence, and some of the nuns, and one Marietta among them, acted as compositors, and were paid accordingly. The most elegant edition of the Morgante is that of Paris, with the date London, 1768. There are other poems of Luigi Pulci in print, and among them, sonnets in conjunction with Matteo Franco, another Florentine poet in the burlesque style. Pulci died in 1487.

PULGAR, (Hernando del,) secretary, counsellor, and chronicler to Ferdinand and Isabella, was a native either of the city or kingdom of Toledo, and was born about 1436. He wrote the Chronicle of the Catholic Kings, as far as to the taking of Granada in 1492. This Chronicle was first published at Valladolid in 1565, as the work of Antonio de Lebrixa, by his grandson, who finding it among his grandfather's papers, supposed it to be his own work, and that the more readily, as Antonio had published a Latin translation of it. The Claros Varones of Pulgar have been more frequently printed. These brief but valuable sketches of contemporary biography were ably edited for the last time at Madrid in 1775. The date of his death is not known.

PULIGO, (Domenico), a painter, was born at Florence in 1475, and was a disciple of Ghirlandajo, and of Andrea del Sarto. His principal talent lay in painting portraits and Madonnas. He also painted historical subjects, among which are particularly mentioned, a Descent from the Cross; a Lucretia; and the Death of Cleopatra. He died in 1527.

PULLUS, or PULLEN, (Robert,) an English cardinal in the twelfth century, who, as a zealous friend to the interests of literature in his country, deserves to have his name transmitted with honour to posterity. The place and time of his birth are not known; and the first account which we have of him states, that at the commencement of the twelfth century he went to the university of Paris. About 1130 he returned to England, where he had the mortification of seeing the university of Oxford ravaged and nearly ruined by the ignorant and ferocious Danes, under the reign of Harold I. He was one of those able men, to whose indefatigable exertions this seat of learning was indebted for its revival and restoration. For five years he read and explained the Scriptures, which in that age had been much neglected in England, and supplanted by the writings of the school-men. In reward of his merit, he was presented to the archdeaconry of Rochester. He afterwards returned to Paris, where he filled the chair of professor of divinity. However, his metropolitan thought proper to recall him to his native country, and sequestered the revenues of his benefice till he should obey his summons. Upon this the archdeacon appealed to the see of Rome, where his interest proved more powerful than that of the archbishop, and sentence was given in his favour. The fame of his learning likewise induced Innocent II. to invite him to Rome, where, in 1144, he was created cardinal by Celestine II., and afterwards chancellor of the Roman church by Lucius II. He died about 1150. He was the author of several works; but the only one of them now extant is his Sententiarum Liber, published at Paris in 1655, fol., by father Mathoud, of the congregation of St. Maur, who has illustrated it with learned and curious notes.

PULMANN, or POELMAN, (Theodore,) a philologist, born about 1570 at Cranenburgh, in the duchy of Cleves, was brought up to mechanic labour, and exercised the trade of a fuller at Antwerp. By hard study at leisure hours he made himself a proficient in classical literature, and became an able critic. He was employed for sixteen years as a corrector of the press, and gave good editions of several of the Latin writers, from the press of Plantin, at Antwerp, for which purpose he collated the text with ancient MSS. He died at Salamanca. The works which he edited were those of Arator, St. Paulinus, Virgil, Horace, Lucan, Juvenal, Ausonius, Claudian, Æsop, Terence, and Suetonius. He also published Variæ Lectiones.

PULTENEY (William,) earl of Bath, was born, of an ancient Leicestershire

family, in 1682, and educated at Westminster school, and at Christ Church, Oxford, where he made the congratulatory speech to queen Anne on her visit to the college. After travelling through Europe, he was elected into parliament in 1705 for the borough of Hedon, in Yorkshire, and became distinguished as a zealous Whig. On the accession of George I. he was appointed a privy-counsellor and secretary at war, being then the friend of Sir Robert Walpole; but afterwards a difference arose between them, and Pulteney became the leader of the opposition, and did not cease in his attacks upon the minister till he had driven him from power in 1741. He also joined Bolingbroke in conducting a paper called The Craftsman, the object of which was to annoy Walpole. This produced a duel between Pulteney and lord Hervey; and the king was so much displeased with the conduct of the former, that he struck his name out of the list of privy-counsellors, and also from the commission of the peace. Pulteney was then created earl of Bath; but from that time his popularity ceased. He died in 1764. He left no family, and his peerage became extinct on his death.

PULTENEY (Richard,) a physician and botanist, was born at Loughborough, in Leicestershire, in 1730. He became a surgeon and apothecary at Leicester, where he devoted much attention to natural history, and communicated some papers on the sleep of plants and the rare productions of Leicestershire to the Royal Society, for which he was elected a member in 1762. Two years after he took his doctor's degree at Edinburgh, and then settled at Blandford, in Dorsetshire, where he died in 1801. He published, A General View of the Writings of Linnæus; and, Sketches of the Progress of Botany in England, 2 vols, 8vo. He left his museum to the Linnæan Society.

PULZONE, (Scipione), called also Gaetano, a painter, was born at Gaeta in 1550, and studied under Jacopino del Conte. He was a distinguished painter of history and portrait, but excelled in the latter. His attitudes are very graceful, and the expression of his figures is uncommonly animated. Among the many distinguished personages who sat to him were Gregory XIII., cardinal de' Medici, and the archduke Ferdinand. The principal of his works in history are, the Assumption, in the church of St. Silvester, at Rome; a Pietà, in that of del Gesù; and the Crucifixion, in St. Maria in Vallicella. In the Borghese palace is a beautiful piece by him, representing the Holy Family. He designed correctly, and his colouring is sweetly harmonious. He died in 1588.

PUPIENUS, (Clodius Maximus,) a man of an obscure family, who raised himself by his merit to the highest offices in the Roman armies, and gradually became a prætor, consul, præfect of Rome, and a governor of the provinces. After the death of the two Gordians he was elected with Balbinus to the imperial throne, in opposition to the usurper Maximinus. He was preparing to make war against the Persians, when he was killed, A.D. 238, by the prætorian guards. Balbinus shared his fate.

PURBACH, or PEURBACH, (George,) a very eminent German mathematician and astronomer, was born at Peurbach, a town upon the confines of Austria and Bavaria, in 1423, and educated at Vienna, where he studied astronomy under Gmunden, whom he afterwards succeeded in the mathematical chair. He undertook, at the suggestion of Bessarion, a translation and elucidation of the Almagest of Ptolemy, which was completed by Muller, under the title of Johannis de Monteregio et Georgii Purbachii Epitome in Cl. Ptolemæi Magnam Constructionem, &c. and published by him at Basle in 1543. Purbach died at Vienna, April 8, 1461, in the thirty-eighth year of his age. His remains were interred in the cathedral of that city, where a Latin epitaph indicates his tomb. He wrote, besides the work already mentioned, Tabulæ Eclipsium; Elementum Arithmetices; De Sinibus; De Quadrato Geometrico; and his grand work, entitled, Theoriæ Novæ Planetarum, which was published by Regiomontanus, being the first of all the works produced from his new printing-house at Nuremberg. On its appearance it was received with the greatest applause, immediately read as a text-book in the schools, and soon illustrated by the commentaries of some of the most eminent mathematicians of the age.

PURCELL, (Henry,) the greatest of English musicians, the son of Henry Purcell, a gentleman of the Chapel-royal under Charles II., was born in Westminster in 1658, and, having in his sixth year lost his father, received his early musical education under Cook, master of the chapel children; and he afterwards had some instruction from Dr. Blow, on whose monumental tablet in Westminster Abbey

it is recorded, among his honours, that he was "master to the famous Mr. Henry Purcell." At the age of eighteen he was appointed to succeed Dr. Christopher Gibbons as organist of Westminster Abbey; and in 1682 he became one of the organists of the Chapel-royal. He first became noted for his anthems, which were admired and performed throughout the kingdom; but his reputation did not long permit him to confine himself to one species of music, and he was engaged to compose for the stage and the chamber, in every walk eclipsing all his predecessors in England, and accustoming the public to a new musical language. In private character he was modest, cheerful, and good-tempered; and his early death, on the 21st of November, 1695, at the age of thirty-seven, was equally lamented by his familiar acquaintance, and by all the lovers of music in the kingdom. He was buried in Westminster Abbey, where an inscription to his memory by Dryden tells the reader that "he is gone to that blessed place, where only his harmony can be exceeded." His first essay in dramatic music, when only nineteen years of age, was his setting the songs, &c. in Nahum Tate's Dido and Æneas, an operetta, in which is the simple and beautiful duet, "Fear no danger," once sung everywhere and by everybody, but now almost forgotten. The music in Lee's Theodosius, or the Force of Love, performed at the Duke's theatre, in 1690, was his first work for the stage. In the same year he set new music to The Tempest, as altered by Dryden, and also the Prophetess, or Diocletian, altered by Dryden and Betterton from Beaumont and Fletcher. In 1691 he composed the songs, &c. in Dryden's King Arthur, among which are the inimitable frost-scene, the original and lovely air, "Fairest Isle," and the charming duet, "Two daughters of this aged stream are we." In 1692 appeared Sir R. Howard's and Dryden's Indian Queen, with Purcell's music, in which is the fine incantation scene, "Ye twice ten hundred deities." The duet and chorus, "To arms!" and the air, "Britons, strike home!" in Dryden's alteration of Bonduca, are war-songs well known. One of his finest creations is the cantata, "Let the dreadful engines of eternal will," sung in the character of Cardenio. To these may be added, Mad Bess, Old Tom of Bedlam, or Mad Tom, the words by Mr. William Basse, and, "From Rosie Bowers," written by Tom D'Urfey. After his death his single songs and duets were collected by his widow, and published in two folio volumes, under the title of, Orpheus Britannicus. She also printed his overtures and act-tunes, under the title of, A Collection of Ayres composed for the Theatre, and on other Occasions. His published anthems amount to more than fifty: to these must be added his noble Te Deum and Jubilate.

PURCHAS, (Samuel,) a divine, known as an early collector of voyages and travels, was born in 1577 at Thaxtead, in Essex, and educated at St. John's college, Cambridge. He took the degree of B.D., and was presented to the vicarage of Eastwood, in his native county. This cure, however, he resigned to his brother, and took up his abode in London, for the purpose of conducting the great work he had undertaken. The first volume, fol. appeared in 1613, under the title of, Purchas his Pilgrimage, or Relations of the World and the Religions observed in all Ages and Places discovered, from the Creation unto this present. The four subsequent volumes were published in 1625. To these last the general title is, Hakluytus Posthumus, or Purchas his Pilgrimes: containing a History of the World in Sea-voyages and Land-travels by Englishmen and others. He had been collated to the rectory of St. Martin's, in Ludgate, and was chaplain to Abbot, archbishop of Canterbury. He died in London about 1628, at the age of fifty-one. His other works are, Microcosmus, or the History of Man; The King's Tower, and Triumphant Arch of London; and, A Funeral Sermon on Psalm xxxix. 5.

PURVER, (Anthony,) the author of an English version of the Scriptures, was born at Up-Hursborn, in Hampshire, about 1702, and was educated at a school at his native place. He was apprenticed to a shoemaker, who also dealt in sheep, and employed much of Anthony's time in tending his flock. This occupation was very agreeable to him, as it afforded him much leisure for reading; and he spent it in the careful perusal of whatever books he could meet with, and more particularly of the Scriptures. Having met with a book written by Samuel Fisher, a Quaker, entitled, Rusticus ad Academicos, in which some inaccuracies in the authorized translation of the Bible were pointed out, he determined to judge for himself; and he came to the resolution of studying the original languages in which the Scriptures are written. He began with the Hebrew; and, with the assistance of a Jew, in a very short period of time

made himself master of that, and other Oriental languages, which are most useful to a critical knowledge of the Scriptures. Afterwards he learned Greek, and, last of all, Latin. When he was about twenty years of age he commenced teacher of a school in his native place; but he afterwards removed to London, for the sake of more easily acquiring the means of prosecuting his studies. Here he embraced the tenets of the Quakers. He next opened a school at Frenchay, in Gloucestershire, where he married. He subsequently settled at Andover, where he completed, in 1764, his translation of the Old and New Testament, the fruit of thirty years' application. It appeared in 2 vols, fol., by the generosity of his friend, Dr. Fothergill, who gave him 1,000*l.* towards his expenses. It is a performance of little value. As a preacher among the Quakers, Purver was highly respected. He died in 1777.

PUSCHKIN, (Alexander Ssergejewitsch,) a distinguished Russian poet, was born in 1799, at Petersburg, and brought up at the Imperial Lyceum, from which he removed in 1817, and was placed in the College for the Administration of Foreign Affairs. In the year 1820 he entered the chancery of the lieutenant-general Insoff, governor of Bessarabia. His most remarkable poetical work is the romantic poem called Russlan and Ludmila, which was printed at Petersburg in 1820. In this poem, consisting of six cantos, which paints the heroic age of Russia at Kieff, an unwonted poetical spirit, fancy, and taste, are displayed, which promise under favourable circumstances to be productive of the richest fruits. In 1824 he published his Prisoner of the Caucasus. The last production of his muse, which in point of internal merit far surpasses all his earlier works, bears the title of, The Well of Baktschissarai, a poem of 600 lines, for which a bookseller at Moscow paid him the liberal sum of 3,000 roubles. His other poems are, Tzigani (The Gipsies), 1824—1827; Evgenii Onægin, 1828; Pultava, 1829; and, Boris Godunov, a dramatic poem. He was appointed historiographer by the emperor Nicholas, who assigned him a pension of 6,000 roubles. Puschkin died at Petersburg, on the 10th of February, 1837, of a wound in the breast received in a duel with his brother-in-law, D'Authes, baron von Heckeren, the adopted son of the Dutch ambassador at Petersburg. After his death the emperor ordered all his works to be printed at his own expense.

PUTEANUS. See PUTTEN.

PUTSCHIUS, (Elias,) a learned grammarian and critic, was born at Antwerp in 1580, and studied at Embden, Hamburgh, and Leyden. He published Sallust with notes; and the collection of ancient Grammarians, 4to, 1605. He died in 1606.

PUTTEN, (Henry, van der,) Lat. *Ericius Puteanus*, Fr. *Dupuy*, an eminent writer, was born in 1574 at Vanloo, in Guelderland, and, after studying at Dort, Cologne, Louvain, and Padua, was appointed professor of rhetoric at Milan, where he took the degree of doctor of laws, and married. He was nominated historiographer to Philip II. of Spain, and received the honour of a citizenship of Rome. In 1606 he was invited to Louvain, to succeed to the chair of Lipsius, who had been his tutor. He was also made a counsellor to the archduke Albert, and entrusted with the government of the citadel of Louvain. At the time when a truce was negotiating between the Dutch and the king of Spain, in 1633, he published a work, entitled, Statera Belli et Pacis, in which he showed how greatly peace was necessary to the Spanish Netherlands, and spoke freely of the advantages gained by the enemy. This work gave offence; the sequel, however, proved that he judged more wisely than those who were at the head of affairs. He died in 1646. His principal works, besides the Statera above mentioned, are, Historia Insubrica; Orchestra Burgundica; Theatrum Historicum Imperatorum; Comus, seu de Luxu; De Usu Bibliothecæ, with a catalogue of the Ambrosian library; besides a number of tracts relative to classical antiquities printed among the collections of Grævius and Gronovius.

PUTTENHAM, (George,) a poet and English writer, was born about 1532, and educated at Oxford. He lived in the court of Edward VI., and became one of the gentlemen pensioners to queen Elizabeth. He died about 1600. His works are, An Eclogue, entitled Elpine; Partheniades; and, The Art of Poesie, 4to, 1589, reprinted in 1811.

PUY, (Peter du,) eminent for his historical erudition, was born at Paris in 1582, and, after making an extraordinary proficiency in literature, further improved himself in a journey to Holland, whither he accompanied the French ambassador. He was indefatigable in his examination of ancient charters, and thereby acquired a profound knowledge of French history. He obtained the places of king's coun-

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sellor and keeper of the royal library, in both of which he distinguished himself by his patriotism and love of letters. He wrote, Traité touchant les Droits du Roi sur plusieurs Etats et Seigneuries; Recherches pour montrer que plusieurs Provinces et Villes du Royaume sont du Domaine du Roi; Preuves des Libertés de l'Eglise Gallicane; Histoire véritable de la Condemnation de l'Ordre des Templiers; Histoire générale du Schisme qui a été dans l'Eglise depuis 1378 jusqu'en 1428; Traité de la Loi Salique; Histoire des Favoris; Du Concordat de Bologne entre le Pape Leon X., et le Roi François I.; Traité des Régences et Majorités des Rois de France; Apologie de l'Histoire de M. le Président de Thou; as well as several others relative to French history and law. In almost all his writings Du Puy aims at repressing the ecclesiastical authority and the claims of the see of Rome; hence they were ill received at the papal court. He died in 1651.—His eldest brother, CHRISTOPHER, attended the cardinal de Joyeuse at Rome as his prothonotary, and by his remonstrances prevented the congregation of the Index from putting the first part of De Thou's History in the list of heretical books. He was king's almoner, and whilst attached to the cardinal du Perron, he made the collection entitled, Perroniana. He died in 1554.

PUY, (Louis du,) a man of letters, was born at Clarey, in Bugey, in 1709, studied in the college of Lyons, and came to Paris in 1732, where he studied under Fourmont. He was long the principal editor of the Journal des Savants; he was well versed in the learned languages, including Hebrew, and in the mathematics; and he acquired an extensive knowledge of history and antiquities. The prince of Soubise entrusted him with the management of his library, and by his care it was rendered one of the most valuable in the metropolis. On the death of Le Beau, in 1753, he was nominated secretary to the Academy of Inscriptions, in which situation he pronounced the eulogies of twelve of his associates, and edited from the 36th to the 41st volumes of its Mémoires. He died in 1795. He wrote, Observations on infinitely small Quantities, and the Metaphysical Principles of Geometry, inserted in the Journal des Savants, for 1759; A Translation of four Tragedies of Sophocles; and, A Translation of the Greek Fragments of Anthemius on Mechanical Paradoxes, with notes.

PUYSEGUR, (James de Chastenet, vicomte de,) lieutenant-general under Louis XIII. and XIV., descended from a noble family of Armagnac, was born in 1600. He began to bear arms at the age of seventeen, and served without intermission for forty-three years. He was present at above thirty battles, and a hundred and twenty sieges, without ever having received a wound; but he had not equal good fortune in rising in his profession, being more zealous for the king's service, than complaisant to the ministers. He died in 1682. He drew up, Mémoires, embracing the period from 1617 to 1658, which were printed at Paris and Amsterdam in 1690, 2 vols, 12mo, under the inspection of Du Chesne, historiographer of France.

PUYSEGUR, (James Francis de Chastenet, marquis de,) son of the preceding, was born at Paris in 1655, and entered the army under his father. He gradually rose to the post of commander-in-chief in the French Netherlands, and finally, to that of maréchal of France in 1734. He died in 1743. He wrote, Art de la Guerre, fol. 1748, published by his only son.

PUZOS, (Nicholas,) an eminent practitioner in midwifery, was born at Paris in 1686, and educated at the university of that city. On the institution of the Academy of Surgery he was a regular attendant on its meetings; and in 1741 he was nominated its vice-director, and director in 1745. He died in 1753. He printed a dissertation on puerperal hæmorrhage in the first volume of the Mémoires of the Academy of Surgery; and after his death, Dr. Morisot Deslandes published the observations he had left on his particular branch of practice, under the title of, Traité des Accouchemens, &c. 4to, 1759.

PYE, (Henry James,) a poet, was born in London in 1745, and educated at Magdalen college, Oxford. He was for some time in the Berkshire militia, and ruined his circumstances by standing a contest for the representation of the county. In 1790 he succeeded his friend Wharton as poet laureate; and in 1792 he was appointed one of the police magistrates. His principal works are, Farringdon Hill, a poem; Six Odes of Pindar, translated into English verse; The Progress of Refinement, a poem; Poems on various subjects; A translation of the Poetics of Aristotle; Lenore, a tale from the German of Burger; The Democrat; The Aristocrat; Alfred, an epic poem;

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Comments on the Commentators on Shakspeare; and, A translation of the Hymns and Epigrams of Homer. He died in 1813.

PYLE, (Thomas,) a divine and Scripture commentator, the son of the Rev. John Pyle, rector of Stodey, in Norfolk, was born there in 1674, and educated at Caius college, Cambridge. He then took orders, and became curate of St. Margaret's parish in King's Lynn; and in 1701 he was appointed minister of St. Nicholas's chapel. Between the years 1708 and 1718 he published six occasional sermons, chiefly in defence of the principles of the Revolution, and the succession of the Brunswick family. He also engaged in the Bangorian controversy, writing two pamphlets in vindication of bishop Hoadly, who rewarded him with a prebend of Salisbury, and a residentiaryship in that cathedral. In 1732 he obtained the vicarage of St. Margaret at Lynn. He died in 1756. He wrote, Paraphrase on the Acts, and all the Epistles, in the manner of Dr. Clarke. This was followed by his Paraphrase on the Revelation of St. John, and on the Historical Books of the Old Testament.—Sixty Sermons of his were published in 1773—1783, 3 vols, 8vo, by his youngest son, PHILIP, who also published, One Hundred and Twenty Popular Sermons, 4 vols, 8vo. He died in 1799.

PYM, (John,) a noted republican in the time of Charles I. was descended of a good family in Somersetshire, and born in 1584, and educated at Broadgate's hall, now Pembroke college, Oxford. He was very early placed as a clerk in the office of the exchequer; and he was elected member of parliament for Tavistock in the reign of James I. In 1626 he was one of the managers of the articles of impeachment against the duke of Buckingham, and in 1628 brought into the House of Commons a charge against Dr. Mainwaring, who held some doctrines which he conceived to be equally injurious to the king and the kingdom. He was likewise a great opponent of Arminianism, being himself attached to Calvinistic principles. In 1639 he, with several other commoners and lords, held a very close correspondence with the commissioners sent to London by the Scotch Covenanters; and in the parliament which met April 13, 1640, he was one of the most active and leading members. On the meeting of the Long Parliament, which met the 3d Nov. in the same year, he made an elaborate speech concerning the grievances of the nation, and impeached the earl of Strafford of high treason, at whose trial he was one of the managers of the House of Commons. On the 26th Feb. 1641, he made a violent speech against archbishop Laud, on the occasion of that prelate's impeachment. His uncommon impetuosity led the king to the unhappy measure of coming to the parliament in person, to seize him and four other members. Pym, however, continued firm to the interests of the parliament, but thought it necessary, some time before his death, to draw up a vindication of his conduct, which leaves it doubtful what part he would have taken had he lived to see the serious consequences of his early violence. In Nov. 1643, he was appointed lieutenant of the Ordnance, and probably would have risen to greater distinction, but he was cut off at Derby-house, Dec. 8th following, and was interred with great solemnity in Westminster Abbey. He left several children by his lady, who died in 1620, and is said to have been a woman of rare accomplishments and learning. Many of his speeches were printed separately, and are inserted in the annals and histories of the times. The style of Pym's oratory, judging of it from those speeches of his which were printed at the time, and have come down to us among the innumerable small quartos of that age that are preserved in the British Museum, is nervous, terse, and polished. Some idea may be formed of the effect of his eloquence from the fact, that when he made his celebrated speech at Guildhall, the acclamations were so loud at the end of every period, that he was frequently compelled to remain silent for some minutes. So great, indeed, were his power and popularity, that he received the appellation of king Pym. Lord Clarendon observes, that "his parts were rather acquired by industry, than supplied by nature, or adorned by art; but that, besides his exact knowledge of the forms and orders of the House of Commons, he had a very comely and grave way of expressing himself, with great volubility of words, natural and proper. He understood likewise the temper and affections of the kingdom as well as any man, and had observed the errors and mistakes in government, and knew well how to make them appear greater than they were."

PYNAKER, (Adam,) an eminent Dutch landscape painter, was born in 1621, at the village of Pynaker, between Schiedam and Delft. He went to Rome for improvement, and remained there for

three years, and returned to his own country with the reputation of an excellent painter. He was fond of representing the sunny light of the morning breaking out from behind the woods or mountains, and diffusing a brilliant glow over the whole face of nature. His skies are clear, light, and floating; and the foliage of his trees and plants is touched with uncommon freedom and spirit. His pencil is firm and flowing, and evinces an extraordinary facility of hand. He embellished his pictures with the ruins of ancient architecture, and decorated them with figures and cattle, correctly drawn, and grouped with taste and elegance. He died in 1673.

PYNSON, (Richard,) the third on the list of our early printers, and the first who introduced the Roman letter into this country, was a native of Normandy, and flourished in the reign of Henry VII. Ames says that he was in such esteem with the lady Margaret, Henry VIIth's mother, and other great personages, that he printed for them all his life, and obtained a patent from the king to be his printer, in 1503, or before. He appears to have resided in the vicinity of Temple-bar, for some time on the city side, and for some time on the Westminster side of that ancient boundary. If he was made king's printer so early as 1503, as asserted by Ames, he did not assume the title till 1508, when he first added it to his colophon. This honour seems to have been accompanied with some small salary, and the title of esquire. Some think he died before 1529, others later. Bertholet succeeded him as king's printer in 1529, but it has been conjectured that Pynson only retired from business at that time. Pynson is esteemed inferior, upon the whole, as a printer, to Wynkyn de Worde; but, says Mr. Dibdin, "in the choice and intrinsic worth of his publications, has a manifest superiority."

PYRGOTELES, a celebrated Grecian gem-engraver, was contemporary with Lysippus, Scopas, Apelles, and Protogenes. Alexander the Great conferred upon him the exclusive privilege of representing him upon gems; as he had granted to Lysippus and Apelles the like privilege in their respective arts of sculpture and painting.

PYRRHO, an eminent Greek philosopher, and founder of the Pyrrhonic or Sceptical sect, was a native of Elis, in Peloponnesus, and flourished about the hundred and tenth Olympiad, (B.C. 340.) He practised for some time in his youth the art of painting; but he afterwards devoted himself wholly to the study of philosophy, which he was led to adopt by perusing the writings of Democritus. His first preceptor was Dryson, the son of Stilpo, a disciple of Clinomachus. Afterwards he attached himself to Anaxarchus, who had been a disciple of Metrodorus of Chios, and whom he accompanied to India, when he went thither in the train of Alexander the Great; and while in the East he spared no pains to make himself acquainted with the opinions of the Brachmans, Gymnosophists, Magi, and other Oriental philosophers. From the doctrines of these various sects he imbibed whatever seemed favourable to his own natural disposition towards doubting; a disposition which was cherished by Anaxarchus. He spent a great part of his life in solitude, and endeavoured, by means of an universal suspension of judgment with respect to opinions, and external appearances, to establish mental tranquillity; always preserving a settled composure of countenance, undisturbed by fear, or joy, or grief. Bodily pain he endured with great fortitude; and in the midst of dangers, when those around him were alarmed and dejected, he discovered no signs of apprehension. In disputation he was celebrated for the subtlety of his arguments, and the perspicuity of his language. He was held in high esteem by his countrymen, who honoured him with the office of chief priest, and, out of respect to him, passed a decree by which all philosophers were exempted from the payment of public taxes. Pyrrho was a great admirer of the poets, particularly of Homer. He died in the ninetieth year of his age, and the Athenians set up a statue in honour of him, and his countrymen erected a monument to his memory.

PYRRHUS, king of Epirus, one of the most celebrated generals of antiquity, was born about B.C. 318, and was the son of Æacides, who was expelled from his kingdom by a revolt of his subjects. Pyrrhus, then an infant, was carried to the court of Glaucias, king of Illyria, who gave him protection. His father having died in the mean time, Glaucias, when Pyrrhus was twelve years of age, marched an army into Epirus, and placed him upon the throne of his ancestors. He reigned in peace till he was seventeen years of age, when, having taken a journey into Illyria, in order to be present at the nuptials of one of Glaucias's sons, with whom he had been educated, his subjects, the Molossians, seized his treasures, and

conferred the crown upon his great uncle, Neoptolemus. Pyrrhus, being possessed of no force to enable him to recover his authority, repaired to Demetrius Poliorcetes, the son of Antigonus, who had married his sister, and under that eminent commander learned the art of war, in company with many of the officers and soldiers of Alexander the Great. At the battle of Ipsus, B.C. 301, he greatly distinguished himself; and after its loss by Demetrius, he secured for him the Greek cities, with the care of which he had been entrusted. When a treaty of peace was concluded between Demetrius and Ptolemy Lagus, king of Egypt, Pyrrhus consented to be one of the hostages sent into that country for the performance of the conditions: In the Egyptian court he excited general admiration by his amiable and correct behaviour, and his dexterity in martial exercises; and he rendered himself so acceptable to queen Berenice, that she prevailed upon the king to give him in marriage Antigone, her daughter by a former husband. The next step was to restore him to his throne, which was effected by an armament supplied by Ptolemy, with the aid of which he defeated Neoptolemus. That prince, however, being supported by his allies, Pyrrhus consented to allot him a share of his dominions; but such a partnership was not likely to be durable; and Neoptolemus having, it was alleged, attempted to poison Pyrrhus, was put to death by his order. He subsequently made himself master of Macedonia by stratagem; and defeated the Romans, (commanded by the consul Lævinus,) and the Tarentines, their allies, on the bank of the river Siris, in Lucania, in the plain between Pandosia and Heraclea. [The field of battle on the river Siris has latterly become a subject of great interest. In 1820 two bronzes of the most exquisite workmanship (called the bronzes of Siris, now in the British Museum,) were found not far from the river, and near the site of the old town of Grumentum (now Saponara, in the province of Basilicata,) and within the enclosure of a ruin, which has perhaps been a small temple. The character and the beautiful style of the work render it certain that they belonged to the school, or at least to the period, of Lysippus.] In 279 B.C. Pyrrhus began his new campaign, and in the neighbourhood of Asculum, in Apulia, he met the Roman consuls, P. Sulpicius and P. Decius. It was not long before a general action was brought on, of the success of which historians have given different accounts; but in all probability it was a drawn battle. One of the consuls was killed, and Pyrrhus was severely wounded; and such was his loss of men, that to one who congratulated him as having been victorious, he frankly replied, "Such another victory will ruin me." He afterwards made war against Sparta. At Argos, into which he had forced his way, he threw off his diadem, and fought in the press with the utmost fury, when an Argive soldier gave him a wound with his javelin. Turning in a rage upon his assailant, he had nearly reached him, when the mother of the Argive, beholding her son's danger from the roof of her house, threw down a tile, which struck Pyrrhus on the head, and laid him senseless. In this state a Macedonian dragged him to a porch, and was going to cut off his head, when Pyrrhus opened his eyes, and gave him so fierce a look, that his trembling hand failed in its office, and it was not till after repeated strokes that he could execute his purpose, B.C. 273. The Life of Pyrrhus is admirably written by Plutarch.

PYTHAGORAS, a celebrated philosopher, and the illustrious founder of the Italic school, is believed to have been a native of the island of Samos, and was born about B.C. 570. He was the son of Mnesarchus, a merchant, probably of Tyre, or some other city in Phœnicia, who traded to Samos, where he was admitted to the rights of citizenship, and settled with his family. His first master was Creophilus, who taught in his native country. Afterwards he went to the island of Syros, where he attended the lectures of Pherecydes, after whose death he returned to Samos, and became again the pupil of Creophilus. According to Jamblichus he had taken a journey into Ionia, before the death of Pherecydes, and also paid a visit to Miletus, where he received instruction from Thales and Anaximander. It is probable that his first excursion from the Grecian islands was to Egypt, the country at that time renowned, above all others, for the cultivation of the kind of studies which were peculiarly suited to his genius and temper. He brought with him letters from Polycrates, tyrant of Samos, to Amasis, king of Egypt, a great patron of learned men, recommending him to the king's favour, that he might obtain the more easy access to the colleges of the Egyptian priests. He remained twenty-two years in Egypt, during which time he became

perfectly master of the three kinds of writing practised in that country—the epistolatory, the symbolical, and the hieroglyphical; and having obtained an introduction to the most learned men in all the celebrated colleges of priests, he by their means procured access to their ancient records, and gained an accurate acquaintance with Egyptian learning in all its extent. From Egypt, he is said by many writers, both Pagan and Christian, to have gone into the East, where he visited the Persian and Chaldean Magi, and after them the Indian Gymnosophists. He next visited Crete, Sparta, and Elis, where he attended the celebration of the Olympic games. Thence he proceeded to Phlius, where, being asked by Leon, king of the Phliasians, what was his profession, he replied that he was a *philosopher*, or "lover of wisdom;" assuming that appellation for the first time, as more proper to be applied to men of learning than the epithet of "sage," or "wise." With increased stores of learning, and greater skill in rendering the superstition of mankind subservient to his views, Pythagoras now returned to his native country, where he instituted a new school of philosophy. Having pursued his plan of instruction for some time with great success, he suddenly determined to quit Samos, and retire to another country. Some attribute his resolution to a hatred of the tyranny which Polycrates exercised over his country. Be the motive what it may, he unexpectedly renounced his country, most probably about the beginning of the fifty-ninth Olympiad, B.C. 544, and passed over into that part of Italy called Magna Græcia. The first place at which he arrived was Croton, a city in the bay of Tarentum. Here he opened his school of philosophy, and was so successful in gaining disciples, that it is said six hundred of the inhabitants submitted to the severest rules of discipline which he enjoined, and threw their property into one common stock, for the benefit of the whole community. It is difficult to give a clear idea of the philosophy of Pythagoras, as it is almost certain that he himself never committed it to writing, and that it has been disfigured by the fantastic dreams and chimeras of later Pythagoreans. In modern times great light has been thrown upon the subject by the careful examination and analysis of the fragments of Philolaus of Tarentum, (a disciple of Pythagoras,) by Boeckh (Philolaus des Pythagoreers Lehren nebst den Bruchstücken seines Werkes, Berlin, 1819). The results at which Boeckh arrived are on the whole the same as those which Ritter, in his Geschichte der Pythagorischen Philosophie (Hamb. 1826) subsequently reached, though by a different mode of inquiry. Pythagoras was persecuted in the last years of his life, and died a tragical death. There was at Croton a young man called Cylon, whom a noble birth and opulence had so puffed up with pride, that he thought he should do honour to Pythagoras in offering to be his disciple. The philosopher did not measure the merit of men by these exterior things; and, therefore, finding in him much corruption and wickedness, he refused to admit him. This extremely enraged Cylon, who sought nothing but revenge; and, having rendered many persons disaffected to Pythagoras, he came one day, accompanied by a crowd of profligates, and surrounding the house where he was teaching, set it on fire. Pythagoras escaped, and took the way to Locris; but the Locrians, fearing the enmity of Cylon, who was a man of power, deputed their chief magistrates to meet him, and to request him to retire elsewhere. He went to Tarentum, where a new persecution soon obliged him to retire to Metapontum. But the sedition of Croton proved as it were the signal of a general insurrection against the Pythagoreans; the flame had gained all the cities of Greece; the schools of Pythagoras were destroyed, and he himself, at the age of above eighty, was killed at the tumult of Metapontum, or, as others say, was starved to death in the temple of the Muses, whither he had fled for refuge, about B.C. 504. According to Diogenes Laertius, he married the celebrated Theano, who occupies so distinguished a rank in the history of philosophy, and who is said to have written several works; others, however, say that Theano was his daughter. In the assemblies of the people to whom he delivered his instructions, and in the presence of his disciples, Pythagoras wore a long white robe, a flowing beard, and, as some relate, a golden crown upon his head, always preserving a commanding gravity and majesty of aspect. To promote the tranquillity of his mind, he had recourse to music, frequently singing hymns of Thales, Hesiod, and Homer. So entire was his command of himself, that his countenance never displayed marks either of grief, or joy, or anger. He carefully refrained from every species of animal

food, and confined himself to a vegetable diet, from which, for mystical reasons never disclosed, he excluded beans. With respect to the celebrated Golden Verses, which were commented upon by Hierocles, and may be considered as a brief summary of the popular doctrines of Pythagoras, they are supposed to have been written either by Epicharmus, or Empedocles. The method of instruction which Pythagoras pursued was two-fold—exoteric and esoteric, or public and private. That he might train up his disciples to a habit of entire docility, he enjoined upon them, from their first admission, strict silence during a period of from two to five years, according to their respective propensities towards loquacity. Numbers, according to Pythagoras, are the cause of essence to beings: Τους αριθμους αιτιους ειναι της ουσιας. The monad, or unity, is that quantity which, being deprived of all number, remains fixed; whence called monad, from του μενειν. It is the fountain of all number. The duad is imperfect and passive, and the cause of increase and division. The triad, composed of the monad and duad, partakes of the nature of both. The tetrad, tetractys, or quaternion number, is most perfect. The decad, which is the sum of the four former, comprehends all arithmetical and musical proportions. According to some writers, the monad denotes the active principle in nature, or God; the duad, the passive principle, or matter; the triad, the world formed by the union of the two former; and the tetractys, the perfection of nature. Next to numbers, music had the chief place in the preparatory exercises of the Pythagorean school, by means of which the mind was to be raised above the dominion of the passions, and inured to contemplation. Pythagoras considered music, not only as an art to be judged of by the ear, but as a science to be reduced to mathematical principles and proportions. The invention of the harmonical canon, or monochord, has been ascribed to Pythagoras both by ancient and modern writers. He conceived that the celestial spheres in which the planets move, striking upon the ether through which they pass, must produce a sound; and that this sound must vary according to the diversity of their magnitude, velocity, and relative distance. Taking it for granted that every thing respecting the heavenly bodies is adjusted with perfect regularity, he further imagined that all the circumstances necessary to render the sounds produced by their motion harmonious were fixed in such exact proportions, that the most perfect harmony is produced by their revolutions. This fanciful doctrine respecting the music of the spheres gave rise to the names which Pythagoras applied to musical tones. It was the custom of his scholars to compose their minds for rest in the evening, and to prepare themselves for action in the morning, by suitable airs, which they performed upon the lute, or other stringed instruments. The music was, however, always accompanied with verse. Besides arithmetic and music, Pythagoras cultivated geometry, which he had learned in Egypt; but he greatly improved it by investigating many new theorems, and by digesting its principles in an order more perfectly systematical than had before been done. From several particulars respecting the astronomical doctrine of Pythagoras, it has been inferred that he was possessed of the true idea of the solar system. He held the doctrine of metempsychosis, or of the transmigration of souls. After the death of Pythagoras some of his followers, and among these Philolaus, fled to Greece, where they taught their doctrines and had considerable influence on the philosophy of Plato. The Pythagorean system was revived at a later period, and in the second century of our era it appeared mixed up with the doctrines of the New Platonists.

PYTHEAS, an ancient mathematician, astronomer, and geographer, was a native of the Greek colony of Marseilles, and flourished in the time of Aristotle and Alexander the Great. He contributed to the improvement of geographical and astronomical science, by accounts which he wrote of his travels and voyages, and other works. In the abridgment of Artemidorus the Ephesian, printed with the ancient geographers, he is placed in the number of those who have written a Periplus of the World. Geminus of Rhodes, who lived in the time of Cicero, quoted a treatise of his De Oceano. None of these pieces, however, have reached modern times, though some of them were extant in the fourth century. Polybius, as we learn from Strabo, maintained it to be utterly incredible that a private person, who was even in want, should have travelled so far as Pytheas pretended to have done by sea and land. He seems actually to have visited all the countries of Europe which are situated upon the ocean; to have discovered the island of Thule, or Iceland; and to have

penetrated into the Baltic as far as the mouth of a large river which he called the Tanais, and is supposed to be the Vistula. This has been satisfactorily shown by Gassendi, in the vindication of Pytheas, which he wrote at the request of his friend Pieresc, in which he shows that Pytheas was well acquainted with the northern countries, and accurately marked the distinction of climates, by the difference which he observed in the length of the days and nights in different latitudes. He also shows, that Eratosthenes and Hipparchus greatly improved their geographical works by availing themselves of the labours of Pytheas, though not without due acknowledgments of their obligations. That Pytheas was a skilful observer of the heavens appears from his having taught that there is no star in the precise situation of the pole; and he rendered himself famous among astronomers, by being the first calculator of the meridian altitude of the sun at the summer solstice at Marseilles. This he ascertained by erecting a gnomon, or upright pillar, of a given height, and finding the proportion between that height and the length of the meridian shadow. The result was found to correspond exactly with that of an observation made by Gassendi at the same place, in 1636. The few fragments of his works were edited in 1824 at Upsal, by Arwedson.

Q.

QUADRATUS is said by Jerome to have been chosen bishop of Athens in 125, after the martyrdom of Publius, the immediate successor of Dionysius the Areopagite. Eusebius says, that after the accession of Adrian, while the Christians were suffering under the unrepealed persecuting edicts of former princes, Quadratus presented to that emperor, in 126, an Apology for the Christian Religion, which was extant in the time of that historian, and is commended by him for the ability with which it was written, and the genuine apostolical doctrine contained in it. Eusebius also adds in his Chronicle, and he is supported in that statement by Jerome, that this piece produced the wished for effect upon the emperor's mind, and was the means of procuring a temporary calm for the professors of Christianity. Of this work we have only a small fragment remaining, preserved by Eusebius. Valesius, Dupin, Tillemont, and Basnage, maintain that Quadratus the Apologist was not the same person with the bishop of Athens; but this opinion has been refuted by Cave, Grabe, and Lardner.

QUADRIO, (Francesco Saverio,) a learned Jesuit, was born in 1695 at Ponte, in the Valtelline, and educated at Pavia. He professed polite literature at Padua, and afterwards studied theology at Bologna. He wrote, Dissertazioni Critico-Storiche intorno alla Rezia di quà dalle Alpi oggi detta Valtellina, 3 vols, 4to, Milan, 1755; Storia e Ragione d'ogni Poesia, 7 vols, 4to, Bologna and Milan, 1741-52; this is a laborious work, in which the author treats at length of every branch of poetry, ancient and modern. Notwithstanding several mistakes and imperfections, it is a very useful library book, and the composition of it occupied the author a considerable part of his life. He was of an infirm and melancholy temper, which led him to quit the order of the Jesuits, and assume the garb of a secular priest or abbé. He died in 1756.

QUAGLIO, (Giulio,) a painter, was a native of Como, and flourished about 1693. Lanzi conjectures from his style, and the period at which he lived, that he was brought up in the school of the Recchi. He established himself at Friuli, about the end of the seventeenth century, where he executed several considerable works in fresco. His most esteemed productions are in the chapel of the Monte di Pietá, at Udine.

QUAGLIO, (Lorenzo,) an architect, was born at Luino, near the lake of Como, in 1730, and accompanied his father, Giovanni Maria, to Vienna, where the latter was engaged as engineer and architect in the imperial service, and where Lorenzo himself was brought up to the latter profession. He erected the theatre at Manheim, and that at Frankfort, besides many other buildings, which are greatly admired. He died in 1804. —His son, Giovanni Maria, born in 1772, was a distinguished architectural

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and scene painter; and his nephew, GIULIO, was an admirable scene painter at Munich, and died in 1800; and another nephew GIUSEPPE, born in 1747, was also an eminent scene painter.

QUAGLIO, (Domenico,) a painter, called the Canaletto of Germany, was the son of Giuseppe Quaglio, mentioned in the preceding article, and was born at Munich in 1786. Under his father's instruction he made rapid progress, and greatly distinguished himself in perspective and architectural painting. Having imbibed a strong taste for the architecture of the middle ages from his brother Angelo's drawings of the cathedral of Cologne, (made for Sulpice Boisserée's splendid work,) he resolved to make the buildings of that period the chief subjects of his pencil. Independently of their value as portraits of some of the finest productions of German Gothic architecture, his works are marked by striking picturesque effect. He also executed many etchings and lithographic views, and among the latter a series of thirty subjects, entitled, Denkwürdige Gebäude des Deutschen Mittelalters. In 1829 he accompanied Mr. Gally Knight in a tour to Italy as his architectural draftsman. He died in 1837.

QUAINI, (Francesco,) a painter, was born at Bologna in 1611, and was a scholar of Agostino Mitelli, under whom he became an eminent painter of perspective and architectural views. There are several of his works in the public edifices at Bologna, of which the most esteemed are the architectural ornaments in the Sala Farnese, in the Palazzo Publico. He died in 1680.

QUAINI, (Luigi,) a painter, son of the preceding, was born at Bologna in 1643. After learning the first principles of perspective under his father, he became a disciple of Guercino, but afterwards entered the school of Carlo Cignani, to whom he was nearly related, at the time when Marc Antonio Franceschini was also a disciple of that master. Conjointly with Franceschini, he assisted Cignani in several of his principal works. After the death of their instructor they continued to work in conjunction, Franceschini painting the figures, and Quaini the landscapes, architecture, and other accessories. Their united talents were successively employed at Bologna, Modena, Piacenza, Genoa, and at Rome, where they painted the cartoons for a cupola in St. Peter's, which has since been executed in mosaic. Quaini also painted several historical subjects from his own compositions, which were entirely finished by himself. In the church of S. Giuseppe at Bologna is a picture representing the Visitation; in la Caritá, the dead Christ supported by the Virgin; and in the church of S. Niccolo, the principal altarpiece is by Quaini. He died in 1717.

QUARENGHI, (Giacomo,) a painter and architect, was born at Bergamo, in 1744, and studied at Rome, where he became a pupil of Mengs, and afterwards of Stefano Pozzi. But he subsequently abandoned painting for architecture; and after obtaining much employment at Rome he went to Petersburg, whither he had been invited by Catharine II. He died in 1817. Among his principal works are the Theatre of the Hermitage; the manège or riding-house of the imperial guards in the Isaac's Place, at Petersburg; the convent of Demoiselles Nobles; Prince Gagarin's palace; and the triumphal arch in honour of the emperor Alexander.

QUARLES, (Francis,) a poet, was born in 1592, at Stewards, near Rumford, in Essex, and educated at Christ's college, Cambridge, whence he removed to Lincoln's-inn. He was afterwards preferred to the place of cup-bearer to Elizabeth, daughter of James I., electress palatine and queen of Bohemia; but he probably quitted her service upon the ruin of the elector's affairs, and went over to Ireland, where he became secretary to archbishop Usher. Upon the breaking out of the rebellion in that kingdom, in 1641, he suffered greatly in his fortune, and was obliged to fly for safety to England. But here he did not meet with the quiet he expected; for a piece of his, styled The Royal Convert, having given offence to the prevailing powers, they took occasion from that, and from his repairing to Charles I. at Oxford, to sequestrate his estates, and plunder him of his books, and some manuscripts which he had prepared for the press. The loss of these is supposed to have hastened his death, which happened Sept. 8, 1644, when he was buried in the church of St. Vedast, Foster-lane, London. Quarles was also chronologer to the city of London. It is also said that he had a pension from Charles I. Though Pope has assigned to Quarles a place in the Dunciad, his poems are admitted to have some merit; they are generally smooth, and exhibit occasional beauty of fancy and strokes of pathos, which show real genius, though overrun with false taste. The first, in

point of popularity, is his Emblems, London, 1635, small 8vo, with prints by Marshall and Simpson. The hint was probably taken, as many of the plates certainly were, from Herman Hugo's Emblems, published a few years before, but the accompanying verses are entirely Quarles's. Alciat preceded them both; of which Fuller seems to have been aware, in the following character of Quarles:—"Had he been contemporary with Plato, that great back-friend to poets, he would not only have allowed him to live, but advanced him to an office in his commonwealth. Some poets, if debarred profaneness, wantonness, and satiricalness, that they may neither abuse God, themselves, nor their neighbours, have their tongues cut out in effect. Others only trade in wit at the second hand; being all for translations, nothing for invention. Our Quarles was free from the faults of the first, as if he had drank of Jordan instead of Helicon, and slept on Mount Olivet for his Parnassus; and was happy in his own invention. His visible poetry, I mean his Emblems, is excellent, catching therein the eye and fancy at one draught; so that he hath out-Alciated Alciat therein, in some men's judgments. His Verses on Job are done to the life; so that the reader may see his forces, and through them the anguish of his soul. According to the advice of St. Hierome, *verba vertebat in opera*, and practised the Job he had described." His other works are, A Feast for Wormes, in a poem of the history of Jonah; Pentalogia, or the Quintessence of Meditation; Hadassa, or the History of Esther; Argalus and Parthenia; History of Sampson; Anniversaries upon his Paranete; Enchiridion of Meditations, divine and moral; these are in prose; the Loyal Convert; the Virgin Widow, a comedy; Divine Fancies, digested into epigrammes, meditations, and observations; the Shepheard's Oracles, delivered in certain Eclogues; and, Solomon's Recantation.—His son, JOHN, a poet also, was born in Essex in 1624; admitted into Exeter college, Oxford, in 1642; bore arms for Charles I. within the garrison at Oxford; and was afterwards a captain in one of the royal armies. Upon the ruin of the king's affairs he retired to London, where he wrote several things purely for a maintenance, and afterwards travelled on the continent. He returned, and died of the plague in London in 1665. His works are, Regale Lectum Miseriæ; or, a Kingly Bed of Misery; in which is contained a dreame; with an Elegie upon the Martyrdome of Charles, late king of England, of blessed memory; and another upon the right hon. the lord Capel, with a curse against the enemies of peace; and the author's farewell to England. Whereunto is added, England's Sonnets; Fons Lachrymarum, or a Fountain of Tears; from when doth flow England's complaint; Jeremiah's Lamentations paraphrased, with divine meditations, and an elegy upon that son of valour, Sir Charles Lucas; the Tyranny of the Dutch against the English, a prose narrative; Continuation of the History of Argalus and Parthenia; Tarquin Banished, or the Reward of Lust; Divine Meditations upon several subjects; and, Triumphant Chastity, or Joseph's self-conflict.

QUELLINUS, (Erasmus,) the Old, an eminent Flemish painter, was born at Antwerp in 1607, and was a pupil of Rubens. He became distinguished both in landscape and history; and although his designs are marked with the taste of his country, his ideas are often learned and elevated, and his execution bold and vigorous. His greatest works are Scripture pieces in some of the churches in Flanders, and a capital picture in the grand dining hall at Antwerp, representing Christ in the house of the Pharisee, and Mary Magdalen washing his feet. Several of his pieces have been engraved. He died in 1678.

QUELLINUS, (John Erasmus,) the Young, son of the preceding, was born at Antwerp in 1630, and instructed by his father, who indulged him in his ardent desire to visit Italy for improvement. On his return he was much employed in history pieces for the decoration of churches and convents, and obtained the character of one of the best painters of the Flemish school. His designs are correct, his draperies in a noble style, and his back grounds enriched in the manner of Paul Veronese, with magnificent architecture. His most celebrated piece is Christ healing the diseased, in the abbey church of St. Michael at Antwerp. He died in 1715.

QUENSTEDT, (John Andrew,) a learned Lutheran divine, was born of a noble family at Quedlinburgh, in Upper Saxony, in 1617, and studied at Helmstadt. He was admitted to the degree of D.D. by the university of Wittemberg, and filled, during many years, the chair of professor in the same faculty in that seminary. He died in 1688. He wrote, System of Divinity; De Sacræ Scripturæ Divinitate; Exercitatio de Puritate Fon-

tium Hebræi Veteris, et Græci Novi Testamenti; De Saçrâ Scripturâ, ejusque Attributis et Scopo præcipuo; Exercitationes Theologicæ; Dialogus de Patriis illustrium Doctrinâ et Scriptis Virorum, ab Initio Mundi ad An. 1600; De Sepulturâ Veterum, sive Tractatus de antiquis Ritibus Sepulcralibus Græcorum, Romanorum, Judæorum, et Christianorum; De Primitiis et Decimis Hebræorum; Antiquitates Biblicæ et Ecclesiasticæ; and various Dissertations, Disputations, &c., the subjects of which may be seen in Le Long's Bibl. Sacra.

QUERENGHI, (Antonio,) a learned Italian, born at Padua in 1546. After studying theology he repaired to Rome, where he entered into the service of several cardinals, and became an active member of the Academy degli Animosi. He was at length made secretary of the Sacred College, in which capacity he was present at the election of five popes. Clement VIII. conferred upon him a canonry of Padua, which occasioned him to reside for some time in that city, where he was of great use to the newly founded Academy degli Ricovrati. He returned to Rome in the pontificate of Paul V. by whom he was made private chamberlain and referendary of both signatures. He died in 1633. His Italian poems were published at Rome in 1616, and his Latin poems at the same place in 1629.

QUERINI, (Angelo Maria,) a cardinal and man of letters, was born in 1680, of a noble family, at Venice, and, after studying at Brescia under the Jesuits, at the age of seventeen entered the Benedictine order. Having become well acquainted with Greek, Hebrew, and Biblical learning, he was made instructor of the novices, for whom he wrote a dissertation, De Mosaicæ Historiæ Præstantiâ. He afterwards travelled in France, England, Holland, and Germany; and in his Commentarii de Rebus ad se Pertinentibus, he gives some account of what he saw, and the conversations he had with many learned men. He published, Vetus Officium Quadragesimale Græciæ Orthodoxæ; Diatribæ ad priorem Partem Veteris Officii; De Ecclesiasticorum Officiorum apud Græcos Antiquitate; De Hymnis Quadragesimalibus Græcorum; De aliis Canticis Quadragesimalibus. In 1721 he was made archbishop of Corfu; and he illustrated the antiquities and history of that island in his Primordia Corcyræ, and other works. In 1728 he was transferred to the see of Brescia, and soon after he was made a cardinal, and librarian of the Vatican. His other publications are, Specimen Brixianæ Litteraturæ quæ post Typographiæ Incunabula florebat; Lives of Paul II. and Paul III.; an edition of the Epistles of Cardinal Reginald Pole; Dissertations upon Literary Subjects, both Sacred and Profane; and numerous Epistles, chiefly in Latin. He died in 1755.

QUERLON, (Anne Gabriel Meusnier de,) an eminent scholar and journalist, was born at Nantes, in 1702, and educated at Paris, where he was appointed keeper of the MSS. in the Royal Library. He published, for twenty-two years, a periodical paper for the province of Brittany, entitled, Petites Affiches; and for five years he conducted the Gazette de France; the Journal Etranger, for two years; and he also took a part in the Journal Encyclopédique. Notwithstanding these labours, he found time to edit many Latin and French authors, whose works he enriched with notes and prefaces. Towards the latter part of his life he acted as librarian to a rich financier named Beaujon, from whom he had a handsome salary. He died in 1780. His principal works, besides the periodical publications already mentioned, are, Les Impostures Innocentes; Testament Littéraire de l'Abbé Des Fontaines; Le Code Lyrique, ou Règlement pour l'Opéra de Paris; Collection Historique, or Memoirs towards the History of the War, which was closed by the peace of Aix-la-Chapelle, in 1748; A Continuation of the Abbé Prévost's History of Voyages; A translation of the Abbé de Marsy's Latin Poem on Painting. He also published editions of Lucretius, Phædrus, and Anacreon.

QUESNAY, (Francis,) a celebrated French physician, was born at Merei, near Montfort l'Amaury, in 1694, and studied for his profession at Paris. He had an early taste for agricultural studies, and he became a leading man in the sect of economists, who afterwards made so bad a use of their influence, by circulating democratical principles. He died in 1774. Louis XV. was much attached to Quesnay, called him "son penseur," his thinker, and, in allusion to that name, gave him three pansies, or "pensées," for his arms. He was a member of the Academy of Sciences at Paris, and of the Royal Society of London. He wrote, Observations sur les Effets de la Saignée, avec des Remarques critiques sur la Traité de Silva; L'Art de Guerir par la Saignée; Essai Physique sur l'Economie Animale; Preface des Mémoires de l'Academie de

Chirurgie; and, Recherches Critiques et Historiques sur l'Origine, sur les divers Etats, et sur les Progrès, de la Chirurgie en France.

QUESNEL, (Pasquier,) a celebrated French ecclesiastic, was born at Paris in 1634, and, having completed his course of divinity at the Sorbonne, became in 1657, a member of the congregation of the Oratory, and two years afterwards received priest's orders. He devoted himself to the study of the Scriptures, and of the fathers, and at the age of twenty-eight was appointed first director of the institution belonging to his order at Paris. The earliest of his productions was his Moral Reflections upon the New Testament, which were published at Paris, in 1671, by order of the bishop of Chalons sur Marne, with the privilege and approbation of the doctors of the Sorbonne, and with the knowledge and consent of Harlai, archbishop of Paris. This work, at its first appearance, met with universal applause, and was patronized by all ranks of persons, till the Jesuits accused it of covertly propagating the principles of Jansenism. In the meantime Quesnel was employed in preparing for the press a new edition of The Works of St. Leo, having access to an ancient MS. of that pontiff's writings, which had been presented to the library of the Oratory. This edition, which was published at Paris in 1675, in 2 vols, 4to, contains not only a carefully revised and corrected state of the text, but numerous notes and dissertations, and a bold and able defence of the sentiments of the Gallican church, in opposition to the pretensions of the court of Rome. The edition was condemned in the following year at Rome by a decree of the congregation of the Index. The constancy of his attachment to Father de Sainte Marthe, general of the Oratory in France, excited against him the ill-will of Harlai, who had procured the exile of the general, and, in 1681, employed the king's name to compel Quesnel to remove out of his diocese. Upon this he retired to Orleans, whence he fled to the Spanish Low Countries, and joined Arnauld at Brussels, with whom he continued to associate till the death of that celebrated man, and after that event was regarded as the leading person among the Jansenists. In this retreat he completed his Moral Reflections upon the Acts and the remaining books of the New Testament, which he published in 1687. Afterwards he revised and made additions to his former work on the Evangelists, and printed an uniform edition of the whole, in 1693 or 1694, in 4 vols, 8vo. In 1695 M. de Noailles, then bishop of Chalons sur Marne, recommended the reading of this work by a mandate directed to his clergy and people; and when he afterwards became archbishop of Paris, he engaged some able divines, and among them Bossuet, bishop of Meaux, carefully to revise anew the Moral Reflections, of which he published an edition at Paris, in 1699. In 1703, while the Roman Catholic world was distracted by the disputes concerning the resolution of the famous Case of Conscience, the Jesuits availed themselves of their influence at the court of Philip V. of Spain, to obtain an order for the arrest of Quesnel, who was confined in the prison belonging to the archiepiscopal palace at Brussels, whence he was unexpectedly delivered in less than four months, by the ingenuity of a Spanish gentleman in the employment of the duke of Aremberg, who contrived to open a passage through the walls of the prison sufficiently large for his escape. He now fled to Holland, where he published several pieces in vindication of himself and his writings. The public were led to expect that satisfactory proofs of his heresy and sedition would be exhibited from his secret papers, and those committed to him by Arnauld, which were seized when he was arrested at Brussels. They appear, however, to have been made use of only by father le Tellier the Jesuit, who selected, or pretended to select, extracts from them, which, during several years, Madame de Maintenon was accustomed to read every evening to Louis XIV. About thirty-six years had now elapsed since the author's work had been favourably received, not only in France, but in foreign countries. It had been translated into many languages, particularly Latin and English, and had been often reprinted. Even in Rome it had warm admirers, and among them was Clement XI. himself. Yet when the application of Quesnel's enemies afforded that pontiff an opportunity of at once mortifying cardinal Noailles, and pleasing the Jesuits, he was so inconsistent and shameless as to yield to their request. Accordingly, in 1708, he issued a decree which condemned the Moral Reflections in general, but without specifying any particular doctrines or propositions which merited such a sentence. This papal decree was not received in France, since it infringed on the privileges of the Gallican churches; but, without making mention of it, the bishops of Luçon, Rochelle, and

Gap, proscribed it in their respective dioceses, during the years 1710 and 1711. At length Louis XIV., at the instigation of the Jesuits, and those French prelates who were in their interest, applied to the pope for the condemnation of the obnoxious work by a formal bull, which should distinctly point out such propositions in it as were censurable in the judgment of the holy see. In consequence of this application Clement XI. issued the celebrated bull Unigenitus, in September 1713, which pronounced a hundred and one propositions extracted from the Moral Reflections to be heretical, and condemned whatever had been written, or should afterwards be written, in defence of that work. Quesnel's name is to be joined with those of the illustrious characters among his countrymen, who, both under the reign of Louis XIV. and the regency of the duke of Orleans, appealed from this tyrannical papal edict to a general council. He spent the last years of his life at Amsterdam, where he formed some Jansenist churches, and published his apologetic and controversial pieces against the bull Unigenitus and its abettors. He died there in 1719, in the eighty-sixth year of his age. Among his numerous productions, besides those already mentioned, are, The Tradition of the Roman Church concerning the Predestination of Holy Men and Efficacious Grace; this was written under the borrowed name of the Sieur Germain, D.D.; The Discipline of the Church, deduced from the New Testament, and some ancient Councils; Christian Prayers, with the Practice of Piety; The Office of Jesus, with Reflections; A Collection of Spiritual Letters, on various moral and pious Subjects, published after the author's death in 1721, in 3 vols, 12mo.

QUESNOI, (Francis du,) also called Flamand, or The Fleming, an excellent sculptor, was born at Brussels in 1594, and learned his art under his father, who was a sculptor, and at an early age displayed so much ability, that the archduke Albert gave him a pension, and sent him to Italy. After the death of that prince he was patronized by the constable Colonna; and the celebrated Poussin residing with the constable at the same time, the two artists contracted an intimate friendship, and studied in concert. Quesnoi formed himself upon the taste of the ancients, and particularly excelled in making bas-reliefs and models in small size representing Cupids and children, to which he gave singular grace and delicacy. He also executed a Saint Susanna in marble for the chapel of Loretto, in which he happily imitated the beauty of the antique. When the canopy of St. Peter's was finished, Urban VIII. ordered four colossal statues, to place in the niches. That of St. Andrew was executed by Quesnoi. In 1642 Louis XIII. engaged him as his sculptor, and as the head of an intended school for that branch of art, at a liberal salary. He was somewhat revived by this change of fortune, and was preparing for a journey to France, when he sunk under a melancholy derangement, and died at Leghorn in 1646.

QUEVEDO Y VILLEGAS, (Francisco Gomez de,) a celebrated Spanish satirist, was born at Madrid in 1580, of noble parents, who were connected with the royal household, and was brought up in the palace by his mother, his father having died while he was a child. He was educated at the university of Alcala; and, after studying theology, civil and canon law, medicine, and natural history, he was obliged to flee to Naples, in consequence of having wounded a man of quality in an encounter. He afterwards returned to Madrid, but was soon placed in confinement, where he remained for three years. After his liberation he gave himself up to literary pursuits and a retired life. He made himself distinguished by his productions in prose and verse, and obtained the honour of the knighthood of St. James; but indulging his satirical vein too freely against the administration of count d'Olivares, he was put in prison, and did not recover his liberty till the disgrace of that minister. He is regarded by his countrymen as having attained excellence in the most different kinds of composition. His heroical poems are said to be characterized by energy and elevation; his lyrical, by beauty and sweetness; and his humorous, by ease, pleasantry, and ingenious invention. He was a copious writer, and besides many pieces which never were published, his printed works fill 3 vols, 4to, of which two are occupied by poetry, and one by prose. The former, under the title of, El Parnaso Español, were collected by Joseph Gonzales de Salas, who illustrated them by notes and dissertations, and published them at Madrid in 1648: they were several times reprinted in Spain and the Low Countries. His prose writings are of two sorts, serious and comic: the first consist of pieces written upon moral and religious subjects; the latter are satirical and full of wit and

humour. His Sueños, or Visions, enjoyed the greatest celebrity. They consist of various visions of the other world, in which the author sees the end of earthly vanities, and the punishment that awaits crime. Great knowledge of human nature is displayed in them; and as to wit and humour, they are almost inimitable. They were translated into German by Moscherosch, and into English by Sir Roger l'Estrange, London, 1668, 8vo, whose version was so well received by the public, that in 1715 there appeared an eleventh edition of it. A new translation of the Visions was published by Pineda, London, 1734, 8vo. An edition was published at Edinburgh in 1798, in 3 vols, 8vo, containing, besides the Visions, The curious History of the Night Adventurer; The Life of Paul the Spanish Sharper; Fortune in her Wits; Proclamations by All-Father Time, a treatise of all things whatsoever, past, present, and to come; Letters on several occasions, &c. The best edition of Quevedo's collected works was published at Madrid in 1790—1794, by Sancho, in 11 vols, 8vo.

QUICK, (John,) an eminent nonconformist, was born at Plymouth in 1636, and educated at Exeter college, Oxford. After taking his first degree in arts in 1657, he returned to his native county, and was ordained according to the forms then in use. He officiated at Ermington, in Devonshire, and at Kingsbridge and Churchstow, in the same county; but he afterwards removed to Brixton, whence he was ejected in 1662. In 1679 he was chosen pastor of the English church at Middleburgh, in Zealand, whence he returned to England in 1681, where he preached privately during the remainder of Charles II.'s reign; and afterwards, taking advantage of James's indulgence, he formed a congregation in Bartholomew-close. He died in 1706. He published, The Young Man's Claim to the Sacrament of the Lord's Supper; An Answer to that Case of Conscience, Whether it be lawful for a man to marry his deceased wife's sister? and, Synodicon in Gallia Reformata, or the Acts, Decisions, Decrees, and Laws of the famous National Councils of the Reformed Churches in France, &c. London, 1692, fol., composed of very interesting and authentic memorials, collected, probably, while he was in Zealand. It comprises a history of the rise and progress of the Reformation in France down to the revocation of the Edict of Nantes in 1685.

QUIEN, (Michael le,) See LE QUIEN.

QUIEN DE LA NEUFVILLE, (James le,) an historian, born at Paris in 1647. He made one campaign as a cadet in the regiment of French guards, and then quitted the service, meaning to attend the bar; but a considerable disappointment, which his father met with, deranged his plans, and obliged him to seek a resource in literary pursuits. By M. Pelisson's advice he applied chiefly to history, and published, in 1700, a General History of Portugal, 2 vols, 4to, which obtained him a place in the Academy of Inscriptions in 1706. This history is carried no farther than to the death of Emmanuel I. 1521. He afterwards published, L'Usage des Postes chez les Anciens et les Modernes, Paris, 1734, 12mo. This procured him the direction of part of the posts in Flanders, and in France. He settled at Quesnoy, and remained there till 1713, when the abbé de Mornay, being appointed ambassador to Portugal, took him thither. The king of Portugal settled a pension of 1,500 livres upon him, and created him a knight of the order of Christ. Le Quien, flattered by the success of his Portuguese History, was anxious to finish it; but his too close application brought on a disorder, which carried him off at Lisbon, May 20, 1728.

QUIGNONES, (Francisco de,) an eminent Spanish cardinal in the sixteenth century, embraced the religious life at an early age in a monastery of Franciscans, and was elected general of his order in 1522. By the emperor Charles V. he was held in great esteem, and made his confessor. Upon the capture of Rome by the Imperial army in 1527, and the imprisonment of Clement VII. in the castle of St. Angelo, his services were solicited by that pontiff in a negotiation for obtaining his liberty, and were rewarded with a cardinal's hat. Afterwards he was nominated by his holiness bishop of Cauria, and sent in the capacity of apostolical legate into Spain, and into the kingdom of Naples. He died in 1540. He was the author of a reformed breviary, under the title of, Breviarium Romanum, è Sacra potissimum Scripturâ, et probatis Sanctorum Historiis confectum, which was printed at Rome in 1536, 4to, and met with the approbation of Clement VII. and Paul III.

QUILLET, (Claude,) a distinguished modern Latin poet, born in 1602 at Chinon, in Touraine. He was brought up to medicine, which he practised for some years, till the following incident

caused him to quit his country. He was at Loudun at the time that Laubardemont, a creature of Richelieu, was sent thither to take informations respecting the pretended possession of some nuns by the sorceries of Urban Grandier, an imposture which the cardinal thought fit to favour. The counterfeit Satan, speaking by the lips of one of the *religieuses*, one day threatened that on the morrow he would lift up to the roof of the church any one who should presume to call his power in question. A large company assembled on the next day with Laubardemont, when Quillet, who was present, challenged the devil to keep his word, and openly defied him. To the surprise of the assembly, nothing followed; but the challenger soon found that he had given offence to a mightier potentate than Satan, and thought it necessary to quit Loudun in haste, and retire to Italy. He went to Rome, where he took the habit of an ecclesiastic. Here his talents and polished address attracted the notice of the maréchal d'Estrées, the French ambassador at that court, who engaged him as his secretary. He returned to France with that minister after the death of Richelieu; and in 1655 he published at Leyden, under the name of Calvidius Letus, his well-known poem, entitled, Callipædia, sive de Pulchræ Prolis habendæ Ratione. In the first edition of this work there were some satirical lines against Mazarin. The cardinal, having discovered the author, sent for him, and having gently remonstrated with him for treating his friends with severity, promised him the first vacant abbey. Quillet threw himself at the cardinal's feet, asked pardon, assured him that he would obliterate what had given him offence, and begged permission to dedicate the poem to him. This was done in the Paris edition of 1656, and Quillet became the flatterer of Mazarin, who nominated him to the abbey of Doudeauville, in the diocese of Boulogne. He died at Paris in 1661. The Callipædia, of which there is an English version by Rowe, has acquired some fame among modern Latin poems; and its popularity, owing probably to the nature of its subject, is testified by several editions and translations. Its details are frequently loose and inflammatory; and that it should have been dedicated to a cardinal, and have procured its author an abbacy, are proofs of the disregard to decorum in that age. Quillet also composed a version of Juvenal in French verse, and a Latin poem in twelve books, entitled, Henricias, on the actions of Henry IV.

QUIN, (James,) a celebrated actor, born in London in 1693, was the son of an Irish gentleman, and received his education in Dublin. His father had unfortunately married a supposed widow, whose husband, after a long absence, returned and claimed her. Quin, who was the offspring of this connexion, was hence illegitimated, and upon his father's death, in 1710, was left without a fortune. He possessed, however, many important qualifications for the stage, and was admitted into the Drury-lane company in 1715. After performing two years at that theatre, he entered under Rich at Lincoln's-inn Theatre, where he continued to perform for seventeen years. In April 1718 he had a dispute, at a tavern, with Bowen, a fellow actor, whom he mortally wounded in a subsequent rencounter. Quin was tried, and found guilty of manslaughter. The parts in which he excelled were, in tragedy, the grave, dignified, manly, and sententious, such as Cato, Zanga, Pierre, and Coriolanus; in comedy, those of strong sarcastic humour, such as Falstaff, Volpone, and Sir John Brute. His utterance was weighty and impressive, but somewhat monotonous and cumbrous, and he recited in the rolling pompous manner then in vogue. His passions were strong, his temper was irritable, and his language often coarse. He was convivial, and almost proverbially attached to the pleasures of the table. Yet there was a fund of generosity in his temper, which showed itself in manly sentiments, and occasionally in benevolent actions. The circumstance of his giving 100*l.* to the poet Thomson when under arrest for debt, has often been told to his honour. It was the commencement of a strong friendship between them; and the poet has immortalized the actor in a stanza of his Castle of Indolence. The natural and unaffected style of acting introduced by Garrick robbed him of so much of the applause to which he had been accustomed, that he may be said to have been driven from the stage by superior talents. On the 14th of November, 1746, the rival actors performed together in the Fair Penitent, and were received with rapturous applause. In 1748 Quin retired from the stage; but he annually performed Falstaff for the benefit of his old friend Ryan. After Thomson's death (1749), he appeared in that poet's tragedy of Coriolanus, and spoke a prologue

written on the occasion by lord Lyttelton, with a true pathos, that did honour to his feelings. His last performance was the part of Falstaff for the benefit of his friend Ryan, on the 19th of March, 1753. The next year, finding himself disabled by the loss of two of his front teeth, he declined giving his assistance, saying, in his characteristic manner, "I will not whistle Falstaff for any body." He survived his retreat several years, which he spent chiefly at Bath, where he died on the 21st of January, 1766, at the age of seventy-three. Garrick, once his rival, but afterwards his friend, wrote a poetical epitaph for his monument in the cathedral. Quin was a master of elocution, and was patronized by Frederic, prince of Wales, and had the honour to teach his children a correct mode of pronunciation and delivery. When he was informed of the graceful and dignified manner in which George III. pronounced his first speech, at the meeting of parliament, the veteran performer exclaimed with eager exultation, "It was I who taught the boy!"

QUINAULT, (Philip,) the first writer of French operas, was born at Paris in 1635. Before the age of twenty he brought some pieces upon the stage; and for a number of years he continued to produce dramatic works of different kinds, which were generally much applauded. But, at length, quitting the walk of tragedy, for which his genius was not adapted, he associated himself with Lulli in the composition of operas, and displayed an excellence in lyric poetry which placed him beyond competition in that branch, and has caused him by the best judges to be numbered among the distinguished characters of the age of Louis XIV. His Armide is considered his masterpiece. After marrying a rich widow, he purchased the place of an auditor in the chamber of accounts, though the board made some difficulty in admitting him, probably as having been a writer for the stage. On this occasion an epigram was written, terminating with the point, "Since he has made so many auditors, why would you prevent him from becoming one?" He was received into the French Academy, and, in the name of that society, harangued Louis XIV. on his return from the campaigns of 1675 and 1677. The king bestowed on him the order of St. Michael, and a pension of 2,000 livres. He was also chosen a member of the Academy of Inscriptions and Belles Lettres. After Lulli's death, in 1687, he ceased to write for the stage. He began a poem on the extinction of Protestantism in France, entitled, L'Hérésie Détruite, which he did not live to finish. He died in 1688, in his fifty-fourth year. Though satirized by Boileau, he is commended by Voltaire. Besides his numerous pieces for the stage, he wrote occasional poems. His works were printed at Paris in 5 vols, 12mo, 1739 and 1778.

QUINQUARBOREUS, or CINQ-ARBRES, (John,) a learned Hebrew scholar, born at Aurillac, in Auvergne, about the beginning of the sixteenth century. He studied the Oriental languages under Francis Vatablus, and became professor of Hebrew and Syriac in the College of France in 1554, and dean of the royal professors, which high office he held till his death, in 1587. In 1546 he published his Hebrew Grammar, to which was added a short treatise on the Hebrew points. He translated into Latin, with notes, the Targum of Jonathan, son of Uzziel, on Jeremiah, which was published in 1549, and again in 1556, 4to, with additions, and the title, Targum in Osean, Joelem, Amosum, &c. He also published in 1551 the Gospel of St. Matthew in Hebrew, with the version and notes of Sebastian Munster; and he translated into Latin several of the works of Avicenna.

QUINTILIANUS, (Marcus Fabius,) a celebrated teacher of eloquence, was born about A.D. 42, in the reign of the emperor Claudius. The place of his nativity has been a subject of controversy, some authorities making him a Roman, others, but erroneously, a Spaniard of Calagurra (Calahorra). The probability is, that his family was originally Spanish, but that his father or grandfather had settled in Rome. Quintilianus was certainly educated in that capital, where he studied rhetoric under Domitius Afer, a celebrated orator, and Servilius Nonianus. From the commencement of Galba's reign he taught rhetoric at Rome with great applause, and is said to have been the first who received a stipend from the treasury on that account. The younger Pliny was one of his pupils. He pursued this occupation for twenty years, joining with it the occasional exercise of oratory in the forum; for he mentions having pleaded causes. In the reign of Domitian the education of two of the emperor's grand-nephews was entrusted to him; and he is said by Ausonius to have been honoured with the consular

ornaments, which at that time were frequently given without the dignities of the office. He underwent great domestic affliction from the loss of his wife, and of two sons, one of whom he describes as a prodigy of early excellence, and bemoans in terms not very honourable to his philosophy. His fulsome adulation of Domitian, in which he might be countenanced by the example of several eminent writers of the time, is the only stain on his literary character. The date of his death is not known. His work, De Institutione Oratoriâ, in twelve books, is one of the most valuable remains of antiquity. It was composed for the use of his son, and is an institute for the education of an orator, whom he takes up from the cradle, and conducts through all the periods of instruction, to the exercise of his proper art. Quintilianus also wrote a treatise on the Causes of the Corruption of Eloquence, but it has not been transmitted to modern times; for the anonymous piece under that title usually ascribed to Tacitus, is certainly not this work. The first complete MS. of the Institutes of Quintilianus was discovered in 1417, by Poggio, in the monastery of St. Gall, about twenty miles from Constance. Poggio has given an interesting account of the discovery of this MS. in a letter to Guarinus, which is reprinted in Fabricius's Bibliotheca Latina, edited by Ernesti. The best edition of the Institutes is by Spalding, Leipsic, 1798-1816, 4 vols, 8vo, to which an additional volume of notes was added by Zumpt, Leipsic, 1829, 8vo; and a Lexicon Quintilianeum, by Bonellus, Leipsic, 1834, 8vo. There is also an edition by Lünemann, Hannov. 1826, 2 vols, 8vo; and another by Zumpt, Leipsic, 1831, 8vo. There is an English translation by Guthrie, London, 1756, 2 vols, 8vo; and one by Patsall, London, 1774, 2 vols, 8vo.

QUINTINIE, (John de la,) famous for his skill in horticulture, was born at Chabanais, near Poitiers, in 1626, and was educated among the Jesuits. He was brought up to the profession of the law, in which he practised for some time with reputation as a pleader. A passion for agricultural knowledge led him to study with great attention all the authors, ancient and modern, upon that topic; and on a visit to Italy in the capacity of preceptor to the son of M. Tamboneau, president of the chamber of accounts, he made great additions to his knowledge from actual observation. He was one of the first who laid down just principles of the art of pruning fruit-trees. He also first remarked that a transplanted tree grew only by the new roots that it threw out, and that the old fibres were useless and ought to be cut off. At what time he began to follow gardening as a profession does not appear; but he must have already acquired fame in it when he was invited to England by Charles II., who offered him a considerable pension to engage him in his service. He twice visited this country, and made several connexions in it; and a paper of his, written at the request of John Evelyn, on the culture of melons, was inserted in the Philosophical Transactions. The prince of Condé took much pleasure in conversing with him on subjects of his art; and Louis XIV. invited him to Versailles, and created in his favour the post of director-general of the fruit and kitchen gardens in all the royal palaces. His Instructions pour les Jardins Fruitiers et Potagers, 4to, published by his son in 1690, became a very popular work, was frequently reprinted, and was translated into several modern languages. The last French edition was in 2 vols, 4to, 1756, with the title of, Parfait Jardinier. He died in 1688.

QUINTUS CURTIUS RUFUS, the author of a work entitled, De Rebus Alexandri Magni Regis Macedonum, originally in ten books, of which the first two are lost. There are various modern supplements to Curtius, but that of Freinshemius, who has laboriously supplied the first two books, appears to be the best. Nothing whatever is known respecting the personal history of this writer. Though somewhat diffuse, and not free from affectation of ornament in his style, the narrative of Curtius is clear and connected, neither encumbered with extraneous matter, nor interrupted by digressions. The editions of Curtius are very numerous. The earliest are those of Rome, 1470, and of Venice, 1470, or 1471. The edition of Pitiscus, Hague, 1708, 8vo, contains the supplement of Freinshemius and a copious commentary. The first English translation was by Brende, London, 1553, 1561, 1584, 1592, 1614, 4to, 1570, 8vo, and the latest by Digby, London, 1714, 1726, 2 vols, 12mo, revised by Young in 1747.

QUINTUS CALABER, or more properly QUINTUS SMYRNÆUS, a Greek poet, who is supposed to have lived in the fifth century, in the reign of Zenon or Anastasius, and wrote a supplement to Homer's Iliad, in fourteen books, in which

a relation is given of the Trojan war, from the death of Hector to the destruction of Troy. His poem was first made known by cardinal Bessarion, who discovered it in St. Nicholas's church, near Otranto, in Calabria, to which circumstance the author owes the name of Calaber. It was published at Venice, by Aldus, but there is no date attached to the title-page; it is supposed to be 1521. The other editions are those of Freigius, Basil, 1569; of Rhodomannus, Hanover, 1604; of De Pauw, Leyden, 1734; and of Bandinius, Gr. Lat. et Ital., Florence, 1765. In 1820 there appeared at Oxford, Select Translations from the Greek of Quintus Smyrnæus, by Alexander Dyce. There is a French version by Tourlet, Paris, 1800, 2 vols.

QUIRINI, (Angelo Maria,) a Venetian cardinal, celebrated as an historian, a philologer, and an antiquary, was born in 1684, or, according to some authors, in 1680. He entered early into an abbey of Benedictines at Florence, and there studied with so much ardour as to lay in a vast store of literature of every kind, under Salvini, Bellini, and other eminent instructors. The famous Magliabecchi introduced to him all foreigners illustrious for their talents, and it was thus that he became acquainted with Sir Isaac Newton and Montfaucon. In 1710 he went through Germany to Holland, where he conversed with Basnage, Le Clerc, Kuster, Gronovius, and Perizonius. He then crossed over to England, where he was honourably received by Bentley, Newton, the two Burnets, Cave, Potter, and others. Passing afterwards into France, he formed an intimate friendship with Fenelon, and became known to all the principal literati of that country. He was also admitted into almost all the learned societies of Europe; Innocent XIII. created him archbishop of Corfu; and Benedict XIII. raised him to the cardinalate, after having made him bishop of Brescia. To the library of the Vatican he presented his own collection of books. He published, De Mosaicæ Historiæ Præstantiâ; Primordia Corcyræ, ex antiquissimis Monumentis illustrata; Lives of certain Bishops of Bresse, eminent for sanctity; Life of Paul II.; Specimen variæ Literaturæ, quæ in Urbe Brixia, ejusque ditione, paulo post incunabula Typographiæ florebat; An Account of his Travels; Letters; A Sketch of his own Life, to the year 1740; Cardinal Pole's Letters; and, An edition of the works of St. Ephrem, 1742, 6 vols, fol. in Greek, Syriac, and Latin. He also made several translations in Latin and Italian verse, among which were versions of part of Voltaire's Henriade, and of his poem on the battle of Fontenoy. In return for this compliment Voltaire dedicated to him his tragedy of Semiramis. He died in 1755.

QUIROS, (Pedro Fernandez de,) a Spanish navigator, born about the middle of the sixteenth century. He accompanied Mendana in his second voyage in 1595; and on the death of that officer he succeeded to the command of the expedition. He afterwards went to Madrid, to solicit the patronage of Philip III. to a scheme for the discovery of an antarctic continent. Having obtained a royal commission, he sailed from Callao in December 1605, with two vessels and a corvette; and, after exploring Otaheite, the New Hebrides, and many other islands, he returned to Mexico in October 1606. He died at Panama in 1614, while making preparations for a new voyage.

QUISTORP, (John,) a Lutheran divine and professor, was born at Rostock in 1584, and studied first at home, and then at Berlin, and at Frankfort-on-the-Oder. He afterwards travelled through Holland, Brabant, and Flanders, as tutor to the son of a patrician of Lubeck. In 1614 he was appointed to fill the divinity chair at Rostock, and was created D.D. He obtained other preferments in the Church, particularly the archdeaconry of St. Mary's at Rostock. In 1645 he was appointed pastor of the same church, and superintendent of the churches in the district of that city. During Grotius's last fatal illness at Rostock he attended that great man, and he published an account of his last moments. Quistorp died in 1648. He wrote, Annotationes in omnes Libros Biblicos; Commentarius in Epistolas Sancti Pauli; Manuductio ad Studium Theologicum; Articuli Formulæ Concordiæ illustrati; and, Sermons and Dissertations.—He left a son of the same name, who was born at Rostock in 1624, and died in 1669. He became pastor, professor of divinity, and rector of the university of that city, and published, Catechesis Anti-papistica; Pia desideria, &c.

R.

RABANUS MAURUS MAGNENTIUS, a celebrated German prelate, of noble descent, was born at Mayence, about 776, and received the first part of his education at the abbey of Fulda, whence he was sent to Tours, where he was placed under the instruction of Alcuin. He afterwards returned to Fulda, and embraced the religious profession in its abbey. In 810 he was appointed to teach grammar and rhetoric, and in 822 he was elected abbot of Fulda. In 847 he was raised to the archiepiscopal see of Magena. In 848 he summoned a council, in which he procured the condemnation of Godeschalc for maintaining the doctrine of St. Augustine respecting Predestination and Grace, and gave him up into the custody of Hincmar, archbishop of Rheims. Rabanus died in 856. Mosheim says that he "is deservedly placed at the head of the Latin writers of his age; the force of his genius, the extent of his knowledge, and the multitude of productions that flowed from his pen, entitle him to this distinguished rank, and render improper all comparison between him and his contemporaries. He may be called the great light of Germany and France, since it was from the prodigious fund of knowledge which he possessed, that these nations derived principally their religious instruction. His writings were every where in the hands of the learned, and were held in such veneration, that, during four centuries, the most eminent of the Latin divines appealed to them as authority in religious matters, and adopted almost universally the sentiments which they contained." The greater part of his works were collected, and published at Cologne in 1627, by George Colvenerius, in 6 vols, fol.; and other pieces, not in that collection, may be found in Baluze's Miscellanea, among Father Sirmond's publications, and in the eighth volume of the Collect. Concil.

RABELAIS, (Francis,) a celebrated wit and satirist, born in 1483 at Chinon, in Touraine, where his father was an apothecary. He was admitted among the Franciscans at Fontenai le Comté; but he excited the envy of the fraternity on account of the application with which he studied literature, and especially Greek, then regarded as a barbarous and antichristian language. He was subsequently permitted by Clement VII. to enter the society of the Benedictines, whom also he soon after left, and became a secular priest. He next settled at Montpellier, and took his degrees in medicine, and became a popular professor; he also published an edition of some of the works of Hippocrates. When Duprat, the chancellor, abolished the privileges of the university of Montpellier, that learned body deputed their professor to go on their behalf to Paris, where his eloquence and arguments proved so powerful, that the decree was reversed, and Rabelais' successful interference was commemorated by investing in the robe which he wore all future candidates for academical honours, and the custom subsists to the present day. He quitted Montpellier in 1532 for Lyons; but in 1536 he followed cardinal du Bellay, bishop of Paris, to Rome, as his physician; and six months after he returned to France, and obtained from the Roman pontiff the privilege, though now a layman, of holding ecclesiastical benefices. He returned to the cardinal du Bellay at Paris in 1538, and was presented by him with a prebend in the chapter of St. Maur. He was afterwards made priest of Meudon, which office he held from 1545 till his death, in 1553. His Pantagruel, which he finished about the time of his becoming pastor of Meudon, whilst it brought upon him the hostility of the monks, whom he had severely satirized, and who procured its condemnation by the Sorbonne and the parliament, caused his company to be much sought after, as the wittiest and most diverting buffoon of his time. The want of decency was easily pardoned at that period; and Rabelais had some estimable qualities, and possessed very extensive and various erudition, with a ready elocution, and an inexhaustible store of ludicrous ideas. He had, moreover, a fine person, agreeable features, and a happy address, so that few men have been better fitted to please in free

society. The Pantagruel and Gargantua of Rabelais are to be regarded as comic satires, often concealing under a whimsical extravagance attacks upon follies which it would not be safe seriously to expose. His satire, where intelligible, is often just and ingenious; but the obscurity of his language and eccentricity of his conceptions render the perusal of his works, to a modern at least, rather a task than an amusement. It has been assumed by some that Rabelais' work is a continued allegory of the events and personages of his time; and people have fancied that they recognised Francis I. in Gargantua, Henri II. in Pantagruel, Louis XII. in Grand Gousier, &c. This, however, seems very doubtful; and the notion has been strongly combated by Ch. Nodier, in an article, De quelques Livres Satiriques et de leur Clef, Paris. Many editions have been given of Rabelais; the most complete are those printed in Holland in 5 vols, 8vo, 1715, with notes by Duchat; and at Amsterdam in 3 vols, 4to, 1741, with plates by Picart. There have also been castigated editions by Perreau and Marsy. The letters of Rabelais were published in 8vo, at Brussels, in 1710, with notes by Sainte Marthe. A new and improved French edition of the works of Rabelais was published at Paris in 1823, by E. Johanneau and Esmangart, with a biography of the author, and his Songes Drolatiques, being a collection of one hundred and twenty caricatures, designed by Rabelais himself, and intended to represent the characters of his romance; and also his Sciomachie, a work which had become extremely scarce. Motteux published an English translation of Rabelais, London, 1708, with a preface and notes; and Ozell published, in 1736, a new translation, with Duchat's notes, 5 vols, 12mo; printed again in 1750, in 4 vols, 8vo.

RABENER, (Theophilus William,) a celebrated German moralist, was the son of an advocate at Leipsic, and was born at Wachau, an estate belonging to his father, in 1714. He received the rudiments of his education under private tutors, and in 1728 was sent to the college of Meissen, where he had for fellow-students Grabener, Gärtner, and Gellert. With these he formed an early and intimate friendship, which continued till the last moment of his life. In 1735 he went to Leipsic, where he applied himself chiefly to jurisprudence. In 1741, professor Schwabe having begun a journal entitled, Belustigungen des Verstandes und Witzes, Rabener became one of his coadjutors, and continued to assist him by his contributions till 1744. He afterwards took an active part with Gellert in the establishment of the celebrated literary periodical entitled, Bremische Beyträge. The contributors to this publication were, Gärtner, Schlegel, Schmidt, Ebert, Hagedorn, and Zachariä, who were soon after joined by Giseken and Klopstock. In 1741 Rabener had been appointed controller of the taxes in the circle of Leipsic; in 1751 he composed his satirical letters, in which he introduces persons of every state and character, all of whom speak in the language suited to their condition; in 1753 he was appointed chief secretary to the directors of the taxes at Dresden; and two years after he published the fourth and last volume of his Satires, which contains a burlesque explanation of the Proverbs of Sancho Panza, the tale entitled, The First of April, and, The Excuse and Reparation. He died in 1771. A complete edition of his works, with a life of the author, was published at Leipsic in 1777, in 6 vols, 8vo.

RABUS, (Peter,) a Dutch critic and poet, born in 1660 at Rotterdam, where in 1684 he received from the magistrates the appointment of a notary. For his Dutch poem, entitled Verlost Britannie, or Britain Delivered, written to celebrate the Revolution, William III. presented him with a gold medal. He was also the editor of a Dutch literary journal, called Boekzaal van Europe, or the Library of Europe; and he published a Dutch translation of Herodian; an edition of the Colloquies of Erasmus, with notes; and a Latin Dictionary, with this title, Basilii Fabri Serani Thesaurus Eruditionis Scholasticæ. He died in 1702.

RABUTIN. See Bussi.

RACAN, (Honorat de Bueil, marquis de,) a French poet, born in 1589 of a noble family in Touraine. When young he had the place of page to Henry IV. under the duc de Bellegarde, whose wife was his cousin. From Malherbe, who was at that time domesticated with that nobleman, Racan acquired a fondness for poetry, and obtained instruction in the art of versifying. He bore arms for some time, and afterwards devoted himself to a life of leisure. He was chosen one of the first members of the French Academy in 1635. He had little or no education; yet his poetical genius is praised by Boileau and Menage. His Bergeries seem to have been the most popular of his works. He composed, however, in various

strains, and, in particular, wrote translations of the Seven Penitential Psalms, sacred odes taken from the Psalms, and other Scriptural poems. In prose he published, Memoirs of the Life of Malherbe; A Discourse pronounced before the Academy; and some Letters. He died in 1670. His works were published at Paris in 1724, 2 vols, 12mo.

RACCHETTI, (Bernardo,) a painter, was born at Milan in 1639, and studied under his uncle Giovanni Ghisolfi, whose style he imitated so well, that his pictures are frequently mistaken for those of his instructor. His usual subjects are seaports, enriched with superb buildings, which he executed with spirit and judgment. His perspective is remarkably true, and none of his contemporaries exceeded him in the artful management of the chiaro-scuro. He died in 1702.

RACINE, (John,) a very eminent French dramatist, was born at La Ferté-Milon, on the 21st of December, 1639. His father, who had a place in the salt-office, died in 1642, and young Racine, who had also lost his mother, was brought up by his paternal grandfather. The retreat of his grandmother, after her husband's death, to the convent of Port Royal des Champs, near Paris, caused him to receive his education in that seminary, where he studied Greek with great diligence under Lancelot. He had previously studied at Beauvais, and at the Collége d'Harcourt, at Paris. His first production was an ode on the marriage of Louis XIV., entitled, La Nymphe de la Seine. His panegyrical effort was rewarded, through the patronage of Colbert, with a present and a small pension. This success determined him to follow poetry as a profession, and he fixed his residence in Paris. In 1660 he composed another ode, La Renommée aux Muses, which led to his introduction to Boileau. In 1664 he brought upon the stage his first tragedy, entitled, La Thébaïde ou les Frères ennemis, which was followed by his Alexandre in 1666, and by his Andromaque in 1667, which latter play established his character as a tragedian. In 1668 he produced his comedy of Les Plaideurs, an imitation of The Wasps of Aristophanes; and although its first reception at Paris was unfavourable, it obtained the liberal praise of Moliere, and pleased at Versailles. In 1669 appeared his Britannicus; and from that time till 1677 he augmented the list of his tragedies by his Bérénice, 1670; Bajazet, 1672; Mithridate, 1673; Iphigénie, 1674; and, Phèdre, 1677. With the usual fate of French authors, he had excited a strong party against him; and when his Phèdre was brought on the stage, Pradon was stimulated to become his competitor in a piece on the same subject. But though this unworthy rival was supported by some persons of merit and influence, his performance soon sunk into contempt, while that of Racine has ever since been regarded as one of the principal ornaments of the French theatre. Chagrin at the vexations he underwent from the artifices of his enemies, and an oversensibility to criticism, inspired him with the resolution of renouncing poetry, and turning Carthusian. His director, however, gave him the better advice of marrying; accordingly, in 1677, he made an alliance with the daughter of a person in the treasury at Amiens, whose charms and virtues were a source of pure pleasure to him in domestic life. At the same time he reconciled himself with his old friends of the Port Royal by ceasing to write for the stage; and thenceforth he might be regarded as of the Jansenist party. He had the place of gentleman in ordinary to Louis XIV., and was nominated joint historiographer-royal with his friend Boileau; but no fruits of the historical labours of these eminent wits ever appeared. Though Racine had renounced the profane drama, he was prevailed upon, after a silence of twelve years, by Madame de Maintenon, to write a dramatic piece on a Scriptural subject, for the ladies of her foundation of Saint Cyr; and his Esther was performed by them, in 1689, with great applause, in the presence of the court. He followed it with Athalie, which was acted by the same ladies in 1691. This piece, both in the representation and reading, was received with remarkable coolness; and though Boileau assured him that he had never written better, the poet himself seems to have been put out of humour with his work, and to have left the world without suspecting that posterity would regard it as his masterpiece. He continued to frequent the court, solicitous to keep his place in the royal favour, which he at length lost by an exertion that did him honour. Madame de Maintenon, deeply affected with the miseries of the people in the latter years of the reign of Louis XIV., engaged Racine to draw up a memoir on the subject (1697): In performing this task he touched with so free a pen the faults of the administration, that the king, seeing the manuscript in

the hands of the lady, who did not scruple to give up the author, was so highly offended with his presumption as to forbid him his presence. Racine had not philosophy enough to bear this disgrace. He sunk into a state of melancholy; a fever supervened, which carried him off on the 22d of April, 1699, at the age of fifty-nine, leaving a family of two sons and three daughters. His remains were deposited at Port Royal, whence, in 1711, they were removed to the church of St. Etienne du Mont (close to those of Pascal), where a monument was erected to his memory, with an inscription by Boileau. Besides his dramatic works, Racine was the author of Cantiques, for the use of Saint Cyr; L'Histoire de Port-Royal; Idylle sur la Paix; Epigrams, Letters, and some Opuscules published in his son's Mémoires of his Life. He was a member of the French Academy from 1673, and in quality of its director pronounced the éloge of Corneille. The most complete edition of his works is that of A. Martin, Paris, 1820, 6 vols, 8vo, reprinted in 1822. A splendid edition of his Théâtre was published by Didot, 1801—1805, Paris, 3 vols, fol.

RACINE, (Louis,) son of the preceding, and also a distinguished poet, was born at Paris in 1692. He took the ecclesiastical habit, and was in a state of retirement with the fathers of the Oratory at Notre Dame des Vertus when, in 1720, he made public his poem On Grace. The chancellor D'Augesseau, during his exile at Fresnes, led Racine again into the world, and cardinal Fleury afterwards gave him a place in the finances. He died in 1763. His writings are, Poems on Religion and on Grace; in these there are many fine lines and striking passages, but upon the whole they are monotonous and barren of invention; the thoughts are chiefly those of Pascal and Bossuet; Odes, of which the diction is splendid and the sentiments elevated, but which are deficient in poetic fire; Epistles; a Translation of Milton's Paradise Lost, with the notes of Addison; and an Essay on Epic Poetry. In prose he wrote, Réflexions sur la Poésie; Mémoires sur la Vie de Jean Racine; Remarques sur les Tragédies de J. Racine; and several dissertations in the Mémoires of the Academy of Inscriptions, of which he was a member. A complete edition of his works was published at Paris, in 1808, in 6 vols, 8vo.

RACINE, (Bonaventure,) a learned French priest and ecclesiastical historian, was born in 1708 at Chauni, in the diocese of Noyon, and was made principal of the college of Rabasteins, in the diocese of Albi, where his lectures were so popular that they excited the jealousy of the Jesuits, who, in consequence of his undisguised attachment to the opinions of the Jansenists, forced him to withdraw to Montpellier, and thence to Paris, where he was invited to undertake the education of some young persons at the Collége d'Harcourt. But even into this retreat the jealousy of his enemies pursued him, and an order obtained from cardinal Fleury in 1734 again deprived him of his office of tutor. About this time he took part in a controversy which greatly interested the theological world, on the subjects of Confidence and Fear. The bishop of Auxerre afterwards nominated him to a canonry in his cathedral, and ordained him priest. In 1748 he published the first volumes of an Abridgment of Ecclesiastical History, containing the principal Events in every Century, with Reflections, in 12mo. These were followed so rapidly by others, that the thirteenth and last, which finishes with the seventeenth century, appeared in 1756. He died in 1755.

RACK, (Edmund,) a miscellaneous writer, was born in 1735 at Ellingham, in Norfolk, of poor parents. He became errand-boy to a draper, who gave him an education, and took him as an apprentice. After serving as a journeyman, he set up for himself at Bradford, whence he removed to Bath, where he formed an agricultural society, to which he acted as secretary. He published a volume of poems; Mentor's Letters; and, Miscellanies. He also contributed to Collinson's History of Somersetshire. He died in 1787.

RACLE, (Leonard,) an architect, born at Dijon in 1736. By study and application he emerged from obscurity, and acquired distinction. He joined the Reyssouze to the Saone, constructed the harbour of Versoix, and in 1786 obtained the prize of the Toulouse Academy, by his mémoire on the erection of an iron bridge of a single arch of 400 feet span. He was the friend of Voltaire, and built his house at Ferney. He declined the liberal offers of Catharine of Russia, and died at Pont-de-Vaux in 1792. He wrote, besides Memoirs on the Property of the Cycloid, On regulating the Course of the Rhone and the Ain, &c.

RADBERT. See PASCHASIUS.

RADCLIFFE, (John,) an eminent

physician, was born at Wakefield, in Yorkshire, in 1650, and educated at University college, Oxford. In 1669 he took the degree of B.A.; but no fellowship becoming vacant there, he removed to Lincoln college, where he was elected into one. He took the degree of M.A. in 1672, and then proceeded in the medical faculty. It is remarkable, that he recommended himself more by ready wit and vivacity, than by any extraordinary acquisitions in learning; and, in the prosecution of physic, he rarely looked further than to the treatises of Dr. Willis, who was then practising in London with a very distinguished character. He had few books of any kind; so few, that when Dr. Bathurst, president of Trinity college, asked him where his library was, Radcliffe, pointing to a few phials, a skeleton, and an herbal, replied, "Sir, this is Radcliffe's library." In 1675 he proceeded M.B., and soon obtained extensive practice. About this time Dr. Marshall, rector of Lincoln college, opposed his application for a faculty place in the college, which was to serve as a dispensation from taking holy orders, which the statutes required him to do, if he kept his fellowship. This was owing to some witticisms which Radcliffe had pointed at the doctor. The church, however, being inconsistent with his present situation and views, he chose to resign his fellowship in 1677. He would have kept his chambers, and resided there as a commoner; but this Dr. Marshall refused to allow; whereupon Radcliffe quitted the college, and took lodgings elsewhere. In 1682 he took the degree of M.D., and went out grand compounder. In 1684 he went to London, and settled in Bow-street, Covent-garden. Dr. Lower was then the reigning physician; but his interest beginning to decline on account of his Whig principles, Radcliffe, who was a Tory, had almost an open field; and in less than a year he got into high practice, to which, perhaps, his conversation contributed as much as his reputed skill in his profession, for few men had more pleasantry and ready wit. In 1686 the princess Anne of Denmark made him her physician. After the Revolution he was often sent for by William III. and the great persons about his court; and this he must have owed entirely to his reputation, for it does not appear that he ever inclined to be a courtier. In 1694 queen Mary caught the small-pox, and died. "The physician's part," says bishop Burnet, "was universally condemned; and her death was imputed to the negligence or unskilfulness of Dr. Radcliffe. He was called for; and it appeared, but too evidently, that his opinion was chiefly considered, and most depended on. Other physicians were afterwards called, but not till it was too late." Soon after he lost the favour of the princess Anne, by neglecting to obey her call, from his too great attachment to the bottle; and another physician was chosen in his place. In 1699 king William, after his return from Holland, sent for Radcliffe, and, showing him his swoln ancles, while the rest of his body was emaciated, said, "What think you of these?"—"Why truly," replied Radcliffe, "I would not have your majesty's two legs for your three kingdoms;" which freedom lost the king's favour, and no intercessions could ever recover it. When Anne came to the throne, the earl of Godolphin used all his endeavours to reinstate him in his former post of chief-physician; but the queen would not be prevailed upon, alleging, that Radcliffe would send her word again, "that her ailments were nothing but the vapours." Still he was consulted in all cases of emergency; and though not admitted as the queen's domestic physician, he received large sums for his prescriptions. He continued in full business, increasing in wealth and eccentric temper, to the end of his days; always carrying on war with his brethren the physicians, who never considered him in any other light than that of an active, ingenious, adventuring empiric, whom constant practice brought at length to some skill in his profession. In 1713 he was elected into parliament for the town of Buckingham. In the last illness of queen Anne he was sent for to Carshalton, about noon, by order of the council. He said, "he had taken physic, and could not come." On the 1st of August, 1714, the queen died. Radcliffe died on the 1st of November following; and it is said that the dread he had of the populace, who were incensed against him for his neglect of the queen, and the want of company in the country village, which he did not dare to leave, hastened his death. His remains were carried to Oxford, where they were buried in St. Mary's church, near the north-west corner of the present organ gallery. He had a great respect for the clergy; and showed much judgment in bestowing his patronage. He gave the rectory of Headbourne-worthy, in Hampshire, to the learned Dr. Bingham; and it was through his solicitation

that the headship of St. Mary Hall, Oxford, was conferred on Dr. Hudson, whom he so much esteemed, that it has been generally supposed it was to the persuasion of Dr. Hudson that the university was indebted for the noble benefactions of Dr. Radcliffe; for the library and infirmary which bear his name; and for an annual income of 600*l.* for two travelling fellowships. To University college also he gave, besides the east window over the altar, 500*l.* for building the master's lodge there, making one side of the eastern quadrangle. To St. Bartholomew's Hospital, in London, he gave for ever the yearly sum of 500*l.* for mending their diet, and the further yearly sum of 100*l.* for the purchase of linen. He was never married. What Dr. Mead has recorded of him, is no small testimony in his favour; namely, that "he was deservedly at the head of his profession, on account of his great medical penetration and experience." Richardson relates that "Radcliffe once said to the doctor, 'Mead, I love you, and now I will tell you a sure secret to make your fortune; use all mankind ill.' And it certainly was his own practice. He owned he was avaricious, even to spunging, whenever he any way could, at a tavern reckoning, a sixpence, or shilling, among the rest of the company, under pretence of 'hating (as he ever did) to change a guinea, because (said he) it slips away so fast.' He could never be brought to pay bills without much following and importunity; nor then if there appeared any chance of wearing them out."

RADCLIFFE, (Ann,) an ingenious novelist, born in London in 1764. Her maiden name was Ward; and at the age of twenty-three she married William Radcliffe, Esq., a graduate of Oxford, and a student of law in one of the inns of court. Her first performance was a romantic tale, entitled, The Castles of Athlin and Dumblaine; which was succeeded by The Sicilian Romance; and, The Romance of the Forest. These were followed by her Mysteries of Udolpho, in 4 vols. Her last work in this department of literature, was the romance of The Italians, in 3 vols. She also published, Travels through Holland and along the Rhine, 1793. She had great skill in describing scenes of terror, and the force of the passions. She died in 1823.

RADEMACKER, (Gerard,) a painter, was born at Amsterdam in 1672, and was a pupil of A. van Goor, a portrait painter, after whose death he studied at Rome. His genius led him to represent views of the principal ruins and other monuments in that city and vicinity, which he designed with accuracy and precision. On his return to Holland he met with the most flattering encouragement. He also painted historical and emblematical subjects with considerable success, which adorn the public edifices at Amsterdam, and the other cities of Holland. In the Stadthouse at Amsterdam is an allegorical subject painted by Rademacker, representing the regency of the city; and in the collection of the family of Walraaven, there is a view of the interior of St. Peter's at Rome, designed with great accuracy. He died in 1711.

RADEMACKER, (Abraham,) a painter, probably the younger brother of the preceding, was born at Amsterdam in 1675, and is said to have reached an eminent rank in the art as a landscape painter, without the assistance of an instructor. His first productions were painted in water-colours, and were very highly finished; but he afterwards practised oil painting with no less success. He engraved from his own designs a set of plates of the most interesting views of ancient monuments, &c. in Holland and the Netherlands. They are executed in a masterly style, and amount to near three hundred prints, which were published at Amsterdam in 1731. He died in 1735.

RADERUS, (Matthew,) a learned Jesuit, was born at Inichingen, in the Tyrol, in 1561. He commenced his noviciate about the age of twenty, and distinguished himself by his piety, his virtues, and the stores of erudition which he acquired during a life of incessant study. After filling the rhetorical chair for a long time, with great reputation, in several colleges of his order, he died in 1634. He published, S. Joannis Scholastici, seu Climaci, Opera; Petri Siculi Historia de Manichæis; Joannis Climaci Lib. ad Religiosum Pastorem; Acta Concilii octavi Œcumenici Constantinopolitani IV.; Bavaria Sancta; Bavaria Pia; Chronicon Alexandrinum, idemque Astronomic. et Ecclesiast. Gr. et Lat.; Commentarii in Martialem, fol.; Ad Q. Curtii Rufi de Alexandro Magno Historiam, Prolusiones, Librorum Synopses, Capitum Argumenta, Commentarii; Ad Senecæ Medeam, Troadem, et Thyesten, Commentarii.

RAEBURN, (Sir Henry,) a painter, was born at Edinburgh in 1756, and was at first a miniature painter, but afterwards adopted portrait painting in oil. At the

recommendation of Sir Joshua Reynolds he visited Italy, where he studied for two years. On his return home, in 1787, he became distinguished as a portrait painter, though he also exhibited a few historical pieces at the Royal Academy in London, of which he was a member. Of that of Edinburgh he was chosen president; and when George IV. visited his northern capital in 1822, the honour of knighthood was conferred upon Raeburn, and he subsequently received the appointment of first portrait painter to the king of Scotland. He, however, enjoyed this honour only a few months. He died in 1823. He was a member of the Academy of Painting at Florence, and of that at New York. Among his chief portraits may be enumerated those of Lord Eldon, Sir Walter Scott, Dugald Stewart, Professor Playfair, James Watt, Francis Jeffrey, Henry Mackenzie, John Rennie, and Sir Francis Chantrey.

RAFFAELLE, or RAFAELLO SANZIO, the most celebrated of modern painters, the son of Giovanni de' Sancti, Santi, or Sanzio, a painter of some merit, was born at Urbino, on Good Friday, March 28th, 1483, and after being instructed in the elements of design by his father, was sent to Perugia, where he became a disciple of Pietro Vanucci, called Il Perugino. Among his first productions, after leaving the school of Perugino, were a picture of S. Nicolo da Tolentino, crowned by the Virgin and S. Agostino, in the church of the Eremitani; and the Crucifixion, with the Virgin, Mary Magdalen, and St. John, in the church of S. Domenico, at Città di Castello. These were entirely in the style of Perugino, though with a finer expression in the heads, particularly in that of the Virgin. One of his earliest works, of which the date has been ascertained, is a picture noticed by Lanzi, formerly in the possession of Sig. Annibale Maggiori at Fermo, representing the Holy Family, in which the Virgin is lifting a veil from the infant Jesus, who is sleeping in a cradle. It bears the inscription R. S. V. A. A. XVII. P. Raphael Sanctius Urbinas an. ætatis 17, pinxit. The growth of his genius, and his superiority to his instructor, were more visible in his next performance, the Sposalizio, or Marriage of the Virgin, formerly in the church of S. Francesco, at Città di Castello, now in the Brera, at Milan. This picture bears the date of 1504. It was about this time that Bernardino Pinturicchio was commissioned by cardinal Francesco Piccolomini to decorate the Libreria of the cathedral at Sienna; and, finding the enterprise beyond his powers, he had recourse to the aid of Raffaelle. He had to represent the principal events of the life of Æneas Sylvius Piccolomini, afterwards Pius II. Notwithstanding the difficulty of the task, Raffaelle, then only in his twentieth year, made the sketches and cartoons for all the compartments. About this time he executed his picture of the Coronation of the Virgin, now in the Vatican. The fame acquired by Leonardo da Vinci and Michael Angelo now led him to visit Florence. Here he formed an intimacy with Frá Bartolomeo, who, says Fuseli, "was the true master of Raphael, whom his tuition weaned from the meanness of Perugino, and prepared for the mighty style of Michael Angelo." The death of his parents, who both expired about the same time, obliged him to return to Urbino, where he executed some small pictures; two of which (St. George and St. Michael) are now in the gallery of the Louvre. In 1505 he was engaged at Perugia in painting the chapel in San Severo, and the altar-piece for the Ansidei family (now at Blenheim). By these performances may be measured the progress he had made in his first visit to Florence. His principal improvement was in colouring, in the arrangement of his groups, and in his acquaintance with fore-shortening. He now returned to Florence, where he painted the pictures, which, according to Lanzi, form his second style. Among these are, the Madonna del Gran Duca, now in the Pitti palace; the Madonna Tempi, at Munich; the Colonna Madonna, at Berlin; the picture in the possession of lord Cowper at Panshanger; the Madonna del Cardellino, in the Tribune at Florence; the Giardiniera, in the Louvre; the Holy Family with the Palm, in the Bridgewater collection; the portraits of Angelo and Maddalena Doni, in the Pitti palace; two heads of monks, in the Accademia at Florence; the St. Catharine, which passed from the Aldobrandini collection into that of Mr. Beckford, and thence into the National Gallery; the Madonna del Baldacchino, or di Pescia, left unfinished, and now in the Pitti palace; and the Entombment of Christ, painted by order of Atalanta Baglioni, for S. Francesco at Perugia, and now in the Borghese collection. In 1508 Raffaelle was invited to Rome by Julius II., to whom he was recommended by Bramante, his uncle, who was architect to that pontiff, to assist in the orna-

ments of the Vatican. His first undertaking at Rome was the decoration of one of the apartments then called the Camera della Segnatura, where he has represented on the ceiling a personification of Theology, Philosophy, Poetry, and Jurisprudence. On the walls he painted his justly celebrated Disputa del Sacramento; his Parnassus; and the School of Athens, consisting of fifty-two figures. In the semicircular compartment, on the remaining side of the hall, are the allegorical figures of Prudence, Temperance, and Fortitude. It was probably about this time that he painted for Gismondo Conti the Madonna di Foligno, now in the Vatican. To this period also may be assigned the Madonna della Seggiola, and the Madonna del Duca di Alba. In 1512 Buonarotti finished his great work in the Sistine chapel; and Raffaelle was engaged in the same year in ornamenting the second apartment in the Vatican. In the Stanza d'Eliodoro he has represented the History of Heliodorus, who, having been sent by Antiochus to plunder the temple of Jerusalem, is driven from his purpose by a supernatural apparition, sent at the invocation of the high priest Onias, to punish his sacrilege. The surprise and consternation of Heliodorus, and the terror of his attendants, are expressed in the most admirable manner. The Isaiah in San Agostino was probably painted in 1512, or 1513; and the Sibyls in Santa Maria della Pace, shortly afterwards. His picture of the Miracle of the Mass at Bolsena, in the same apartment, was executed in the life-time of Julius II. It was supposed that the death of that pontiff, in 1513, would have interrupted the progress of this important work; but his successor, Leo X. was not less a patron of the art, and was equally sensible of the extraordinary talents of Raffaelle. By his direction the ornaments in the Vatican were continued, and to the two pictures last mentioned Raffaelle added his celebrated work of St. Peter delivered from Prison, in allusion to the imprisonment of Leo X., when cardinal de' Medici, after the battle of Ravenna. In this representation he has given a proof of his ability in conducting the effect of different lights. The soldiers placed near the door of the prison are illuminated by moonlight, and partly by a torch held by one of the guards, producing a different effect. From the figure of the angel emanates a splendour that rivals the light of the sun. His fourth picture in the second apartment represents S. Leone Magno stopping the progress of Attila and his army, in their attack on Rome, who, intimidated at the appearance of St. Peter and St. Paul, retire in confusion and dismay. In the Stanza del Incendio Raffaelle has represented the burning of the Borgo Vecchio, or suburb of Rome; the victory of Leo IV. over the Saracens at Ostia; the Coronation of Charlemagne by Leo III.; and the same pontiff protesting on the Evangelists, before that monarch, his innocence of the charges imputed to him. These works were finished in 1517. Having thus decorated the three principal apartments, Raffaelle's attention was next turned to the embellishment of the loggie of the Vatican, of which the architecture had been begun by Bramante. These were chiefly executed from Raffaelle's designs, by his disciples, Giulio Romano, Giovanni Francesco Penni, Perino del Vaga, Pelegrino da Modena, Polidoro di Caravaggio, &c. The objects most deserving attention are the thirteen small ceilings, each containing four subjects of sacred history, the first of which, representing the Creation, was painted by himself, as the model to be followed by his scholars; and the whole was retouched and harmonized by Raffaelle, as was his custom. This series of subjects from the Scriptures has been frequently engraved, and is generally denominated Raffaelle's Bible. For the four sides of the hall of Constantine he has designed the following events in the history of that first Christian emperor of Rome:—the celestial vision of Constantine; his defeat of Maxentius; his Baptism; and his donation of Rome to the pope Sylvester. Of these subjects two only were executed from his designs, after his death, by Giulio Romano—the Celestial Vision, and the Battle with Maxentius. It was in 1515 and 1516 that he designed, at the command of Leo X., the ten famous Cartoons for the tapestry for the Sistine chapel, representing the principal subjects of the Evangelists, and the Acts of the Apostles. These Cartoons were cut into strips for the convenience of the workmen of Arras. Seven of them were purchased in Flanders for Charles I. at the instance of Rubens. When the property of the crown was sold by the Commonwealth, they were valued at 300*l.*, and purchased by Cromwell's order at that price for the nation. William III. caused them to be properly mounted and put up at Hampton Court. In 1766 they were removed to Buckingham House; whence they were carried to Windsor. In 1804 they were restored to Hampton Court,

where they still remain. They have been admirably engraved by Holloway. Raffaelle's frescoes in the Farnesina were painted for Agostino Chigi. The most celebrated picture, representing the so much admired Triumph of Galatea, was painted by himself; and in another apartment were executed by his disciples, from his designs, a series of pictures of the Loves of Cupid and Psyche, their Marriage, and the Assembly of the Gods. Of his pictures in oil the most remarkable are, his St. Cecilia, formerly in the church of S. Giovanni in Monte, at Bologna, now in the gallery of the Louvre (this has suffered greatly from restoration); and his inimitable picture in the royal collection at Madrid, called Lo Spasimo de Sicilia, because it was executed for the church of Santa Maria dello Spasimo, at Palermo. Two great altar-pieces of his later time are, the Madonna del Pez, painted for San Domenico at Naples, and now in the Iglesia Vieja of the Escurial; and the Madonna di S. Sisto, the pride of the Dresden Gallery, so well known from the excellent engraving of it. In the Sacristy of the Escurial are his pictures of the Visitation and the Perla. Raffaelle's portrait of Julius II. is supposed to be in the Tribune at Florence. Two copies of it are in the Pitti Palace, and one in our National Gallery. The last came from the Borghese collection. In the National Gallery also is his picture of the Murder of the Innocents. Three portraits exist, which are believed to represent Raffaelle's mistress, the so-called Fornarina, painted by himself. One of these is in the Barberini, another in the Sciarra Palace, at Rome, and the third is in the Tribune at Florence. This last picture bears the date of 1512, and was at one time attributed to Giorgione. Among his numerous pictures of the Virgin three may be singled out as marking the three different styles that characterise the works of this great master:—the Virgin called la Giardiniera, which bears the date of 1507; the Madonna del Pesce, executed in 1514, which marks the transition from his first to his second manner; and the Madonna of the Louvre, which is dated 1518. It has been stated in the Life of Frá Sebastiano del Piombo, that Michael Angelo, desirous of checking the great reputation of Raffaelle, had furnished that painter with the designs for his most considerable works; and that when Raffaelle was commissioned by cardinal de' Medici to paint his famous picture of the Transfiguration, the latter engaged Sebastiano to undertake an altar-piece of the same size for the cathedral of Narboune, of which he was archbishop; and this gave rise to a rivalship that ended in a public exhibition of their works. That Sebastiano del Piombo might enter the lists with a greater prospect of success, Buonarotti composed and designed the subject, which was the Resurrection of Lazarus. But that celebrated picture, now in the National Gallery, was unable to contend with the inimitable production of Raffaelle—the Transfiguration. This immortal production was the last work of Raffaelle, and he left it unfinished. He was attacked by a fever early in 1520, and having, it is supposed, been improperly treated by his physicians, he died in that year, on Good Friday, April 7th, in the thirty-seventh year of his age. His corpse was laid in state in the apartment in which he was accustomed to paint, and his picture of the Transfiguration was placed near the body, previous to his interment in a chapel of the Virgin, in the church of Santa Maria della Rotondo (the Pantheon). Never was a spectacle more affecting; never was an artist so universally deplored.

The gentleness of Raffaelle's nature had attached to him every heart. Respectful to the memory of Perugino, and grateful for the instruction he had received from him, he exerted all his influence with the pope, that the works of his master, in one of the ceilings in the Vatican, might be spared, when the other paintings were destroyed, to make way for his embellishments. Just and generous to his contemporaries, though not ignorant of their intrigues, it was his custom to thank Heaven that he was permitted to live at the same time with Michael Angelo. Gracious and mild to his disciples, whom he loved and instructed as his children; courteous even to those who were unknown to him, he constantly assisted with his counsel all who applied to him for advice and instruction. Leo X. regarded his loss as a public disaster. At the request of the pope, cardinal Bembo composed the following brief but expressive epitaph, to be inscribed on his tomb:—

> "Ille hic est Raphael, timuit quo sospite vinci
> Rerum magna parens, et moriente mori."

Every accomplishment and qualification necessary to form an illustrious painter were combined in Raffaelle; sublimity of thought, a fruitful and rich invention,

remarkable correctness of drawing and design, and a wonderful disposition and expression. His attitudes are noble, natural, and graceful, and contrasted without the smallest appearance of affectation or constraint; and to the elegance and grandeur of the antique he added the simplicity of nature. For though he admired the antique statues highly, yet he studied nature with equal assiduity; from which combined attention resulted that amazing variety and elegance in the forms, actions, and attitudes of his figures, and those delicate and graceful airs of the heads which distinguish his compositions from all others, and in which he surpassed all the great masters who have flourished since the revival of the art. At different periods of his life Raffaelle had very different manners. His first was derived from the school of Perugino, which he retained a long time, and it is the opinion of some that he never entirely abandoned it. But when he contemplated the Cartoons of Buonarotti and Leonardo da Vinci, he in a great measure divested himself of the dryness of his first master, and, blending the boldness of Michael Angelo with his own graceful ideas, he formed a style of design more perfect than his model, and at last struck out a manner peculiar to himself, and superior to all others, full of grace, dignity, ease, and elegance.

RAFFLES, (Sir Thomas Stamford,) an officer in the civil service of the East India Company, distinguished as a traveller and naturalist, the son of a captain in the West India trade, was born at sea, off Jamaica, July 5, 1781, and at the age of fifteen was placed as an assistant-clerk in the India House, where he attracted the notice of the directors, and in 1805 was appointed under-secretary to the new government formed by the East India Company at Pulo-Penang, or Prince of Wales' Island. Here he devoted his attention to the study of the Malay language, in which he made rapid progress; and he rendered himself so useful to the government, that he was soon appointed chief-secretary. Serious illness compelled him to go to Malacca, in 1808, for the recovery of his health, and he there obtained a considerable knowledge of the customs, trade, and languages of the people. In 1809 he published his work, On the Malay Nation, by which he attracted the notice of lord Minto, governor-general of India, who, on the reduction of the Dutch settlement of Java in 1811 (Holland being at that time annexed to France), appointed Raffles, at whose suggestion the expedition had been undertaken, lieutenant-governor of Java and its dependencies. This situation he held with great ability for five years, and was recalled in 1816, shortly before the island was restored to the Dutch. He devoted much attention to the geography and natural productions of Java, and collected many interesting facts concerning the numerous ruins and other antiquities, and the character of the different native tribes. He published the result of his inquiries, on his return to England, in his History of Java, 1817, 2 vols, 4to. In 1818 he was appointed lieutenant-governor of Fort Marlborough, the seat of the English government at Bencoolen, in the island of Sumatra, where he remained for six years, and again returned to India, having first received the honour of knighthood. He also established a British settlement at Singapore, and founded a college there for the encouragement of Anglo-Chinese and Malay literature. During one of his journeys into the interior of the island of Sumatra, in company with Dr. Arnold, he discovered the gigantic parasitical plant (or rather flower) which has been called the Rafflesia Arnoldii. In 1820 he sent home a large collection of preserved animals, which are now in the museum of the London Zoological Society. Ill health compelled him to embark for England in February 1824, in the ship *Fame*, which took fire the same night, and he was obliged to remain at Bencoolen till the following April. By this misfortune he lost the greatest part of the extensive collection which he had formed of animals and plants, as well as many volumes of MSS. and drawings relative to the civil and natural history of nearly every island in the Malayan Archipelago. After his return to England he founded the Zoological Society, of which he was the first president. He died in 1826.

RAGOTZKI, (Francis Leopold,) prince of Transylvania, distinguished for his courage and patriotism, was born in 1676, at the castle of Borshi, in Hungary. In 1701 he was imprisoned at Neustadt, on suspicion of attempts to make the Hungarians revolt against the emperor. He, however, escaped soon after, and from Poland repaired to Hungary, where he joined the disaffected, and was declared chief of the insurgents. Success emboldened him; and when degraded by the court of Vienna, and condemned to lose his head, he caused himself to be pro-

claimed protector of Hungary, and prince of Transylvania. In 1713, when peace was restored, he retired to France, and thence went to Constantinople. He died at Rodosto, on the Sea of Marmora, on the 8th of April, 1735. He wrote, Mémoires on the Revolutions of Hungary.

RAGUENET, (Francis,) a French writer, was a native of Rouen. He entered into the ecclesiastical order, but devoted himself to the study of history and polite literature. One of his first works was a History of Oliver Cromwell, 4to, 1671. In 1687 he was an unsuccessful competitor with Fontenelle for the prize of eloquence in the French Academy; and in 1689 he obtained the prize, his subject being, The Merit and Dignity of Martyrdom. Having paid a visit to Italy, he published on his return in 1700, Monuments de Rome, which obtained for him the honour of the Roman citizenship. In 1702 he published, Parallèle des Italiens et des François en ce qui regarde la Musique et les Opéra. He died in 1722. Besides the works abovementioned, he was the author of, A History of the Old Testament, and of a History of the Viscount de Turenne, composed from mémoires furnished by the family of that great commander, and printed at the Hague, in 2 vols, 12mo, 1738.

RAIBOLINI. See FRANCIA.

RAIKES, (Robert,) a printer and philanthropist, was born at Gloucester in 1735, and educated at Cambridge. He succeeded his father in the printing business, which he carried on with credit and advantage. In 1781 he planned the institution of Sunday-schools, in conjunction with the Rev. Mr. Stock, a clergyman of Gloucester. He died in 1811.

RAIMONDI, (Marc Antonio,) an eminent engraver, was born at Bologna in 1487 or 1488, and was instructed in design by Francesco Raibolini, called Francia, and probably learned engraving from a goldsmith. He afterwards visited Venice, and went thence to Rome, where his talents were noticed by Raffaelle, who not only employed him in engraving from his designs, but is said to have traced the outlines himself on the plates, that the correctness of the drawing might be more perfectly preserved. The first plate he engraved from the design of Raffaelle was the Death of Lucretia. His next print after that master was the Judgment of Paris, executed in a more bold and spirited style. These were followed by several other plates, which firmly established his reputation; and Raffaelle was so perfectly satisfied with the works of this able artist, that he sent several of them as presents to Albert Durer. After Raffaelle's death, in 1520, Giulio Romano engaged Raimondi to engrave from his designs, and, unfortunately for the latter, he was prevailed on to execute the set of indecent subjects for which Aretin composed the verses, which excited the indignation of Clement VII. to such a degree, that he ordered Marc Antonio to be arrested and thrown into prison; and it was with great difficulty the intercession of some of the cardinals, and that of Baccio Bandinelli, procured his liberation. On recovering his liberty he was desirous of expressing his acknowledgments to Bandinelli for the good offices he had rendered him, and for that purpose he engraved his celebrated print of the Martyrdom of St. Lawrence, after a picture by that painter. At the sacking of Rome by the Spaniards in 1527, he was plundered of all he had acquired, and was forced to take refuge at Bologna, where he continued occasionally to engrave until 1539, the date of his last print of the Battle of the Lapithæ, after Giulio Romano. He is said by Malvasia to have been assassinated by a Roman nobleman, for having, contrary to his engagement, engraved a second plate from a design by Raffaelle, representing the Murder of the Innocents. The precise date of his death is not known. In the print-room of the British Museum there is a fine collection of his works.

RAINBOW, (Edward,) a pious prelate, was born in 1608 at Bliton, in Lincolnshire, and educated at Westminster School, and at Corpus Christi college, Oxford, and Magdalen college, Cambridge. He was afterwards appointed master of the free-school at Kirton, near Bliton, his native place. After taking orders he settled in London, and was appointed curate at the Savoy; and being invited back to his college by Dr. Smith, the master, and some others of the society, he was, in 1634, admitted to a fellowship. In 1639 he was chosen dean of his college; and in 1642, on the death of Dr. Smith, he was elected master of Magdalen college. In 1646 he took his degree of D.D. In 1650, when he refused to sign a protestation against the king, he was deprived of the mastership; but his friend, the earl of Suffolk, gave him the living of Little Chesterford, near Audley Inn, in Essex, in 1652. In 1659 he was presented to the rectory of Benefield, in Northampton-

shire, by the earl of Warwick. On the Restoration, in 1660, he was replaced in the mastership of Magdalen college, and appointed chaplain to the king; and the year following he was promoted to the deanery of Peterborough. In 1662 he was elected vice-chancellor of the university. In 1664 he was made bishop of Carlisle. He died in 1684. He printed three occasional sermons; one of which was preached at the funeral of the celebrated Anne, countess of Pembroke, Dorset, and Montgomery, at Appleby, in Westmoreland, April 14, 1676.

RAINE, (Matthew,) an eminent scholar, was born in 1760, and received the first rudiments of his education under his father, the Rev. Matthew Raine, who was a schoolmaster at Hackforth, near Richmond, in Yorkshire. In 1772 he was admitted on the foundation of the Charter-house, whence he was exhibitioned at Trinity college, Cambridge, of which he became a fellow in 1783. In 1791 he was elected schoolmaster of the Charter-house. In 1809 he was elected preacher of Gray's-inn; and in the following year he was presented by the governors of the Charter-house to the rectory of Little Hallingbury, in Essex. He died in 1810, and was buried in Charter-house chapel, where a monument, with an inscription written by Dr. Parr, has been erected to his memory by his scholars. He published only two Sermons.

RAINOLDS, (John,) an eminent divine, and a strenuous opponent of Popery, was born in 1549 at Pinho, or Penhoe, near Exeter, and educated at Merton college, Oxford, whence, in 1563, he removed to Corpus Christi college, of which, in October 1566, he was chosen probationer fellow. In May 1572 he took his degree of M.A., being then senior of the act, and founder's Greek lecturer in his college, in which last station he acquired great reputation by his lectures on Aristotle. In June 1579 he took the degree of B.D., and in June 1585 that of D.D.; and on both occasions he maintained theses which had for their subject, the defence of the Church of England in her separation from that of Rome. This was a point which he had carefully studied by a perusal of ecclesiastical records and histories. He held also a controversy with Hart, a champion for Popery; and on this, as well as every other occasion, he acquitted himself with so much ability, that in 1586, when a new divinity lecture was founded at Oxford by Sir Francis Walsingham, principal secretary of state, he desired that Dr. Rainolds might be the first lecturer; and he was accordingly chosen. Wood and Collier, whose prejudices against the Reformation are sometimes but thinly disguised, represent the design of the founder and of others in the university with whom he consulted, as being "to make the difference between the churches wide enough"—"to make the religion of the Church of Rome more odious, and the difference betwixt them and the Protestants to appear more irreconcilable," &c. The intention, however, plainly was, to counteract the industry of the Popish party in propagating their opinions and seducing the students of the university, in which they were too frequently successful. And Wood allows that the founder of this lecture, "that he might not fail of his purpose to rout the Papists and their religion," could not have chosen a fitter person; for Rainolds was a man of infinite reading, and of a vast memory. He accordingly read this lecture in the divinity school thrice a week in full term, and had a crowded auditory. In 1593 he was made dean of Lincoln by queen Elizabeth, who was much pleased with the report of his services in opposing Popery, and offered him a bishopric; but he preferred a college life, where he thought he could do most good by training up a race of defenders of the Reformation. That he might have no temptation to relax in this care, he in 1598 exchanged the deanery of Lincoln for the presidentship of Corpus Christi college, and was elected on the 11th of December of that year, and soon after removed to the president's lodgings at Corpus, from some chambers which he had been allowed in Queen's college. In 1603, when the Hampton Court Conference took place, he sided with the Puritans; and on that occasion he proposed, 1. "That the doctrine of the Church might be preserved in purity, according to God's word;" 2. "That good pastors might be planted in all churches to preach the same;" 3. "That the church-government might be sincerely ministred according to God's word;" 4. "That the Book of Common Prayer might be fitted to the more increase of piety." With regard to the first he moved his majesty, that the book of "Articles of Religion" concluded in 1562, might be explained in places obscure, and enlarged where some things were defective. For example, whereas Article 16, the words are these, "After we have received the Holy Ghost, we

may depart from grace;" notwithstanding the meaning may be sound, yet he desired that, because they may seem to be contrary to the doctrine of God's Predestination and Election in the 17th Article, these words might be explained with this or the like addition, "yet neither totally nor finally;" and also that the nine assertions orthodoxall, as he termed them, *i.e.* the Lambeth Articles, might be inserted in that book of articles. Secondly, where it is said in the 23d Article, that it is not lawful for any man to take upon him the office of preaching or administering the Sacraments "in the congregation," before he be lawfully called, Dr. Rainolds took exception to these words, "in the congregation," as implying a lawfulness for any whatsoever, "out of the congregation," to preach and administer the Sacraments, though he had no lawful calling thereunto. Thirdly, in the 25th Article, these words touching "Confirmation, grown partly of the corrupt following the Apostles," being opposite to those in the collect of Confirmation in the Communion-book, "upon whom after the example of the Apostles," argue, said he, a contrariety each to other; the first confessing Confirmation to be a depraved imitation of the Apostles; the second grounding it upon their example, Acts viii. 19, as if the bishop, by confirming of children, did by imposing of hands, as the Apostles in those places, give the visible graces of the Holy Ghost. And therefore he desired, that both the contradiction might be considered, and this ground of Confirmation examined. Dr. Rainolds afterwards objected to a defect in the 37th Article, wherein, he said, these words, "The Bishop of Rome hath no authority in this land," were not sufficient, unless it were added, "nor ought to have." He next moved, that this proposition, "the intention of the minister is not of the essence of the Sacrament," might be added to the Book of Articles, the rather because some in England had preached it to be essential. And here again he repeated his request concerning the nine "orthodoxall assertions" concluded at Lambeth. He then complained, that the Catechism in the Common Prayer-book was too brief; for which reason one by Nowel, late dean of St. Paul's, was added, and that too long for young novices to learn by heart. He requested, therefore, that one uniform Catechism might be made, which, and none other, might be generally received. He next took notice of the profanation of the Sabbath, and the contempt of his majesty's proclamation for reforming that abuse; and desired some stronger remedy might be applied. His next request was for a new translation of the Bible, because those which were allowed in the reign of Henry VIII. and Edward VI. were corrupt and not answerable to the original; of which he gave three instances. Wood says that the "best matter" produced by the Hampton Court Conference was the new translation of the Bible, which is now the authorized translation. It was begun in 1604, by forty-seven divines of Westminster and the two universities. Dr. Rainolds had too much reputation as a Greek and Hebrew scholar to be omitted from this list. Some of the prophets appear to have been the portion allotted to him, but his growing infirmities did not, it is thought, permit him to do much. The Oxford translators, however, used to meet at his lodging in Corpus college once a week, and there compared what they had done. During this undertaking he was seized with the consumption of which he died, May 21, 1607, in the fifty-eighth year of his age. Dr. Rainolds wrote some controversial works published in his lifetime, enumerated by Wood, and sermons on the prophecies of Obadiah and Haggai, which with some other pieces appeared after his death.—His brother, WILLIAM, was educated in Winchester School, and became fellow of New college in 1562. The story of his turning Roman Catholic in consequence of a dispute with his brother John, seems to be discredited by Wood; and Dodd gives farther reason to question it, on the authority of father Parsons. It is certain, however, that he left a benefice he had in Northamptonshire, and went to Rheims, where he was made professor of divinity and Hebrew. At last he returned to Antwerp, where he died in 1594. He wrote a book against Whitaker, and other works in the popish controversy. Two letters to him are printed with his brother John's Orationes, Oxford, 1614, 1628, 4to.

RALEGH, RALEIGH, or RAWLEGH, (Sir Walter,) was the fourth son, and the second by a third wife, of Walter Ralegh, Esq. of Fardel, near Plymouth. His father was of an ancient family; and his mother was Catharine, daughter of Sir Philip Champernoun, of Modbury, in Devonshire, relict of Otho Gilbert, of Compton, the father, by her, of Sir Humphrey Gilbert, the celebrated navigator. Mr. Ralegh, upon his marriage with this

lady, had retired to a farm called Hayes, in the parish of Budley, on the coast of Devonshire, where Sir Walter was born in 1552. After a proper education at school he was sent to Oriel college, Oxford, where he soon distinguished himself. In 1569 he formed one of the select troop of a hundred gentlemen, whom queen Elizabeth permitted Henry Champernoun to transport to France, to assist the persecuted Huguenots. Sir Walter appears to have served in France for five years. In 1575, or 1576, he was in London, exercising his poetical talents; for there is a commendatory poem by him prefixed, among others, to a satire called The Steel Glass, published by George Gascoigne. This is dated from the Middle Temple, where he then resided. In 1578 he went to the Netherlands, with the forces which were sent to succour the Dutch against the Spaniards, commanded by Sir John Norris. In the following year, when Sir Humphrey Gilbert had obtained a patent from the queen to colonize some Northern parts of America, Ralegh engaged in that adventure; but he returned soon after unsuccessful. In 1580 the pope having incited the Irish to rebellion, under the earl of Desmond, supported by Spain, Ralegh had a captain's commission under the lord deputy of Ireland, Arthur Grey, lord Grey de Wilton. Here he distinguished himself by his skill and bravery. In 1581, on the departure of the earl of Ormond for England, his government of Munster was given to Ralegh, in commission with Sir William Morgan. At his return home Ralegh was introduced at court, and, as Fuller relates, upon the following occasion. Her majesty, taking the air in a walk, stopped at a miry place, in doubt whether to go on: when Ralegh, dressed in a gay and genteel habit of those times, immediately cast off and spread his rich plush cloak on the ground; on which her majesty gently treading, was conducted over clean and dry. The truth is, Ralegh always made a very elegant appearance, as well in splendour of attire, as in politeness of address; and these recommendations led to his being favourably noticed by Elizabeth, who employed him first as an attendant on the French ambassador, Simier, upon his return home, and afterwards to escort the duke of Anjou to Antwerp, where he became personally known to the prince of Orange. In 1583 he set out with Sir H. Gilbert, in his expedition to Newfoundland; but within a few days he was obliged to return to Plymouth, his ship's company being seized with an infectious distemper; and Sir H. Gilbert was drowned in coming home, after he had taken possession of that island. In 1584 Ralegh obtained letters patent for discovering unknown countries, and set sail for America, and in the following year took possession of a large tract of country, which, in honour of the virgin queen, received the name of Virginia. Ralegh, upon his return, was elected member of parliament for Devonshire, and was soon after knighted. About this period, also, he had the grant of a licence to sell wines throughout the kingdom. In 1585 he sent a new expedition to Virginia, and afterwards a third. About the same time he was made seneschal of the duchies of Cornwall and Exeter, and lord warden of the Stannaries. On the suppression of the rebellion in Munster, when the forfeited lands were divided into seignories among those who had been active in its reduction, Ralegh obtained a grant of 12,000 acres in the counties of Cork and Waterford, which he planted at his own expense, and at the end of this reign sold to Richard Boyle, afterwards earl of Cork. In 1586 he was a member of the parliament which decided the fate of Mary queen of Scots, in which he probably concurred. In 1587 he sent three ships upon a fourth voyage to Virginia. In the same year he was made captain of the queen's guard, and her lieutenant-general for Cornwall. In 1588 he sent another fleet upon a fifth voyage to Virginia; and in the same year he took a distinguished part in the destruction of the Spanish Armada. About this time he made an assignment to divers gentlemen and merchants of London of all his rights in the colony of Virginia. In April 1589 he accompanied Don Antonio, the expelled king of Portugal, then in London, to his dominions, when an armament was sent under Drake and Norris to restore him; and for his conduct on this occasion he was honoured by the queen with a gold chain; he also received an augmentation of his patent of wines, and the right to levy tonnage and poundage upon them. On his return to England in the same year he landed in Ireland, where he visited Spenser the poet, whom he brought to England, introduced into the queen's favour, and encouraged by his own patronage. Spenser has described the circumstances of Sir Walter's visit to him in a pastoral, which about two years after he dedicated to him, and entitled Colin Clout's come home again. In 1592 Ralegh was appointed general

of an expedition against the Spaniards at Panama. Soon after this he was again in the House of Commons, where he made a distinguished figure. About 1593 Ralegh had an intrigue with one of the maids of honour, Elizabeth, daughter of Sir Nicolas Throckmorton, an able statesman and ambassador; this so offended the queen, that they were both imprisoned for several months, and, when set at liberty, were forbidden the court. Sir Walter afterwards married Miss Throckmorton; and he ever after lived with her in the strictest conjugal harmony. The next year he was so entirely restored to the queen's favour, that he obtained a grant from her majesty of the manor of Sherborne, in Dorsetshire, which had been alienated from the see of Salisbury by bishop Caldwell. During his disgrace he had projected the discovery and conquest of Guiana, in South America; and, sending first an old experienced officer to collect information concerning it, he went thither himself in February 1595, destroyed the city of San Josef, and took the Spanish governor prisoner. Upon his return he wrote an account of his discoveries in Guiana, which was printed in 1596, 4to, and afterwards inserted in the third volume of Hakluyt's Voyages, in Birch's Works of Ralegh, and in Cayley's Life of Ralegh. His second attempt on Guiana was conducted by Lawrence Keymis, who sailed in January 1596, and returned in June following. An account of this also is to be found in Hakluyt. The same year Sir Walter had a chief command in the siege of Cadiz, under Howard and the earl of Essex, in which he took a very able and gallant part, and was severely wounded in the leg. In the Island Voyage, in 1597, which was aimed principally at the Spanish plate-fleets, Ralegh was one of the principal leaders; and he would have been completely successful, had he not been thwarted by the jealousy and presumption of Essex. This unhappy nobleman's misfortunes were now coming on; and Ralegh, who had long been at variance with him, contributed to hasten his fall, particularly by a most vindictive letter which he wrote to Sir Robert Cecil, (who afterwards crushed him,) to persuade him not to show any lenity to Essex. In 1600 he was sent on a joint embassy with lord Cobham to Flanders; and he was soon after made governor of Jersey. Upon the accession of James I. (March 1603) he lost his interest at court through the influence of Cecil, was stripped of his preferments, and even accused, tried, and condemned for high treason, as a participator in lord Cobham's plot for placing lady Arabella Stuart on the throne. He was indicted at Staines, September 21, and not long after committed to the Tower, whence he was carried to Winchester, where he was tried November 17, and condemned to die. On his trial he was treated with the most unwarrantable brutality by Coke, the attorney-general, who influenced the jury to convict him without any legal proof of his guilt. After this he was kept near a month at Winchester, in daily expectation of death; and that he expected nothing less is plain from an excellent letter he wrote to his wife, which is printed among his Works. He was, however, reprieved, and committed again to the Tower, where he lay for twelve years, his lady sharing his captivity, and bringing him a second son, named Carew. His estate was at first restored to him, but was taken again, and given to the king's minion, Robert Carr, afterwards earl of Somerset. Ralegh found a great friend in prince Henry, the king's eldest son, who laboured to procure him his estate, and had nearly effected it; but that prince dying in 1612, all Ralegh's hopes were at an end. The prince is reported to have said, that "no king but his father would keep such a bird in a cage." During his confinement he devoted the greatest part of his time to reading and writing, particularly to the composition of his great work, The History of the World; the first volume of which was published in 1614, fol. and extends to the end of the Macedonian war, B.C. 167. He had planned a second and third volume; but he was persuaded to lay them aside by the death of prince Henry, for whose use they were designed, and the course of his life afterwards left no room for a labour of this magnitude. Of the History it has been said, that the design was equal to the greatness of his mind, and the execution to the strength of his parts, and the variety of his learning. His style is pure, vigorous, and majestic, and has been thought a just model for the reformation of our language. In 1615, Cecil being dead, and Somerset disgraced, Ralegh bribed the uncles of Buckingham, the new favourite, and induced Sir Ralph Winwood to recommend his project of opening a mine in Guiana. Upon this he was released conditionally. He equipped thirteen vessels for this expedition, which reached the Coast of Guiana about the middle of November, 1617. Ralegh was so unwell, that he could not ascend the

Orinoco in person. Captain Keymis, his steady follower, led the exploring party, consisting of five companies of fifty soldiers each. A conflict took place with the Spaniards near St. Thomas, a small town recently built, in which the Spanish governor and Ralegh's eldest son Walter were slain; after which Keymis, having spent about twenty days in a fruitless search for the mine, and suffered considerable loss, returned to the fleet. Keymis, meeting with nothing but reproaches for his ill success, committed suicide. Ralegh sailed for Newfoundland to victual and refit, intending afterwards possibly to return to Guiana, but certainly in the mean time to attack the Spanish plate-fleet, if he could fall in with it. Before he reached Newfoundland the fleet separated, and on his arriving there his own crew mutinied, and the majority declaring for a return to England, he was forced to accompany them. He arrived at Plymouth in July 1618, and was shortly after arrested by Sir Lewis Stukely, vice-admiral of Devonshire. He was conveyed to London, and on his journey made some ineffectual attempts to escape, and at Salisbury he feigned sickness. James, strongly urged by the king of Spain to punish Ralegh for his attack on St. Thomas, and being anxious to gratify that monarch, laid the case before his council, when it was argued that Ralegh, being under an unpardoned sentence for treason, was civilly dead, and accordingly could not be tried again. James, therefore, resolved to carry into execution a sentence sixteen years old, which had been followed by an imprisonment of thirteen years. Ralegh was brought up before the Court of King's Bench to receive sentence on the 28th of October, 1618, and was beheaded the next morning, in Old Palace-yard, in the sixty-sixth year of his age. His conduct after his committal to the Tower, and up to the moment of his death, was so calm and resigned, as to move the sympathy even of his enemies. His body was interred in St. Margaret's, Westminster; but his head was preserved in the family many years. His works consist of pieces historical, poetical, military, maritimal, geographical, political, and philosophical. The best edition of his History is that of Oldys, 1736, 2 vols, fol. Dr. Birch published a collection of his tracts, in 2 vols, 8vo, 1748. A complete edition of his works was published at Oxford in 1829, in 8 vols, 8vo. There is an edition of his poems by Sir Egerton Brydges, with a memoir of his life. To Ralegh we are indebted for the tobacco and potato, which last he planted in Ireland on his return from America.

RALEGH, (Carew,) son of the preceding, was born in the Tower of London, in 1604, and was educated at Wadham college, Oxford. After spending five years in the university he went to court; but meeting with no encouragement there, his friend, the earl of Pembroke, advised him to travel, as he did till the death of James I., which happened about a year after. On his return he petitioned parliament to restore him in blood; but while this was under consideration Charles I. sent for him, and told him that he had promised to secure the manor of Sherborne to the Lord Digby, it having been given by king James to that nobleman on the disgrace of Carr earl of Somerset. Ralegh, therefore, was under the necessity of complying with the royal pleasure, and gave up his inheritance. On this submission an act was passed for his restoration, a pension of 400*l.* a year was granted to him after the death of his mother, who had that sum paid during life in lieu of her jointure. About a year after this he married the widow of Sir Anthony Ashley, by whom he had two sons and three daughters, and soon after he was made one of the gentlemen of the king's privy chamber. In 1645 he wrote a vindication of his father against some misrepresentations which Mr. James Howel had made relative to the mine affair at Guiana. After the death of Charles I. he again applied to parliament for a restoration of his estate; but he was not successful, although he published, in order to enforce the justice of his claim, A Brief Relation of Sir Walter Ralegh's Troubles. In 1656 he printed his Observations on Sanderson's History of King James. In 1659, by the favour of general Monk, he was appointed governor of Jersey. He died in 1666, and was buried in his father's grave at St. Margaret's, Westminster.

RALEGH, (Walter,) an English divine, nephew of Sir Walter, was born in 1586, at Downton, in Wiltshire, and educated at Winchester School, and at Magdalen college, Oxford. On entering into orders he obtained the rectory of Chedzoy, in Somersetshire; and afterwards he was collated to a prebend in the church of Wells. In 1630 he became chaplain to Charles I.; and in 1641 he was made dean of Wells; but he lost his preferments and all his property in the Rebellion.

His deanery was also converted into a prison; and while endeavouring to conceal a letter from his gaoler, the latter stabbed him with a knife, of which wound he died, October 10, 1646. A volume of his Sermons was printed in 1679, 4to.

RALPH, (James,) a political and historical writer, and poet, was born at Philadelphia, where he is supposed to have kept a school, and whence, in 1725, he accompanied his townsman, Benjamin Franklin, to England, where he became connected with the public offices, and wrote for the newspapers in the interest of the court. In the first book of the Dunciad, published in 1728, Pope mentions him in that capacity; and in the same year Ralph published his poem, entitled Night, to which Pope alludes in the third book of the Dunciad. He wrote several dramatic pieces of little merit. He attached himself to the faction of the prince of Wales; and he is frequently mentioned in Bubb Dodington's Diary. On the accession of George III. he got a pension. Of his politieal pamphlets, the only one which is now remembered is his able answer to the duchess of Marlborough's famous Account of her Conduct, entitled, The Other Side of the Question, or an Attempt to rescue the Characters of the Two Royal Sisters, Queen Mary and Queen Anne, out of the Hands of the D——s D—— of ——, in which all the Remarkables in her Grace's late Account are stated in their full strength, and as fully answered; the conduct of several noble persons is justified; and all the necessary lights are thrown on our court history from the Revolution to the change in the ministry in 1710; in a Letter to her Grace, by a Woman of Quality, London, 1742. He also wrote, Of the Use and Abuse of Parliaments, in two Discourses, viz. 1. A General View of Government in Europe; 2. A Detection of the Parliaments of England from the year 1660; and a continuation of Guthrie's History, entitled, A History of England during the Reigns of King William, Queen Anne, and King George I., with an Introductory Review of the Reigns of the Royal Brothers, Charles and James, in which are to be found the seeds of the Revolution. This is a valuable work, and is commended by Fox. Ralph's last publication, entitled, The Case of Authors by Profession or Trade stated, with regard to Booksellers, the Stage, and the Public, printed anonymously in 1758, contains much good sense and lively satire. He died at Chiswick in 1762, after a long course of suffering from the gout.

RAMAZZINI, (Bernardo,) a physician, was born in 1633 at Carpi, in the Modenese, and educated in the Jesuits' school at his native place, and at Parma, where he took his doctor's degree in 1659. He then repaired to Rome, and was a pupil of Antonmaria de Rossi. He exercised his profession for some years at Castro, till the state of his health obliged him to return to Carpi, where he practised till 1671, when he settled at Modena, where the duke, Francis II. nominated him in 1678 first professor of the theory of medicine. In 1691 he gave a description of the celebrated springs of Modena, in which he pointed out a supposed plagiarism of Burnet, in his Sacred Theory of the Earth, from the Italian philosopher Patrizi. This was translated into English. In 1700 he obtained the second chair of medicine at Padua. In 1705 he had the misfortune to lose his sight. He was nominated in 1708 by the republic of Venice president of the College of Physicians in that capital; and in the following year he was promoted to the first medical professorship at Padua. He died of apoplexy in 1714. He had a sharp controversy with Moneglia, a physician of Modena, relative to the death in childbed of the marchioness Martellini Bagnesi. His other works are, Constitutiones Epidemicæ; Dissertatio Epistolaris de Abusu Chinæ-Chinæ; and, De Morbis Artificum Diatriba, 1700, 8vo; this has been often reprinted, and was translated into English in 1725. A collection of the works of Ramazzini has been printed in Padua, Geneva, London, Naples, and other places.

RAMBOUILLET, (Charles d'Angennes, better known under the name of cardinal de,) was born in 1530, and became bishop of Mans in 1560. He attended the council of Trent in 1563, and distinguished himself there by his eloquence. He was afterwards sent as ambassador from the court of France to Pius V., who in 1570 raised him to the purple; and he was made governor of Corneto by the succeeding pontiff, Sixtus V. He died in 1587.

RAMEAU, (John Philip,) an eminent musical composer, born at Dijon in 1683. In his youth he joined some provincial opera performers, and at the age of eighteen he began to compose. He obtained the place of organist at the cathedral of Clermont, in Auvergne, and devoted

himself to a profound study of the theory of his art. The first-fruits of his studies was his Traité de l'Harmonie, printed in 1722. It was followed in 1726 by his Nouveau Système de Musique Théorique. In 1750 he published his Démonstration du Principe de l'Harmonie, which is considered by his countrymen as having merited for him the title of the Newton of harmony. This principle is the system of a fundamental base, which is represented by his followers as a grand discovery, comparable to that of the principle of gravitation in natural philosophy. He composed a great number of operas, among which are, Hippolyte et Aricie, Samson, La Princesse de Navarre, Castor et Pollux, Les Indes galantes, Les Fêtes de Polymnie, and Pygmalion. The revival of his opera of Castor et Pollux, in 1754, which supported a hundred representations without any diminution of the applause with which it was first heard, was regarded as the most glorious event of his life. He was at the head of the national music, was composer for the king's cabinet, and was decorated with the order of St. Michael. He was one of those musicians who hold very cheap the aid of words, and was accustomed to say, "Give me the Dutch Gazette, and I will put it into music." Expression, indeed, was his particular study; but he often aimed at it by means too artificial. He died in 1764.

RAMLER, (Charles William,) a German lyric poet, was born at Colberg, in Pomerania, in 1725, and educated at Halle. He turned his attention to several of the old German poets, and in 1780 published at Leipsic the Epigrams of Wernike, Opitz, Tscherning, Andrew Gryphius, and Adam Olearius. He has been styled the German Horace; and it has been observed, that notwithstanding the indifference of Frederic the Great for the German muses, he was charmed by the verses of Ramler, as Augustus was by those of Horace. Ramler was one of the directors of the national theatre at Berlin, and professor of the belles lettres in the school of the corps of cadets. He died in 1798.

RAMMOHUN ROY, (Rajah,) a Hindoo of the Brahmin caste, who became a Christian convert, and distinguished himself as a writer and diplomatist, was born in 1774 in the district of Burdwan, in the province of Bengal, and educated at Patna, where he studied Arabic, and at Benares, where he made considerable progress in Sanscrit. He afterwards obtained a knowledge of English, while holding the office of a clerk in the office of Mr. John Digby, collector of the land-tax in the district of Rungpore; and in 1830 he was sent to England by the king of Delhi, as his ambassador, for the purpose of obtaining from the East India Company an augmentation of the annual stipend which they had assigned to that prince. In this mission he was successful; and he was received at court with great distinction by William IV. Previous to his departure from India he was honoured by the great Mogul with the title of rajah. Though he professed the Christian faith, and, while in England, attended the service of the Established Church, he is known to have entertained Unitarian principles. He acquired a knowledge of Hebrew, to enable himself to read the Old Testament in the original; and he published some religious and political tracts in English, as well as some English translations of Indian works, and especially of the principal books of the Vedas. He was attacked by sudden illness at Bristol on the 18th of September, 1833, and died there on the 27th of the same month.

RAMSAY, (Allan,) a Scotch poet, was born at Leadhills, in Lanarkshire, in 1685. He served his apprenticeship to a wig-maker; but he afterwards became a bookseller at Edinburgh, where, in 1721, he published a quarto volume of his poems, which, being well received, encouraged him to print another in 1728. The principal piece in the latter collection is the pastoral comedy called, The Gentle Shepherd. In 1724 he published a miscellaneous selection of Scottish poetry, under the title of The Evergreen. He died in 1758.

RAMSAY, (Allan,) a portrait painter, the son of the preceding, was born at Edinburgh in 1709, and studied at Rome. He afterwards settled at Edinburgh, whence he removed to London, where he was appointed painter to George III. At the close of life he went to Italy, and died, on landing at Dover, in August 1784. He published a volume entitled, The Investigator. Dr. Johnson entertained a high opinion of his abilities.

RAMSAY, (Andrew Michael,) called the chevalier Ramsay, a miscellaneous writer, was born at Ayr in 1686, and educated at Edinburgh, where he was chosen to attend a son of the earl of Wemyss at St. Andrew's. He next visited Leyden, where, becoming acquainted with the mystic divine, Peter Poiret, he im-

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bibed some of his doctrines. His mind, however, being still in an unsettled state, he repaired, in 1710, to Fenelon, the archbishop of Cambray, who converted him to the Roman Catholic faith, under the peculiar form in which he himself held it, and Ramsay was ever after a zealous disciple of that prelate. Fenelon had been preceptor to the duke of Burgundy, heir-apparent, after the death of his father the dauphin, to the crown of France; yet neither of them came to the possession of it, being survived by Louis XIV., who was succeeded by his great grandson, son to the duke of Burgundy, and at this time Louis XV. Ramsay, having been first governor to the duke de Château-Thierri and the prince de Turenne, was made knight of the order of St. Lazarus (whence his title of chevalier); and he was afterwards invited to Rome by the chevalier de St. George, styled there James III. king of Great Britain, to take the charge of educating his children. He went thither accordingly in 1724; but he found that little court so much divided by factions, that, with the pretender's leave, he returned to Paris. Thence he returned to Scotland, and was kindly received by the duke of Argyle and Greenwich, in whose family he resided for some years, and employed his leisure there in writing several of his works. In 1730 the degree of doctor of laws was conferred on him at Oxford, through the influence of the celebrated Tory Dr. King, principal of St. Mary hall. He afterwards returned to France, and resided some time at Pontoise, a seat of the prince de Turenne, duc de Bouillon, with whom he continued in the post of intendant till his death, in 1743, at St. Germain-en-Laie, the retreat of the exiled Stuart family. His principal writings are, Histoire de la Vie et les Ouvrages de M. de Fénélon; Essai Philosophique sur le Gouvernement civil; Discours sur le Poème Epique; this is prefixed to the later editions of Telemachus; Le Psychomètre, being remarks on lord Shaftesbury's Characteristics; L'Histoire du Maréchal de Turenne; Voyages de Cyrus; this, which is the best known of his works, and has been several times printed both in French and English, is called by Voltaire, "a very feeble imitation of Telemachus;" it is written with elegance, but is stiff and tedious. Another of his works was a Dissertation on Free-masonry, of which fraternity he was grand-chancellor in France. After his death was printed at Glasgow, in 1749, in 2 vols, 4to, a work of his entitled, Philosophical Principles of Natural and Revealed Religion explained and unfolded in a geometrical Order.

RAMSAY, (James,) a philanthropist and divine, was born in 1733 at Frasersburgh, in Aberdeenshire, and educated at King's college, Aberdeen. He was originally a surgeon in the navy; but having the misfortune to break his thigh, he entered into orders, and obtained two rectories in the island of St. Christopher's. He also served as chaplain on board a king's ship; but in 1781 he returned to England, where he was presented to the livings of Teston and Nettlestead, in Kent. He died in 1789. He published, Essay on the Duty and Qualifications of a Sea Officer; Essay on the Treatment and Conversion of African Slaves in the British Sugar Colonies; A volume of Sea Sermons; and, A Treatise on Signals.

RAMSDEN, (Jesse,) an eminent mathematical and astronomical instrument-maker, was the son of an innkeeper at Salterhebble, near Halifax, in Yorkshire, where he was born in 1735. At nine years of age he was admitted into Halifax free-school, where he was instructed in the rudiments of classical learning for three years, when he was sent to an uncle's in Craven, a district in the north of Yorkshire, where a clergyman of the name of Hall kept a school, and had acquired reputation by his success in teaching the mathematical sciences. Under this gentleman's tuition young Ramsden became a proficient in geometry and algebra, and was proceeding with delight in studies for which his genius was peculiarly adapted, when his father sent for him home, and put him an apprentice to a clothier at Halifax. After he had followed this occupation three years, he was placed in the capacity of clerk with another manufacturer in the same town, in whose service he continued till he was about twenty years of age. He then went to London, where he became clerk in a wholesale cloth warehouse. This situation he retained for two years and a half, when his inclination for the sciences revived; and, as he possessed at the same time a strong mechanical turn, he bound himself an apprentice for four years to Mr. Burton, who lived in Denmark-court, in the Strand, and was one of the best workmen of his time in making thermometers and barometers, and in engraving and dividing mathematical instruments. Not long after the

expiration of his apprenticeship he became a partner with a workman of the name of Cole, under whom he was at first a journeyman, with no higher wages than twelve shillings a week. This partnership, however, did not long continue; and after its dissolution Ramsden opened a workshop on his own account, where he soon recommended himself to employment by some of the most eminent mathematical instrument-makers, particularly Sisson, Dollond, Nairne, and Adams. He now formed the design of examining every astronomical instrument in use, with the view of correcting those which, being founded on good principles, were faulty only in the construction, and of proscribing those which were defective in both these respects. About this time, by his marriage with Miss Dollond, he became possessed of a part of Dollond's patent for achromatic telescopes. In 1766 he opened a shop in the Haymarket, and continued there till 1774, when he removed to Piccadilly. Among his other mechanical inventions was one for an accurate division of instruments, which in 1777 was brought by Dr. Shepherd under the notice of the Board of Longitude, who gave Ramsden a premium of 615*l.*, and caused a description of it, with a plate, to be published. Ramsden also constructed an instrument for dividing straight lines, a description of which was printed. While he was employed on his dividing machines he made very important improvements in other instruments. The theodolite before his time consisted merely of a telescope, turning on a circle divided at every three minutes, by means of a vernier; but in the hands of Ramsden it became a new and perfect instrument, serving for measuring heights and distances, as well as for taking angles. The largest and most admirable theodolite that had ever been constructed was made by him for general Roy, who employed it in the English Survey. Various other instruments for philosophical purposes were executed by Ramsden, and always with new improvements. He was a fellow of the Royal Society, and of the Imperial Academy of Petersburg. In 1795 the Copley medal was awarded to him in testimony of the value of his various inventions. He died in 1800.

RAMUS, or LA RAMÉE, (Peter,) a celebrated French philosopher, was born at a village of the Vermandois, in Picardy, in 1515, according to the most commonly received opinion; though Joly and Goujet are of opinion that he was born about 1502. His grandfather was a nobleman of Liegé, who lost all his property by the ravages of war, and withdrew to France, where he was reduced to gain his livelihood by making and selling charcoal; and his father, too poor to give him any education, employed him in tending sheep. Disgusted with this occupation, and impelled by an ardent thirst for knowledge, he ran away from his parents at the early age of eight years, and went to seek instruction at Paris, whence he was twice compelled to depart by poverty and the adverse circumstances of the times: but his passion for study inducing him to return once more, he was maintained there during some months by one of his uncles, and afterwards was received in the capacity of a servant at the college of Navarre. In this situation, after spending the day in attendance upon his master, he devoted the greatest part of the night to study, and, by his own industry, made a considerable progress in learning. His talents and perseverance at last procured him a more honourable station in the college, and he spent three years and a half in going through a course of philosophy. During this time, having become acquainted with the Aristotelian logic, and discovered its defects, he came to the bold resolution of attacking it in the schools, and of substituting in its stead a better system. Accordingly, upon the occasion of standing candidate for the degree of M.A. he held a public disputation against the authority of Aristotle; and he maintained his thesis with such ingenuity and ability as astonished and confounded his examiners. Encouraged by his first success he determined to follow it up on every opportunity; and he directed to this object his studies, and even his lectures on eloquence, which he began to deliver about this time at the college de l'Ave Maria. In 1543 he published his Aristotelicæ Animadversiones, containing a vehement attack upon the Organon of the Stagyrite; and his Institutiones Dialecticæ, being his own new logical institute. These works raised a violent storm against Ramus, particularly among the professors of the university of Paris, who accused him before the civil magistrate of a design, by opposing Aristotle, to sap the foundations of religion and learning. So great were their clamours, that the parliament of Paris took cognizance of the business; but when the Aristotelians perceived that the

cause of Ramus was likely to meet with an impartial hearing and equitable decision from that tribunal, by their intrigues they removed it from the parliament to the king's council. Francis I. now gave orders that a public disputation should be held between Ramus and Anthony Govea, his principal antagonist; and that each party should choose two judges, and the king appoint an umpire, by the majority of whom a definitive sentence should be pronounced. The disputation lasted two days, in the course of which Ramus complained of the unfair proceedings of his opponent; but could meet with no redress, three of the judges being against him. The result was, that this majority decided in favour of his enemies; and the king, prepossessed by their calumnies, confirmed their sentence by a royal edict, in 1543, which condemned and suppressed Ramus's books, and prohibited him from writing or reading any logical or philosophical lectures, without express permission first obtained. On this occasion his enemies discovered the greatest joy, and published the sentence of the three judges in Latin and French, in all the streets of Paris, and in all parts of Europe whither it could be sent. They also continued to persecute him by lampoons and satires, and even held him up to public ridicule upon the stage, in the midst of the acclamations and applauses of the Aristotelians. The disgrace of Ramus, however, was but of short duration. In 1544, the plague having broken out at Paris, and cut off or dispersed many of the professors and students of the university, particularly those belonging to the Collége de Presles, Ramus was prevailed upon to deliver public lectures in that house, of which he was chosen principal; and he soon attracted a numerous crowd of auditors. From this situation an attempt was made to expel him, by the faculty of the Sorbonne; but he was maintained in it by an arrêt of the parliament, which also allowed him the liberty of adding philosophical lectures to those of eloquence, notwithstanding the royal prohibition. By this arrêt an end was put to several of the persecutions with which Ramus and his friends had been harassed. After this he met with a generous and powerful patron in the cardinal de Lorraine, who, by his interest with Henry II. obtained, in 1547, the repeal of the edict of Francis I., and thus secured to Ramus perfect freedom of writing and speaking upon philosophical subjects. In 1551, through the means of the same patron, Ramus was appointed regius professor of eloquence and philosophy, and afterwards of mathematics, in the Collége de France. This appointment inspired him with new zeal for the improvement of the sciences, which he laboured assiduously to promote, by his public lectures and by his writings. He also was the means of correcting various abuses in the economy and system of education observed in the university. His enemies, however, excited prejudices against him, by representing his improvements to be dangerous innovations; and the part which he took in 1561, when the royal edict was issued permitting the free exercise of the Protestant religion, exposed him to their bitterest animosity. On that occasion, Ramus, who had become a convert to the doctrines of the Reformation, commanded all the images in the Collége de Presles to be removed, and declared his dissent from the petition presented by the rector, in the name of the whole university, to the parliament, to prevent the registering of the edict. These bold and manly proceedings provoked their rage to such a height, that he found it necessary to withdraw. Charles IX. offered him an asylum at Fontainebleau; but while he was absent from home, his house was pillaged and his library destroyed. He returned to Paris in 1563, and resumed possession of his royal chair. Civil troubles again drove him away from Paris, and in 1568 he asked permission to travel. He then went to Germany, and was received everywhere with honour. He gave lectures on mathematics at Heidelberg, and while in this town he made public profession of Protestantism. Shortly after his return to Paris he fell a victim to the massacre of St. Bartholomew's Day, 1572. Although Ramus had many merits as a philosopher, and did much good by his opposition to the Aristotelian philosophy, which then held men's mind in bondage, he was wanting in depth and caution, and his strictures on Aristotle are by no means altogether just. He had many followers. The influence of Melancthon, on the other side, did not prevent the progress of his system of logic in the German universities. France, England, and particularly Scotland, were full of Ramists. Andrew Melville introduced the logic of Ramus at Glasgow. His principal works, besides those already noticed, are, Rhetoricæ Distinctiones in Quintilianum; Arithmeticæ Libri Tres; In Quatuor Libros Georgicorum et in Bucolica Virgilii Præ-

lectiones; Ciceronianus; this is a life of Cicero, interspersed with many philological remarks on the Latin language, and strictures on the state of education in France; Scholæ Grammaticæ Libri Duo; Grammatica Latina; Grammatica Græca quatenus à Latinâ differt; Gramère Fransoeze; Liber de Moribus Veterum Gallorum; Liber de Militiâ C. Julii Cæsaris; Commentarius de Religione Christianâ, Libri Quatuor; and, Præfationes, Epistolæ, Orationes. The Greek Grammar of Ramus received considerable additions from Sylburgius. Ramus was a man of eloquence, and of universal learning. He was free from avarice. His temperance was exemplary: he contented himself with only boiled meat, and ate but little at dinner; he drank no wine for twenty years, nor then until his physicians prescribed it. He lay upon straw; used to rise very early, and to study all day; and led a life of chaste celibacy.

RAMUSIO, or RAMNUSIO, (Giovanni Battista,) an early collector of voyages and travels, was born at Venice in 1485. At an early age he was deputed by the state upon public business to Switzerland, Rome, and France; and, as a reward for his services, he was made secretary of the Council of Ten. He afterwards settled at Padua, where he died in 1557. He was well versed in history, geography, and the languages, and had some knowledge of astronomy; and he held correspondence with many learned persons, both in Italy and Spain. By their assistance, and especially at the persuasion of Fracastoro, he made a collection of all the voyages and travels that had previously been published, translating the foreign ones into Italian, and prefixing dissertations, in which he diligently examined their pretensions, and compared them with each other. The first volume of this great work, entitled, Raccolta di Navigazioni e Viaggi, was printed by Giunti at Venice, in 1550; another volume appeared in 1556, and a third in 1559, after Ramusio's death. Subsequent editions appeared with the addition of several travels which had not appeared in the first. The most complete edition is that of 1606.

RANCE, (Armand John le Bouthilier de,) the celebrated reformer of the abbey of La Trappe, was born at Paris in 1626. At the age of thirteen he published an edition of Anacreon, which he dedicated to his godfather, cardinal Richelieu. He obtained several benefices before he was in orders, and might have risen to the most elevated stations in the Church, had he not taken the resolution of retiring from the world. With this view he founded the famous monastery of La Trappe, where he died in 1700. He wrote several works, the principal of which were the lives of some monks of his order, and some controversial pieces.

RANCHIN, (Henry,) counsellor to the Court of Aids of Montpellier, was the author of a French metrical translation of the Psalms, which was printed in 1697.

RANCONET, (Aimar de,) a native of Perigueux, or, according to Menage, of Bourdeaux, was the son of an advocate in the last-mentioned city. He was well skilled in the Roman law, philosophy, mathematics, and antiquities; and he was appointed president of the parliament of Paris, after having been counsellor to that of Bourdeaux. His mode of life was singular. He seldom read in the daytime; but used to take a light supper, go to rest early, and rise, after his first sleep, about the time that the monks say matins; then, covering his head like a Capuchin, he spent four hours in study, and, going to bed again, finished, after a quiet sleep, what he had meditated upon during the night. By this plan he used to say that the most rapid progress might be made in learning. He was an excellent Greek and Latin scholar; and, according to the testimony of Pithou, it was Ranconet who composed the Dictionary which goes under the name of Charles Stephens. Pithou adds, that, when the cardinal de Lorraine assembled the parliament of Paris to take their advice as to the punishment of heretics, Ranconet was so imprudent as to read that passage in which Sulpitius Severus touches upon the execution of Priscillian; and the cardinal being displeased, sent him to the Bastile, where he died of grief in 1559. Others say that Ranconet's confinement proceeded from his having been falsely accused of a capital crime. He left in MS. Le Trésor de la Langue Françoise, tant ancienne que moderne; which was the foundation of the Dictionaries of Nicot and Monet. He is also said to have had the chief part in the valuable treatise, De Verborum Significatione, and in the Formulæ of Brisson.

RANDALL, (John,) a divine, was born at Missenden, in Buckinghamshire, and sent very young to St. Mary hall, Oxford, in 1581, whence he removed to Trinity college. In July 1587 he was chosen to a fellowship of Lincoln college, and in 1589 proceeded in the degree of

M. A. About this time he was ordained, and became one of the most noted preachers in the university. In 1599 he was presented to the rectory of St. Andrew Hubbard, Eastcheap, London. He died in 1622. Besides some single sermons, and a collection of Eleven Sermons on Romans viii. London, 1623, he was the author of, The Great Mystery of Godliness; Treatise concerning the Sacraments; Catechistical Lectures upon the Sacrament of the Lord's Supper; and, Nine-and-twenty Lectures of the Church, for the support of the same in these times, 1631, 4to.

RANDOLPH, (Sir Thomas,) a statesman, was born in Kent in 1523, and educated at Christ Church, Oxford. In 1549 he became principal of Broadgate hall (now Pembroke college), and continued in that office until 1553, when the persecution of the Protestants under queen Mary obliged him to retire to France. On the accession of Elizabeth he rose into high favour, and was employed in various embassies to France, Russia, and Scotland, particularly in the last-mentioned kingdom during the commotions there: he was sent thrice to queen Mary, and afterwards seven times to her son and successor, James VI. In 1571, during one of his embassies to Scotland, he had the spirit to challenge Virac, the French ambassador in that kingdom, who had aspersed queen Elizabeth's character and his own. For these services the queen bestowed on him the order of knighthood, the office of chamberlain of the exchequer, and that of postmaster. He died in 1590. Several of his letters and despatches are in the Cotton collection in the British Museum, and among bishop More's books in the public library at Cambridge. Two of his letters were published by James Oliphant, among Buchanan's Letters, 1711, 8vo. There are also some of his letters, instructions, and despatches, printed in Strype's Annals, Goodall's Examination of the Letters said to be written by Mary Queen of Scots, and in Robertson's History of Scotland. His account of his embassy in Russia, 1568, is inserted in Hakluyt's Voyages.

RANDOLPH, (Thomas,) an English poet, the son of a steward to Edward lord Zouch, was born in 1605, in Northamptonshire (Wood says, at Newnham, near Daintry; Langbaine, at Houghton), and educated at Westminster School, and at Trinity college, Cambridge, where he obtained a fellowship. His learning, gaiety of humour, and readiness of repartee, gained him admirers, procured him admission in all companies, and especially recommended him to the intimacy and friendship of Ben Jonson, who called him his adopted son. As a dramatic writer, his turn was entirely to comedy; and Baker pronounces his language elegant, and his sentiments just and forcible; his characters for the most part strongly drawn, and his satire well chosen and poignant. His dramatic pieces, five in number, were published in 1638, by his brother, Thomas Randolph, of Christ Church, Oxford, along with his poems, some of which have considerable merit. Of his dramatic pieces, the Muses' Looking-glass is the most generally admired. It was revived about the middle of the last century at Covent Garden Theatre, and is reprinted in Dodsley's Collection of Old Plays. Had Randolph lived, it is thought he would have produced many more valuable pieces; but, as Antony Wood says, being somewhat addicted to libertine indulgences, in consequence of keeping too much company, and running into fashionable excesses with greater freedom than his constitution could bear, he assisted in shortening his own days, and died in 1634, before he had completed the age of twenty-nine years.

RANDOLPH, (Thomas,) a divine, was born in 1701 at Canterbury, and educated at the king's school there, and at Corpus Christi college, Oxford, of which he became fellow in 1723. Dr. Potter, archbishop of Canterbury, collated him to the united vicarages of Perham and Waltham in Kent. In 1744 he published, The Christian's Faith, a rational assent, in answer to the deistical treatise, entitled, Christianity not founded on Argument. In 1746 his patron, the archbishop, collated him to the rectory of Saltwood, with the chapel of Hythe annexed; and he was soon after chosen president of Corpus Christi college. In 1753 he published, The Doctrine of the Trinity, in answer to The Essay on Spirit. From 1756 to 1759 he held the office of vice-chancellor; and in 1768 he was elected to the Margaret professorship of divinity, on the death of Dr. Jenner. In the preceding year he had been promoted to the archdeaconry of Oxford. His last work was on the Citations from the Old Testament in the New. He died in 1783. In 1784 a collection of his principal works was published, under the title of, A View of our Blessed Saviour's Ministry, and the Proofs of his Divine Mission arising from thence; together with a Charge, Disserta-

tions, Sermons, and theological Lectures, 2 vols, 8vo.

RANDOLPH, (John,) a prelate, younger son of the preceding, was born July 6, in 1749, and educated at Corpus Christi college, Oxford. In 1776 he was appointed prælector of poetry, and in 1782 regius professor of Greek. In the same year he was presented to a prebend of Salisbury; and in 1783 he became canon of Christ Church, regius professor of divinity, and rector of Ewelme. In 1799 he was elevated to the bishopric of Oxford; translated to that of Bangor in 1807; and thence to London in 1809. He published, De Græcæ Linguæ Studio Prælectio habita in Scholâ Linguarum, 1783; Concio ad Clerum in Synodo Provinciali Cantuariensis Provinciæ ad D. Pauli, 1790; Sylloge Confessionum; Charge to the Clergy of the Diocese of London; and, A Report of the Progress made by the National School Society. He died suddenly on the 28th of July, 1813.

RANNEQUIN, or RENNEQUIN, or more correctly, *Swalm Renkin*, a celebrated engineer, born at Liege in 1644, and known for the machine of Marly, which raised water to the top of a hill 502 feet above its level, and with such power, that not less than 5258 tons are forced up every 24 hours. These works first began to play in 1682. Rannequin died in 1708.

RANTZAU, (Josias, count de,) a noble native of Holstein, who left the Danish service for the French, and was made maréchal of the kingdom by Louis XIII. He was wounded and lost an eye, in 1636, at Dole, and afterwards lost an arm, a leg, and one of his ears. In 1645 he became a Protestant, and died five years after in the Bastile, in which he had been confined by Mazarin. He is chiefly known as the active instrument by whom the Protestant religion was established in Denmark.

RAPHAEL. See RAFFAELLE.

RAPHELENGIUS, or RAULENGHIEN, (Francis,) a learned Orientalist and printer, was born in 1539 at Lanoy, near Lille, in Flanders, and studied at Nuremberg, and at Paris, where he made great progress in Greek and Hebrew. The civil wars obliged him to quit that capital, and he came to England, and for some time taught Greek at Cambridge. Returning to the Low Countries he became a corrector of the press to the celebrated printer Plantin, who in 1565 gave him his daughter Margaret in marriage. He made himself highly serviceable in the printing-office, especially with respect to the famous Antwerp Polyglot, printed in 1571 by the order of Philip II. of Spain. To this work he added a Hebrew grammar, and an improved vocabulary of that language. When Plantin removed to Leyden, he left his business at Antwerp under the care of Raphelengius; and upon his return, the latter took his place at Leyden. The curators of the university of that place conferred upon him the professorship of Hebrew, to which was added that of Arabic. He died in 1597. He published, Variæ Lectiones et Emendationes in Chaldaicam Bibliorum Paraphrasin; Grammatica Hebræa; Dictionarium Chaldaicum; Lexicon Arabicum; a Syriac New Testament, in Hebrew characters, without points; and various prefaces and notes to the books printed by his father-in-law.—His son, of the same name, was also a man of erudition, and published, Notes upon Seneca's Tragedies; and, Eulogies in Verse of fifty learned Men, with their Portraits, Antwerp, 1587.

RAPIN, (Nicholas,) a French poet and man of letters, born about 1540 at Fontenai-le-Comte. He was a favourite of Henry III., by whom he was made provost of Paris, from which office he was expelled by the League; but he was afterwards reinstated by Henry IV., under whom he fought at the battle of Ivri. He also served the cause of that monarch with his pen in the famous Satyre Ménippé, in the composition of which he had a large share. His works, which are elegantly written, consist of odes, epigrams, and elegies. He attempted to banish rhyme from the French poetry, and to write after the Greek and Latin metre. He died in 1609.

RAPIN, (René,) a learned Jesuit, was born at Tours in 1621, and entered the society in 1639. He was a teacher of the belles-lettres for nine years, and rendered himself eminent by several publications in Latin and French, verse and prose, and obtained a high rank among the literary characters at Paris, where he died in 1687. It is as a Latin poet that he has been principally celebrated; and his didactic poem on gardens, entitled, Hortorum Lib. IV., first printed in 1665, 4to, and often reprinted, is regarded as one of the most elegant and classical pieces of modern Latin verse. An English version of it was published at London, in 1673, 8vo, by Evelyn; and again, in 1706, by James Gardiner, of Jesus col-

lege, Cambridge. All his Latin poems were published at Paris, in 1681, in 2 vols, 12mo. In French, which he also wrote with elegance, he published several treatises on polite literature, at various times, which were printed collectively in 1684, 2 vols, 4to, Paris; and at Amsterdam, in 2 vols, 8vo, and translated into English by Basil Kennet and others, in 1705, in 2 vols, 8vo. The first volume contains a comparison between Demosthenes and Cicero for eloquence, Homer and Virgil for poetry, Thucydides and Livy for history, Plato and Aristotle for philosophy; the second, reflections on eloquence, on Aristotle's poetry, on history, on philosophy. Though there are many just observations in his work, it cannot be safely relied upon by a student; nor is his preference of the Roman to the Greek writers to be justified.

RAPIN THOYRAS, (Paul de,) an historian, born at Castres, in Languedoc, in 1661, was the younger son of James Rapin, Sieur de Thoyras, descended from an ancient and noble family of Savoy, which came into France in the reign of Francis I., for the sake of professing the Reformed religion. Paul received his education at Puylaurens and Saumur, and then went to his father, who was an advocate in the chamber of the Edict at Nantes, for the purpose of studying the law. He was admitted an advocate; but the chamber being suppressed in that year, he removed with his father to Toulouse. The revocation of the Edict of Nantes, in 1685, having destroyed the liberties and professional prospects of the Protestants, he withdrew to England; and after a short stay in this country, then in a state which offered no advantageous settlement, he went to Holland, where he entered into a company of French cadets at Utrecht, commanded by his cousin. Whilst in this situation he received from his maternal uncle, M. Pelisson, who was become a convert to the Roman Catholic religion, his work entitled, Réflexions sur les Différends de la Religion, with the request that he would impartially examine it, and return his opinion of it. In 1689 he followed the prince of Orange into England, and was made an ensign in lord Kingston's regiment which went to Ireland. He was at the sieges of Carrickfergus and Limerick, and at the battle of the Boyne; and he so much distinguished himself, that he obtained a captain's commission. He left Ireland in 1693, upon being nominated tutor to the son of the earl of Portland, whom he accompanied to France and Holland, and resided with him for some time at the Hague, where he married. He afterwards travelled with his pupil to Germany and Italy; and his engagement with that nobleman ceasing, he returned to his family at the Hague. On the death of William III. he retired to Wesel, in the duchy of Cleves, where he devoted himself to the composition of his History of England. He died in 1725. He published, in 1717, Dissertation sur les Whigs et Torys, which was translated into English. His great work, L'Histoire de Angleterre, was printed at the Hague, in 9 vols, 4to, in 1725 and 1726, and twice translated into English. Tindal has given a Continuation of Rapin's History to 1760, and added useful notes to the whole. Rapin's work is written in a prolix and unanimated manner, but deserves the praise of much solid information, and a degree of impartiality which no national historians before his time had displayed. During the collection of his materials, Rapin undertook the useful labour of making an abridgment of Rymer's Fœdera, which was published in Le Clerc's Bibliothèque Choisie.

RAPP, (John,) a distinguished French military officer, was born at Colmar in 1772, entered the army at the age of sixteen, and became aide-de-camp to Desaix, whom he attended in the German and Egyptian campaigns. After the battle of Austerlitz he was made general of division. In 1813 he long and ably defended Dantzic, which at last surrendered to the Russians (29th of November), after two-thirds of the garrison had perished. He was made prisoner of war, and did not return to France till after the first restoration of the Bourbons, to whom he gave in his adhesion. During the Hundred Days he sided with Buonaparte, and held Strasburg after the battle of Waterloo. He returned to France in 1817, and in the following year took his seat in the Chamber of Peers. He died in 1821.

RASTALL, or RASTELL, (John,) one of our early printers, is said by Bale to have been a citizen of London, and by Pits a native of that city. Wood says that he was educated in grammar and philosophy at Oxford, and that returning to London he set up the trade of printing, which was *then*, as Wood adds, "esteemed a profession fit for any scholar or ingenious man." By whom he was taught the art, or whether he was at first employed only as a corrector, does not

appear. His residence was at the sign of the Mermaid "at Powl's Gate," next Cheapside. He married Elizabeth, sister to Sir Thomas More, with whom he became intimate, according to Wood, by his piety and learning. Wood says that Rastall, by frequent conferences with Sir Thomas, improved his knowledge in various sorts of learning; which is probable; but he omits to notice what is more important, that Rastall became a convert to the Reformed religion by means of a controversy with John Frith. Rastall published Three Dialogues, the last of which treats on purgatory, and was answered by Frith. On this Rastall wrote his Apology against John Frith, which the latter answered with such strength of argument as to make a convert of his opponent. Rastall also wrote a book called The Church of John Rastall, which being in the list of prohibited books published by bishop Bonner, annexed to his injunctions in 1542, is supposed to have contained some retractation of his former opinions, at least of what he had written concerning purgatory. Herbert questions whether this book be not the same which Bale mentions by the title of Abrasio Papismi. Both Bale and Pits attribute other works to Rastall, not now known, except his Anglorum regnum Chronicon, or Pastime of the People, printed by him in 1529. This was reprinted in 1811, among the rest of the English Chronicles, by some of the booksellers of London. Rastall is sometimes called a lawyer, and, besides being printer, certainly had a considerable hand in composing or compiling some law books. In 1517 he published his Tables to Fitzherbert's Abridgment, fol., which in 1565 were reprinted by R. Tottel. According to Herbert, he also had some concern in first printing Fitzherbert's Abridgment; and he composed a table to the Book of Assizes, which is printed with the latter editions of the work. In 1527 we find An Exposition of Law Terms and the Nature of Writs, with divers Cases and Rules of the Law, collected as well from Books of Master Littleton, as other Law Books, printed in small octavo by J. Rastall, and again by him in French and English, folio, without date. His other publications are, Tables of the Years of our Lord God, and of the Kings, in opposite columns, printed by Walley in 1558; and again in 1563 by William Rastall, son of John; and often reprinted by others; and in 1566, Entries of Declarations, Bars, Replications, &c. folio, commonly called Rastall's Entries, and sometimes quoted as the New Book of Entries. He died in 1536, leaving two sons, William and John.

RASTALL, (William,) son of the preceding, was born in London in 1508, and educated at Oxford, which he left without taking a degree, and entered at Lincoln's-inn. In the first of Edward VI. he became autumn or summer reader of that house; but on the change of religion he retired with his wife to Louvain, whence he returned on the accession of queen Mary. In 1554 he was made a serjeant-at-law, one of the commissioners for the prosecution of heretics, and, a little before Mary's death, one of the justices of the Common Pleas. Queen Elizabeth renewed his patent as justice; but he preferred retiring to Louvain, where he died in 1565. Herbert ascribes some law publications to William Rastall, but doubtfully. He carried on the printing business from 1530 to 1534. When *Justice* Rastall he published, A Collection (abridged) of the Statutes in Force and Use, in 1557, often reprinted. It contains copies of statutes not elsewhere extant, and in some instances more complete transcripts of several acts than are commonly printed in the statutes at large; and it seems to be a republication and enlargement of the abridgment which was printed by his father in 1519.—Another son, JOHN, was commonly, but improperly, called Mr. Justice Rastall, from having been a justice of the peace.—Some works, in controversy with bishop Jewel, have been attributed to William Rastall; but they were written by a John Rastall, no relation of this family, who became a Jesuit, and died abroad in 1600.

RATCLIFFE, (Thomas,) earl of Sussex, was sent ambassador to Charles V. to negotiate the marriage between queen Mary and Philip II. of Spain. On his return he was made lord deputy of Ireland; chief-justice of the forests north of Trent; a knight of the Garter; and captain of the band of pensioners. In Elizabeth's reign he was appointed president of the North; and afterwards lord chamberlain. He died in 1583. Many of his letters have been printed.

RATHERIUS, or RATHIERUS, one of the very few learned prelates in the tenth century, was born at Libya, and embraced a monastic life at the abbey of Lobbes, or Laubes, in Flanders. In 928, after Hilduin had been driven out of the see of Liege, he accompanied him into Italy; and in 931 he was, by order of

the pope, put in possession of the see of Verona. He died at Namur, about 973. His works, which were printed by the brothers Ballerini in 1767, are numerous, and are divided into three parts; the first contain his Prologues, in six books; which form a treatise on the duties of all classes of men, expressing also their vices and irregularities; the second is a collection of letters; and the third consists of sermons.

RATRAMN. See BERTRAM.

RATTE, (Stephen Hyacinth de,) a French mathematician and astronomer, born at Montpellier in 1722. When very young he was appointed secretary to the Montpellier Academy of Sciences, which office he held until all academies in France were dissolved. In the course of his office he published two volumes of their Memoirs, and was preparing a third at the time of the Revolution. He also furnished some articles for the Dictionnaire Encyclopédique, among which were those on Froid, Glace, Gelée, &c. When the Institute was formed, De Ratte was chosen an associate, and also a member of other learned societies in France, and at last one of the Legion of Honour. He died in 1805.

RAUDON. See HASTINGS.

RAULIN, (John,) a French divine, was born at Toul in 1443, and studied at Paris, where he filled the chair of professor in theology. He obtained the dignity of grand-master of the college of Navarre, and founded a good library in that seminary. He afterwards embraced the monastic life at the abbey of Cluny, in Burgundy, and died in 1514. Several of his sermons and moral and pious pieces were published at Antwerp in 1611, in 6 vols, 4to. His Letters, which serve to illustrate the history, manners, and sentiments of his age, were published in 1521, 4to, under the title of Joannis Raulin Epistolæ Illustrium Virorum. He also wrote a Commentary on the Logic of Aristotle.

RAUWOLF, (Leonard,) a naturalist and traveller, was a native of Augsburg, where he practised physic. In 1573, led by a passion for botany, he went to the Levant, and visited Egypt, Syria, Palestine, and Mesopotamia, and was about to cross to India, when he was recalled from Bassora. With a rich treasure of observations and natural curiosities he returned to Augsburg, where he resumed his medical practice. At length, being deprived of his pension on account of his adherence to the Reformed religion, he removed to Lintz, where he had the title of physician to the archdukes of Austria. He died in 1596. He published an account of his travels, in German, at Frankfort, in 1582, and in a more complete form at Lauwingen in 1583, 4to. Some plates are given of rare plants, excellently engraved by Camerarius. The work was translated into English by Staphorst, 1693, 8vo, revised by Ray, and reprinted in 1738. His splendid herbarium, 5 vols, fol. came into the possession of the university of Leyden, and from it was drawn up the Flora Orientalis, edited by J. Fred. Gronovius, Leyden, 1755, 4to, arranged in the Linnæan order, with additions and corrections. Plumier, in honour of him, has given the name of Rauvolfia to a species of plant.

RAVAILLAC, (Francis,) was born at Angoulême in 1578, and took the habit of the Feuillants, who soon after expelled him as a visionary. The excesses and the fanatical discourses of the advocates of the League had so deranged his understanding, that he conceived a bitter hatred against Henry IV. and determined to cut him off. He went with this view to Paris, and on the 14th of May, 1610, while the progress of the royal carriage was stopped in the rue de la Feronnerie by some waggons, the murderer raised himself upon the wheels of the chariot, and with two blows stabbed the monarch to the heart. He was seized, and condemned to be torn to pieces by horses. The sentence was executed in the place de Grève on the following 27th May, and he declared to the last that he had no accomplices.

RAVENET, (Simon Francis,) an eminent engraver, born at Paris in 1706. After practising the art in his native country he came to England, and settled in London about 1750. He gave both colour and brilliancy to his engravings, and finished them with great precision. He died in 1774.

RAVENET, (Simon,) an engraver, son of the preceding, was born in London about the year 1755, and was instructed in the art by his father. He afterwards visited Paris, where he studied painting under Francis Boucher. He then went to Italy, and settled at Parma, where he undertook the enterprise of engraving and publishing plates from all the works of Correggio in that city. This undertaking occupied him from 1779 till 1785.

RAVENNA, (Marco da,) an eminent Italian engraver, born at Ravenna about

1496, and learned the art under Marc Antonio Raimondi at Rome, where he had for a fellow pupil Agostino de Musis, called Veneziano. Ravenna imitated with precision the bolder style of engraving practised by his master, but was not equally successful when he attempted to follow him in his neater and more finished works.

RAVENSCROFT, (Thomas,) a musical composer and publisher, was born in 1592, and educated in St. Paul's choir under Edward Pierce. In 1611 he printed a collection of twenty-three part-songs, under the title of Melismata, Musical Phansies, &c. in which is his admired four-voiced song, "Canst thou love and lie alone?" In 1621 he published the whole Book of Psalms, &c., composed into four parts by sundry authors, to such several tunes as have been and are usually sung in England, Scotland, Wales, Germany, Italy, France, and the Netherlands. Among the authors appear the names of Tallis, Morley, John Milton (father of the poet) &c. The work contains a melody for each of the hundred and fifty Psalms, many newly composed, and all harmonized by the above-mentioned persons. Ravenscroft is also said to be the compiler of Pammelia and Deuteromelia, both well known to musical antiquaries. The date of his death is not known.

RAVESTEYN, (John van,) a celebrated portrait painter, born at the Hague about 1580. Independent of the portraits by this painter which are found in the private collections in Holland, there are two large pictures by him in the hall of the Company of Archers at the Hague, which establish his reputation as one of the ablest artists of the Dutch school.—His son, Arnold, born at the Hague in 1615, became a reputable painter of portraits, and was chosen chief of the society of artists at the Hague in 1661.

RAVESTEYN, (Hubert van,) a painter, was born at Dort in 1647. His pictures generally represent the interiors of slaughter-houses, butchers' shops, peasants' kitchens, and stables, which he treated with a captivating intelligence of the chiaro-scuro.

RAVESTEYN, (Nicholas van,) a portrait painter, was born at Bommel in 1661, and was first a scholar of William Doudyns, at the Hague; but his genius leading him to portrait painting, he became a disciple of John de Baan. He also occasionally painted historical and emblematical subjects, of which Descamps particularly notices four pictures representing the four quarters of the world. He died in 1750.

RAVIS, RAVIUS, or RAVE, (Christian,) a learned Orientalist, was born at Berlin in 1603, and studied at Rostock, Wittemberg, Amsterdam, and Leyden. In 1638 he went to Oxford. Under the patronage of archbishop Usher he travelled in the East to collect MSS. and arrived at Constantinople with a strong recommendation from archbishop Laud. In 1639 Usher wrote a Latin letter to him, with a promise of 24*l.* a year toward his support; and on his return with a large collection of MSS. that learned prelate rewarded him with great liberality. Ravius now settled in England, and resided at Gresham college, and afterwards at London House, Aldersgate-street, where he taught the Eastern languages. In 1642 he went to Holland, and was appointed professor of the Oriental languages at Utrecht. He afterwards returned to Amsterdam, and thence, in 1647, to London, where, in compliance with the ruling powers, he took the Covenant, and even became a rival to Dr. Pocock in the Arabic professorship, but failed in this design. He then went to Sweden at the invitation of queen Christina, and became professor of Oriental literature at Upsal. He next accepted the same chair at Kiel, which in 1672 he exchanged for that at Frankfort-on-the-Oder, where he died in 1677. His works are, Panegyricæ Orationes duæ de Linguis Orientalibus; Obtestatio ad universam Europam pro discendis Rebus et Linguis Orientalibus; Orthographiæ et Analogiæ, vulgo Etymologiæ, Ebraicæ Delineatio, &c.; A Grammar of the Hebrew, Chaldee, Syriac, Arabic, and Samaritan; De Dudaim Rubenis Dissertatio Philologica; Chronologiæ infallibilis de Annis Christi, &c. Demonstrationes; Synopsis Chronologiæ Biblicæ; Orbis Hieraticus Levitarum; Disputatio Chronologica de plenitudine Temporis Christi in Carne a priori deducta; Triginta Arcana Biblica contestantia Æram Christi Anno Mundi 4041, non 4000 ut Calovius docet.—His brother John was professor of philosophy at Rostock, and the author of a commentary on Cornelius Nepos, and some other works.

RAWLET, (John,) a divine, lecturer of Newcastle-upon-Tyne, a place which he refused to quit for the living of Coleshill, in Warwickshire. He wrote the Christian Monitor, an excellent book, often reprinted, and a treatise on Sacra-

mental Covenanting. He died in 1686, in the forty-fourth year of his age.

RAWLEY, (William,) a divine, was born at Norwich about 1588, and educated at Bene't college, Cambridge, where he obtained a fellowship in 1609. In 1612 he was presented by the university to the rectory of Bowthorpe, in Norfolk. He afterwards became chaplain and amanuensis to lord Bacon, who procured for him the living of Landbeach, near Cambridge; and left him a legacy, with a copy of the Antwerp Polyglot. He was also chaplain to Charles I. and Charles II., and he dedicated to the former monarch an edition of Bacon's works, fol. 1657. He died in 1667. He printed some of his patron's tracts, under the title of Resuscitatio, fol.; and from his papers archbishop Tenison collected the Remains of that great man, which he published with the title of Baconiana.

RAWLINSON, (Sir Thomas,) was born in London, in 1647; appointed sheriff of London by James II. in 1687; colonel of the white regiment of trained bands, and governor of Bridewell and Bethlehem hospitals in 1705; and in 1706, lord mayor of London, when he beautified and repaired Guildhall, as appears by an inscription in the great porch. — His eldest son, THOMAS, for whom Mr. Addison is said to have intended his character of Tom Folio, in the Tatler, No. 158, was a great collector of books, and was himself a man of learning, as well as a patron of learned men. While Mr. Rawlinson lived in Gray's-inn he had four chambers so completely filled with books, that his bed was removed out into the passage. He afterwards removed to London House, the ancient palace of the bishops of London, in Aldersgate-street, where he died in 1725, in the forty-fourth year of his age. His library was dispersed by auction, and the sale of the MSS. alone occupied sixteen days.

RAWLINSON, (Richard,) an eminent antiquary, was the fourth son of the preceding Sir Thomas, and was educated at St. John's college, Oxford, where he was admitted to the degree of doctor of civil law by diploma in 1719. He devoted himself to antiquarian studies, and promoted the publication of several county and local histories, and other topographical works. He made large collections for a continuation of Wood's Athenæ Oxonienses and History of Oxford; and he published in 1711 the life of that industrious antiquary. The principal service he rendered to studies of this class was by publishing The English Topographer, or, an historical Account of all the Pieces that have been written relating to the ancient natural History or topographical Description of any Part of England, 8vo, 1720. He also published the Latin Letters of Abelard and Heloisa, and a Translation of Fresnoy's New Method of studying History, with a Catalogue of the chief Historians. His political principles may be judged of from the circumstance of his purchasing at a high price the head of counsellor Layer, which had been set up at Temple-bar after his execution for a plot against George I. (1722), and directing that it should be placed in his right hand when he was buried. He was a member of the Royal and Antiquarian Societies. He died at Islington in 1755, and by his will ordered that his heart should be deposited in the chapel of St. John's college, Oxford. That university was indebted to him for various benefactions of books, manuscripts, medals, &c., as well as landed estates, and an endowment for an Anglo-Saxon lecture. His library of printed books and books of prints was sold by auction in 1756; the sale lasted fifty days. There was a second sale of upwards of 20,000 pamphlets, prints, books of prints, and drawings, which lasted for eight days.

RAWLINSON, (Christopher,) eminent for his knowledge of Saxon and Northern literature, was born in 1677, in the parish of Springfield, in Essex, and educated at Queen's college, Oxford, where he published a beautiful edition of Alfred's Saxon translation of "Boethius de Consolatione Philosophiæ," 1698, 8vo, from a transcript, by Franciscus Junius, of a very ancient MS. in the Bodleian library, collated with one in the Cotton library. He left a large collection of MSS. among which are many relating to Westmorland and Cumberland. He died in 1733, and was buried in the north transept of the abbey-church of St. Alban's.

RAWSON, (Sir William,) a celebrated oculist, whose family name was Adams, was a native of Cornwall, and was apprenticed to an eminent surgeon at Barnstaple, in Devonshire, after which he became the pupil of J. Cunningham Saunders, who had successfully devoted his attention to the cure of diseases of the eyes, and especially cataract. Mr. Adams adopted the same department of

professional practice; and he established the West of England Institution for Diseases of the Eye, at Exeter, to which he was appointed oculist; and another institution at Bath, where he obtained high reputation. In 1810 he removed to London, became a member of the Royal College of Surgeons, and obtained the offices of oculist extraordinary to the Prince Regent, afterwards George IV. who knighted him. He took the name of Rawson, in consequence of the will of a person from whom he derived a bequest. He wrote, Observations on Ectropium, or Eversion of the Eye-lids, 1812, 8vo. He died in 1829.

RAY, or WRAY, (John,) an eminent natural philosopher, the son of a blacksmith, was born in 1628, at Black Notley, near Braintree, in Essex, and educated at Braintree School, and at Catharine hall, and at Trinity college, Cambridge. In 1649 he was chosen a minor fellow along with his friend Isaac Barrow; and he was chosen major fellow when he had completed his master's degree. In 1651 he was chosen Greek lecturer of the college; in 1653 mathematical lecturer; and in 1655 humanity reader. During his continuance in the university he acquitted himself honourably as a tutor and a preacher; for, preaching and common placing, both in the college and in the university-church, were then usually performed by laymen. It does not appear at what age his attachment to botany first displayed itself; but it is said that the intenseness of his application to study having injured his health, he was advised to relax by walks and rides into the country, and that on these occasions he directed his attention to the native plants. It is probable that the civil and religious commotions of that period increased his fondness for the study of nature, which, in 1658, was sufficiently ardent to engage him in a tour through North Wales and some of the adjacent English counties. In 1660 appeared his first work, Catalogus Plantarum circa Cantabrigiam nascentium, 8vo. At the close of the same year he was ordained priest and deacon, probably to enable him to hold his fellowship of Trinity college; but he never had a parochial cure. The two following years added much to his acquaintance with British botany, by journeys in company with his friend and pupil Francis Willughby, and others, as far as Stirling in Scotland, and throughout Wales, to the western and southern counties of England. At the Restoration he was ordained by Sanderson, bishop of Lincoln, (December 23, 1660). He continued fellow of Trinity college till the passing of the Act of Uniformity, which, requiring a subscription against the Solemn League and Covenant, occasioned him to resign his fellowship, as he refused to sign that declaration. He continued, however, in lay conformity with the Established Church, and died in communion with it. In April, 1663, he accompanied Mr. Willughby, Mr. Skippon, and Mr. Nathaniel Bacon, in a tour to the continent, comprehending France, Holland, Germany, Switzerland, and Italy, and extending as far as Sicily and Malta. Returning, after an absence of nearly three years, he spent some time at his native village. The following winter was passed in arranging the museum of Mr. Willughby, at his seat of Middleton Hall, in Warwickshire, and in other literary occupations; and in 1667 he attended that friend in an excursion to the western and some other counties of England. One of his objects in these home tours was to make a collection of local words and adages, which were inserted in his Collection of Proverbs. In the same year he was elected into the Royal Society; and he translated the Real Character of his friend Dr. (afterwards bishop) Wilkins, into Latin, the manuscript of which version is preserved in the library of the Royal Society. A tour into the mountainous parts of Yorkshire and Westmorland occupied part of the following year. In 1672 he had the misfortune to lose his friend Mr. Willughby, who died at the age of thirty-seven, leaving him guardian to his two sons (the younger of whom was afterwards created lord Middleton) and a legacy of 60*l.* per annum. In June 1673, he married a young lady, not half his age, the daughter of Mr. Oakeley, of Launton, in Oxfordshire. After superintending the education of Mr. Willughby's children for some time at Middleton Hall, he removed to Sutton Coldfield, in Warwickshire, and then to Falkbourn Hall, Essex, and lastly he settled in 1679 at Black-Notley, his native place, where he remained till his death, in 1705. His principal works, besides those already noticed, are, Catalogus Plantarum Angliæ et Insularum adjacentium; a second edition of this appeared in 1677, a third in 1690, under the title of Synopsis Methodica Stirpium Britannicarum, and a fourth, very accu-

rately printed, in 1696; Historia Plantarum Generalis, 1686, 1688, 1704, 3 vols, folio; this is his greatest work; Methodus Plantarum Nova, 1682, 4to; Stirpium Europæarum extra Britannias crescentium Sylloge, 1694; Observations, topographical, moral, and physiological, made in a journey through part of the Low Countries, Germany, Italy, and France, 8vo; Collection of English Words not generally used; with an account of the preparing and refining such metals and minerals as are gotten in England. He also edited several zoological works of his friend Mr. Willughby, among which were, Ornithologiæ Libri III. in quibus, Aves omnes hactenus Cognitæ, in Methodum Naturis suis convenientem redactæ accuratè describuntur, 1676, fol.; (of this he published an English translation in 1678, with large additions); and, De Historiâ Piscium Lib. IV, 1686, fol. To the Philosophical Transactions he contributed several valuable papers; and he revised and corrected Staphorst's translation of Rauwolf's Travels. He also published several works of his own on zoology. He undertook to form a classical arrangement of the whole animal kingdom, as he had of the vegetable; and in 1693 he published his Synopsis Methodica Animalium, Quadrupedum, et Serpentini Generis, one vol. 8vo. Similar volumes on birds and fishes were also prepared by him; they were published after his death, by Dr. Derham, in 1713. He also left a history of insects, which was likewise published by Dr. Derham, at the expense of the Royal Society, and contains an appendix on Beetles, by Dr. Lister. The most important character of the zoological works of Ray is the precise and clear method of classification which he adopted. The primary divisions of his system were founded on the structure of the heart and organs of respiration. His arrangement of the classes of quadrupeds and birds has been followed by many naturalists. Both Linnæus and Buffon borrowed largely from the works of Ray. Buffon extracted from Willughby's Ornithology, almost all the anatomical part of his history of birds; and Cuvier says that the Dictionnaire d'Ichtyologie, by Daubenton and Haüy, in the Encyclopédie Méthodique, consists in great part of translations from Ray's works on fishes. In addition to his numerous scientific writings, Ray composed several works on divinity and other subjects: the best known of these are, A Collection of Proverbs, which came out in 1672, and went through several editions; The Wisdom of God manifested in the Works of Creation, 1690; A Persuasion to a Holy Life, 1700; and three Physico-Theological Discourses concerning Chaos, the Deluge, and the Dissolution of the World, 1692. His Select Remains were published in 1760, 8vo, by Mr. George Scott. His character is thus concisely given by Dr. Derham: "In his dealings, no man more strictly just; in his conversation, no man more humble, courteous, and affable; towards God, no man more devout; and towards the poor and distressed, no man more compassionate and charitable, according to his abilities."

RAYMOND, (Robert, lord,) an eminent judge, was the son of Sir Thomas Raymond, one of the justices of the King's Bench, and author of Reports. He became solicitor-general in the reign of Anne, and attorney-general in that of George I. who appointed him one of the commissioners of the great seal, and afterwards chief justice of the King's Bench. In 1730 he was created baron Raymond. He died in 1732. His Reports have been published in 2 vols, fol. and 3 vols, 8vo; and his Rubrics in fol.

RAYNAL, (William Thomas Francis,) a French historian and political writer, was born in 1711, at Saint Geniez, in the Rouergue. He entered early among the Jesuits, was ordained priest, and obtained some success as a preacher. But a dislike of restraint of every kind induced him in 1747 to quit the Jesuits, and fix his abode in Paris, where he became curate of St. Sulpice, and soon after entered upon the career of authorship as a political, historical, and miscellaneous writer. His Histoire du Stathoudérat, published in 1748, and, Histoire du Parlement d'Angleterre, raised him into reputation, though inflated and declamatory, and by no means historically exact. He also composed, Anecdotes Littéraires, and Histoire du Divorce de Henri VIII.; and was employed as editor of the Mercure de France. Thinking commercial speculations more likely to turn to profit than literary ones, he engaged in them, and was thereby led to the composition of the work to which he is indebted for the principal share of his fame—his Histoire Philosophique et Politique des Etablissements des Européens dans les deux Indes, first printed anonymously in 1770, 4 vols, 8vo. Though many passages were

written in a very violent tone against monarchy and against Christianity, the French government allowed the book to circulate undisturbed. Sensible of some of the imperfections of his work, Raynal determined to improve it by travel; he accordingly visited the commercial towns in France, and passed into England and Holland, everywhere making inquiries among travellers and merchants. On his return he published at Geneva, in 1780, an improved edition of his work in 10 vols, 8vo, with his name and his portrait. Its general tone, however, was in no respect altered; and its attacks upon authority of every kind were so unmeasured, that the parliament of Paris, in May 1781, ordered it to be burnt, and issued a decree for apprehending the author. Time, however, was given him to retire to Spa, whence he made the tour of Germany, and after having visited Saxe Gotha and Berlin, and having had an interview of no very flattering character with Frederic the Great at Potsdam, he returned to France, and lived for some time in its southern provinces. He there founded several prizes in the academies of Marseilles and Lyons for essays on subjects proposed by himself, of which the most remarkable was, "Whether the discovery of America had been more useful or prejudicial to Europe?" America, on account of the quarrel between Great Britain and its colonies, was about this time an object of peculiar interest; and Raynal had published in 1781, Tableau et Révolution des Colonies Anglaises de l'Amérique septentrionale, a work written in a liberal strain, but without much depth or accuracy. Its mistakes were exposed in a pamphlet by Thomas Paine. In 1788 Raynal returned to Paris, where the revolutionary contest was beginning to disclose itself. When the National Assembly was convoked, the motion of a friend procured the annulling of the decree passed against him, for which favour he wrote a letter of thanks to the president, containing a retractation of the errors in the condemned work. Finding in the sequel the National Assembly occupied in decrees, some of which appeared to him to infringe the rights of property, and others calculated to augment the popular effervescence, he ventured, the 31st May, 1791, to address to Bureau de Puzy, the president of the Assembly, a long letter of advice and remonstrance. The sentiments declared in this letter were very different from those which were generally expected from the author of the Histoire Philosophique, their tendency being to repress popular licentiousness, and strengthen the bands of civil authority. They were therefore considered by the partisans of democracy as the effusion of dotage; and Raynal remained quiet in the neighbourhood of Paris. He passed unmolested through the reign of terror; and he was cut off by a catarrh, at the house of a friend at Chaillot, on the 6th March, 1796, in the eighty-third year of his age. Just before his death the Directory had named him member of the National Institute for the class of History, and his éloge was read by Lebreton at one of the first sittings of that body. A new edition of Raynal's History was published at Paris in 11 vols, 8vo, 1820-21, with a biographical notice and reflections on the works of Raynal, by M. A. Jay.

RAYNAUD, (Theophilus,) a learned Jesuit, born in 1583, at Sospello, in the province of Nice. He was professor of philosophy and theology at Lyons, where he died in 1663. His works were published by Bertet, in 20 vols, fol. Lyons, 1665—1669.

RAYNOLDS. See RAINOLDS.

RAYNOUARD, (François Juste Marie,) a French philologist, born in 1761, at Brignolles, in Provence. He at first practised at the bar as an advocate to the parliament of Aix; but on the breaking out of the Revolution the moderation of his political views, and his attachment to the Girondins, led to his being looked upon with suspicion, and in 1793 he was imprisoned by the Mountain party, and did not recover his liberty till after the fall of Robespierre. In 1804 he was appointed a member of the Legislative Assembly, by the department of Var. He produced in the following year his successful tragedy of Les Templiers; and in 1807 he was chosen a member of the Institute; and at its reorganization in 1816, his name was retained on the list of the French Academy, and he was elected a member of the Academy of Inscriptions. He succeeded Suard as perpetual secretary of the French Academy. He was also joint editor of the Journal des Savants. He wrote, Monuments Historiques relatifs à la Condemnation des Chevaliers du Temple, et à l'Abolition de leur Ordre; Grammaire de la Langue des Troubadours; Grammaire comparée des Langues de l'Europe Latine dans leurs Rapports avec la Langue des Troubadours; Choix des Poésies originales des Troubadours; Observations philologiques et grammaticales sur le Roman du Rou;

and, Nouveau Choix des Poésies originales des Troubadours; this was left unfinished at his death, which took place in 1836.

RAZZI, (Cavaliere Giovanni Antonio,) a painter, who obtained the name of *Il Sodoma*, was born at Vercelli, in the Piedmontese, about 1479, and was a pupil of Giacomo delle Fonte, but he formed his style on that of Leonardo da Vinci. At the age of twenty-three he painted, at Monte Oliveto, a set of pictures illustrative of the history of St. Benedict; and on going to Rome he was employed by Julius II. in the Vatican; but his works were there obliterated, to make room for the frescoes of Raffaelle. Agostino Chigi next engaged him to paint the History of Alexander the Great, in the Farnesina. He then went to Sienna, where he painted a noble picture of the Wise Men's Offering, in the Church of St. Augustine; A Flagellation of Christ, in the Franciscan Monastery; and a St. Catharine of Sienna, in the Dominican Church. These pictures were distinguished by an approximation to the manner of Leonardo da Vinci, Michael Angelo, and Raffaelle. He died in 1554.

READING, (John,) a divine, was born in Buckinghamshire, in 1588, and educated at Magdalen hall, and Alban hall, Oxford. In 1616 he was made minister of St. Mary's, Dover; and he was afterwards appointed chaplain to Charles I. In 1642 archbishop Laud, then a prisoner in the Tower, at the king's request, bestowed on him the living of Chartham, in Kent; he was also made a prebendary of Canterbury. In 1644 Sir William Brockman gave him the living of Cheriton, in Kent; and he was appointed by the Assembly of Divines to be one of the nine divines who were to write annotations on the New Testament for the work afterwards published, and known by the title of the Assembly's Annotations. He suffered much during the Rebellion; and at the Restoration, when Charles II. landed at Dover, Mr. Reading was deputed by the corporation to address his majesty, and present him with a large Bible with gold clasps, in their name. He died in 1667.

REAL. See SAINT REAL.

REAUMUR, (René Anthony Ferchault de,) an eminent French naturalist, was born at Rochelle in 1683, and studied grammar at the place of his birth, and philosophy at the Jesuits' college at Poitiers. In 1699 he went from thence to Bourges, where he studied the civil law. In 1703 he went to Paris, and applied himself wholly to the mathematics and natural philosophy; and in 1708 he was chosen a member of the Academy of Sciences, to whose Mémoires he contributed several valuable papers. In 1711 he made some experiments relative to the manufacture of cordage, and proved that the strength of a cord is less than the sum of the strengths of the threads of which it consists; whence it follows that the less a rope is twisted, the stronger it is. In 1715, while examining the process of colouring artificial pearls, he discovered the nature of the singular substance which gives the brilliancy to the scales of fishes, and he investigated the mode of formation and growth of these scales. He also made some researches of a similar kind on the development of the shells of testaceous animals, and made some valuable physiological experiments relating to the concoctive powers of the stomach in granivorous and carnivorous birds, in which he clearly established the different modes of action in these two classes, viz. by triture and by solution. When describing, in 1715, the turquoise-mines which he discovered in Languedoc, and the means which are employed to colour these stones, he found that the substances of which they consist are portions of the fossil teeth of the mastodon. He also described the process of making steel, and of tinning iron. He greatly improved the manufacture of porcelain, made a number of experiments on artificial incubation, and discovered a species of mollusk from which a purple dye might be prepared analogous to the purple of the ancients. In 1731 he invented his well-known thermometer. He took the freezing and boiling points of water as two fixed points, and then divided the interval into 80 degrees, the freezing point being zero. In 1710 he described the means by which many shell-fish, echinodermata (sea-stars), and other mollusks and zoophytes, execute their progressive movements; and in 1712 he observed the curious phenomenon of the reproduction of the claws of lobsters and crabs. His Mémoires pour servir à l'Histoire des Insectes, appeared between 1734 and 1742, 6 vols, 4to. While collecting materials for this work we find it recorded that he kept numerous insects of all kinds in his garden, for the purpose of observing their habits and instincts. Réaumur passed a retired life, partly at his estate in Saintonge, and partly at his

villa at Berg, near Paris. He died from the effects of a fall which he received while riding, in October 1757.

REBOLLEDO, (Bernardino, count di,) a Spanish officer and poet, was born at Leon, the capital of the province of that name, in 1597. After distinguishing himself in Italy and the Low Countries, he was appointed by Philip IV. his ambassador to the court of Denmark; and he rendered signal service to the king of Denmark when Charles Gustavus marched his army across the frozen sea, and bombarded Copenhagen. He wrote a poem entitled, Selvas Militares y Politicas; and another under the title of Selvas Danicas, 1665, 4to; also, La Constancia victoriosa, y Trinos de Jeremias; Selvas Sagradas; and a play, entitled, Amor Despreciando Riesgos. The best edition of his works is that of Madrid, 1778, 4 vols, 4to. He was recalled to Madrid after a long residence in Denmark, and was appointed president of the Board of War in the Council of Castile. He died in 1676.

RECHENBERG, (Adam,) a Lutheran divine, was born in 1642 at Meissen, in Upper Saxony, and educated at Freyberg, and at Leipsic, where he became professor of philology, of history, and of divinity. He died in 1721.

RECORDE, (Robert,) a physician and eminent mathematician, was born at Tenby, in Pembrokeshire, and was entered of the university of Oxford about 1525, where he was elected fellow of All Souls college in 1531. He taught arithmetic, and other branches of the mathematics, and afterwards repaired to London, and was appointed physician to Edward VI. and Mary. He published, The Pathway to Knowledge, containing the first Principles of Geometrie; The Ground of Arts, teaching the perfect Worke and Practice of Arithmeticke; this was corrected and augmented by the famous Dr. John Dee, by John Mellis, Robert Norton, Robert Hartwell, R. C. 1623, and by Edward Hatton, 1699; The Castle of Knowledge, containing the Explication of the Sphere bothe Celestiall and Materiall; The Whetstone of Witte, which is the seconde part of Arithmetike, containing the Extraction of Rootes, the Cossike Practise, with the Rules of Equation, and the Woorkes of Surde Nombers, London, 1557, 4to; the foregoing are all written in dialogue between master and scholar; and, The Urinal of Physic, and the Judicial of Urines. He also collated the first and third editions of Fabian's Chronicle, translated Euclid, and undertook the ancient description of England and Ireland. Sherburne says that he published, Cosmographiæ Isagogen; also that he wrote a book, De Arte faciendi Horologium; and, De Usu Globorum, et de Statu Temporum. He was one of the first in this country who adopted the Copernican system. Fuller says that he was a Protestant. He died in 1558.

REDI, (Francesco,) an eminent natural philosopher, physician, and poet, was born at Arezzo in 1626, and educated at Florence, Pisa, Rome, and Naples. On his return to Tuscany he practised medicine with great reputation, and wrote several medical works. He wrote, Bacco in Toscana, a fine dithyrambic poem, in which he extols the various produce of the Tuscan vineyards; this was edited by Mathias; Esperienze intorno alla Generazione degli Insetti; Osservazioni intorno alle Vipere; Esperienze intorno alle diverse Cose Naturali, e particolarmente a quelle che ci son portate dall' Indie; Osservazioni intorno agli Animali viventi che si trovano negli Animali viventi; Lettera intorno all' Invenzione degli Occhioli; Consulti Medici; Lettere Familiari; and, Sonetti. He was a great favourite with the court of Tuscany, and was physician to the grand dukes Ferdinand II. and Cosmo III. He died in 1698. He was a member of the academies of the Gelati, Arcadi, and Della Crusca.

REDI, (Tomaso,) a painter, was born at Florence in 1665, and studied at Rome under Carlo Maratti and Ciro Ferri. On his return to Florence he was employed by the grand duke in several works for the Palazzo Pitti. He also painted some pictures for the churches, and other public edifices, and is spoken of as an eminent portrait painter. He died in 1726.

REDMAN, or REDMAYNE, (John,) a learned divine, was born in Yorkshire in 1499, and educated at Corpus Christi college, Oxford, and at Paris. On his return he settled at St. John's college, Cambridge, where he is said to have been so adorned with the knowledge of Cicero and the purest authors of antiquity, that Cheke, then a young man there, was fired with emulation; and in a short time, through their united pains and example, that seminary acquired the highest reputation. He was also elected public orator of the university; and he was soon after chosen master of King's hall, which he resigned

in 1547, on being appointed the first master of Trinity college. He was likewise archdeacon of Taunton, and a member of the convocation in 1547 and 1550; also prebendary of Wells, and of Westminster, in the college of which cathedral he died in 1551. Dodd says that, as to Dr. Redman's religion, "though he was no friend to the doctrine of the Reformers, yet he was very complaisant to them in point of discipline, and went so far away with them, as to be an assistant in compiling the Book of Common Prayer. In a word, he divided himself between both religions." He certainly renounced several errors of the Romish creed, and "with constant judgment and unfeigned conscience descended into that manner of belief" which he held when he assisted in compiling the first liturgy of Edward VI. published in 1549. On his death-bed he avowed to Nowell his persuasion that purgatory, the sacrifice of the mass, and transubstantiation, were groundless and ungodly; that we are justified, not by our works, but by lively faith, which rests in our only Saviour Jesus Christ; that good works are not destitute of their rewards; yet nevertheless they do not merit the kingdom of heaven, which is "the gift of God." He died in 1551, in the fifty-second year of his age. His works, all published after his death, are, Opus de Justificatione; Hymnus in quo peccator justificationem quærens rudi Imagine describitur; The Complaint of Grace; Resolutions concerning the Sacrament, in the appendix to Burnet's Hist. of the Reformation, with Resolutions of some questions relating to bishops and priests. There are also in Fox some articles by him.

REED, (Joseph,) a dramatic and miscellaneous writer, was born at Stockton-upon-Tees in 1723, and succeeded his father in the business of a rope-maker, which he carried on at Stepney, where he died in 1787. He wrote, Madrigal and Trulletta, a mock tragedy; The Register Office, a farce; Tom Jones, a comic opera; Dido, a tragedy; The Retort Courteous; An Epitaph on the Earl of Chatham; St. Peter's Lodge, a serio-comic legendary tale; A Rope's End for Hempen Monopolists; A Poem, in imitation of the Scottish dialect, on the Death of Mr. Pope; The Superannuated Gallant, a farce; A British Philippic, inscribed to the Right Hon. the Earl of Granville; A Sop in the Pan for a physical Critic, in a Letter to Dr. Smollett, occasioned by a criticism (in the Critical Review) on Madrigal and Trulletta; a humorous account of his own Life; The Tradesman's Companion, or Tables of Avordupois Weight; The Impostors, or a Cure for Credulity, a farce; and some other pieces.

REED, (Isaac,) a dramatic critic and miscellaneous writer, was born in London in 1742, and was brought up as a conveyancer, but relinquished the law for literature, and especially for the study of the earlier English writers. In 1768 he collected into one volume the poetical works of lady Mary Wortley Montagu. In 1778 he printed a few copies of Middleton's unpublished play, called The Witch, a tragi-comedie; and he collected materials for a sixth volume of Dr. Young's Works. In 1773 he published the Cambridge Seatonian prize poems, from their institution in 1750. He was also a contributor to the Westminster, European, and Gentleman's Magazines. In 1775 he furnished the biographical notes to Pearch's Collection of Poems, 4 vols, and rendered the same important service to a new edition of Dodsley's Collection in 1782, 6 vols. In 1782 he published the Biographia Dramatica, 2 vols, 8vo; a new edition of this was published by Mr. Stephen Jones in 1812, in 4 vols, 8vo. Mr. Reed also published an improved edition of Dodsley's Old Plays, 12 vols, 8vo; two supplemental volumes to Dr. Johnson's Works; a select collection of fugitive pieces of wit and humour, in prose and verse, under the title of, The Repository; the Life of Dr. Goldsmith; and a memoir of Dr. Farmer, communicated to William Seward, Esq., and printed in his Biographiana. But his principal work is his edition of Shakspeare, 1785, 10 vols, 8vo. This he undertook at the request of his friend, Mr. Steevens, with whom he was joint editor in the subsequent edition of 1793. Mr. Steevens bequeathed him his own corrected copy of Shakspeare, from which was published, in 1803, Mr. Reed's last edition of the works of the great dramatist, in 21 vols, 8vo. He died in 1807.

REEVES, (William,) a divine, was born in 1668, and educated at King's college, Cambridge, of which he became fellow. He afterwards obtained the rectory of Cranford, in Middlesex, and the vicarage of St. Mary, Reading. He was also chaplain to queen Anne. He published a translation of the Apologies of the Fathers, 2 vols, 8vo; and after his death a volume of his sermons was printed. He died in 1726.

REGILLIANUS, (Q. Nonius Regillianus, or Regillianus Augustus,) Roman emperor, was a native of Dacia, and was advanced by Valerianus to an elevated rank in the army. He routed the Sarmatians at Scopia, or Uscopia, in Bulgaria, and was elected emperor in A.D. 261. He was slain in an engagement with Gallienus in August, A.D. 263.

REGINALD, (Anthony,) a Dominican of the seventeenth century, one of the greatest defenders of Thomism, and the doctrine of grace efficacious in itself. His principal works are, a treatise Sur la célèbre Distinction du Sens composé et du Sens divisé; and, De Mente Concilii Tridentini circa Gratiam per se efficacem. This last was edited by Arnauld and Quesnel, in 1706, fol. Reginald died in 1676.

REGINO, a learned Benedictine, abbot of Prum towards the end of the ninth century, was the author of a Chronicle in the collection of German historians by Pistorius, 1583, 3 vols. fol., and of a collection of canons and ecclesiastical rules, entitled, De Disciplinis Ecclesiasticis, et de Religione Christianâ. Baluze published an edition of this collection, with notes, in 1671, 8vo. Regino died in 915.

REGIOMONTANUS, an eminent German astronomer, whose real name was Johann Müller, was born at Königsberg, in Franconia, in 1436, and studied at Leipsic, and afterwards at Vienna, where he was the pupil, and subsequently the successor, of the famous Purbach, the professor of astronomy at the university. To enable himself to read the Almagest of Ptolemy, he travelled in the suite of cardinal Bessarion to Italy, and began to learn Greek at Ferrara, under Blanchini, Theodore Gaza, and Guarino; and after visiting Padua and Venice, and making a valuable collection of MSS. he returned to Vienna. He was afterwards employed at Buda, to form a library for Matthias Corvinus, king of Hungary; and in 1471 he settled at Nuremberg. In 1475 he went to Rome, to assist Sixtus IV. in the reformation of the calendar, and for his services was named by him archbishop of Ratisbon; but he died at Rome in 1476, in the forty-first year of his age. His principal works were published after his death.

REGIS, (Peter Silvain,) a French philosopher, was born at Salvetat de Blanquefort, in the Agenois, in 1632, and studied at Cahors under the Jesuits; but the lectures of Rohault determined him to leave divinity for the study of philosophy, and in 1665 he went to Toulouse, where he acquired great reputation as a lecturer on the new philosophy introduced by Descartes. He afterwards lectured with similar success at Montpellier; and in 1680 he removed to Paris, where he was attended by such numerous audiences, that the followers of the old doctrines prevailed upon the archbishop of Paris to silence this bold and eloquent innovator. He was afterwards chosen a member of the Academy of Sciences. He died in 1707. He wrote, System of Philosophy; Use of Reason and Faith; Answer to Huet's Censura Philosophiæ Cartesianæ, &c.

REGIUS, (Urban,) or Le Roy, a learned Reformer, was born at Langenargen, in the territories of the counts of Montfort, and studied at Lindau, Fribourg, Basle, and Ingolstadt, and distinguished himself so much by his literary talents, that he received from the hands of the emperor Maximilian the poetical and oratorical crown. He was afterwards made professor of poetry and rhetoric; but being a convert to Luther's opinions, he went to Augsburg, where he established a Reformed church. He died suddenly at Zell, in May 1541. His works were published in 3 vols, fol.

REGNARD, (John Francis,) next to Moliere, the best comic writer of France, was born at Paris in 1647. He early indulged his passion for travelling; but in passing from Italy to Marseilles the ship in which he had embarked was taken by pirates, and carried to Algiers. Now doomed to slavery, he gained the good graces of his master by his skill in making ragouts; but an amour brought on new difficulties and dangers. He was discovered, and had no choice but either to turn Mahometan, or to be burnt alive. The French consul, however, extricated him from his situation, by ransom, and sent him home. In 1681 he resumed his travels, and visited Flanders, Holland, and Sweden, and extended his excursion to Lapland, as far as the borders of the Icy Sea. He returned through Poland and Vienna, and, after three years' absence, settled at Paris, and devoted himself to composition. He was made treasurer of France, and lieutenant of the waters and forests. He died in 1709. His works were published at Paris in 1823, 6 vols, 8vo.

REGNAULT, (Noel,) a learned Jesuit, born at Arras in 1683. He obtained the mathematical chair in the college of Louis

le Grand, at Paris, and contributed to a diffusion of the knowledge of the philosophy of Descartes. He wrote, Philosophical Conversations; System of Logic; Origin of the Old and New Philosophy; and, Mathematical Conversations. He died in 1762.

REGNIER, (Mathurin,) a French satirist, born at Chartres in 1573. He was canon of Chartres, and held other benefices, besides a pension from Henry IV.; but though an ecclesiastic, he greatly disgraced himself by his debaucheries. Horace, Juvenal, and Persius, were his models; but he sometimes painted vice in language offensive to modesty. Seventeen of his satires, and other poems, appeared at Rouen in 1614. The best editions are, that of London, 1729, 4to, by Brossette, and that of Paris, 1746, 12mo. He died in 1613.

REGNIER DES MARETS, (Francis Seraphin,) a French writer, born at Paris in 1632. He went in 1662 as secretary to his patron, the duke de Crequi, ambassador to Rome, and in consequence of some elegant Italian sonnets obtained a seat in the Della Crusca Academy. In 1684 he became secretary to the French Academy, in the room of Mezeray, and died 1713, prior of Grammont, and an abbot. He published, a French Grammar; an Italian translation of Anacreon; Poems in French, Latin, Spanish, and Italian; History of the Disputes of France with the Court of Rome, &c.; and a translation of the first book of the Iliad into French verse, with a Dissertation on several passages in Homer.

REGULUS, (Marcus Attilius, or Atilius,) a Roman general, who went to Africa to wage war against Carthage. His rapid successes were checked by the arrival of Xantippus; and Regulus, defeated and taken prisoner, was sent by the Carthaginians to Rome to induce his countrymen to make peace. He dissuaded the Romans from accepting the offer, and on his return to Carthage was cruelly put to death, B.C. 251.

REICHA, (Anthony,) a musical composer, and writer on music, born at Prague in 1770. In 1794 he went to Hamburgh, where he remained for five years, and studied the theory of music. In 1799 he proceeded to Paris, and at the celebrated concert de Cléry produced a grand symphony. He afterwards settled at Vienna, where he wrote many of his works. He returned to Paris in 1808, and there remained till his decease in 1836. He was a leading professor of composition at the Ecole Royale de Musique. His principal works are, Cours de Composition, ou Traité complet et raisonné d'Harmonie Pratique, in 1 vol. folio; and Traité de Mélodie, Abstraction faite de ses Rapports avec l'Harmonie, in 2 vols, 4to, 1814.

REID, (Thomas,) a Scotch divine and metaphysician, was born in 1710 at Strachen, in Kincardineshire, (of which parish his father, the Rev. Lewis Reid, was minister for fifty years,) and was educated at the parish school at Kincardine, and at Marischal college, Aberdeen, where he was appointed to the office of librarian, which he resigned in 1736. He then accompanied Dr. John Stewart, afterwards professor of mathematics in Marischal College, and author of a Commentary on Newton's Quadrature of Curves, on an excursion to England, and visited London, Oxford, and Cambridge. In 1737 he was presented by the King's college of Aberdeen to the living of New Machar in that county. Here he was accustomed, for some time, from a natural diffidence, to preach the sermons of Dr. Tillotson and Dr. Evans; and it is said that he had neglected the practice of composition in a more than ordinary degree in the earlier part of his studies. "The fact," says his biographer, "is curious, when contrasted with that ease, perspicuity, and purity of style, which he afterwards attained." The greater part of his time was spent in the most intense study; particularly in a careful examination of the laws of external perception, and of the other principles which form the ground-work of human knowledge. His chief relaxations were gardening and botany, to both of which pursuits he retained his attachment even in old age. The first work published by him was in the Philosophical Transactions of London in 1748, and was entitled, An Essay on Quantity, occasioned by a Treatise in which simple and compound Ratios are applied to Virtue and Merit. In 1752 the professors of King's College, Aberdeen, elected him professor of philosophy. In 1763 he was invited by the university of Glasgow to the professorship of moral philosophy, then vacant by the resignation of Dr. Adam Smith. In 1764 he published his Inquiry into the Human Mind; which was succeeded, after a long interval, in 1785, by his Essays on the Intellectual Powers of Man; and that again, in 1788, by his Essays on the Active Powers of the Human Mind. These, with an Analysis of Aristotle's

Logic, which forms an appendix to the third volume of lord Kames's Sketches, comprehend the whole of Dr. Reid's publications. The interval between the dates of the first and last of these amount to no less than forty years, although he had attained to the age of thirty-eight before he ventured to appear as an author. Even in very advanced life he continued to prosecute his studies with unabated ardour and activity. The modern improvements in chemistry attracted his particular notice; and he applied himself, with his wonted diligence and success, to the study of these and its new nomenclature. He amused himself, also, at times, in preparing for a philosophical society, of which he was a member, short essays on particular topics, which happened to interest his curiosity. The most important of these were, An examination of Dr. Priestley's opinion concerning Matter and Mind; Observations on the Utopia of Sir Thomas More; and Physiological Reflections on Muscular Motion. He died on the 7th of October, 1796. In point of bodily constitution, few men have been more indebted to nature than Dr. Reid. His form was vigorous and athletic; and his muscular force (though he was somewhat under the middle size) was uncommonly great —advantages to which his habits of temperance and exercise, and the unclouded serenity of his temper, did ample justice. A picture of him, for which he consented, at the particular request of Dr. Gregory, to sit to Sir Henry Raeburn during his last visit to Edinburgh, is generally ranked among the happiest performances of that artist.

REIFENSTEIN, (John Frederic,) was born in 1719 in Prussian Lithuania, and educated at Königsberg. In 1758, on account of the war, he accompanied the court of Cassel to Bremen; and from 1760 to 1762 he made a tour through France, Switzerland, and Italy. At Rome he became acquainted with the celebrated Winkelman, and devoted himself to the study of antiquities and the fine arts. In 1768 he formed an acquaintance at Rome with Hackert, director of the Academy of Painting at Naples, and with many foreigners of distinction, to whom he served as a guide in viewing the various remains of ancient art in that city. Among these was the Russian general, Ivan Schouvalof, who became his patron, and soon after procured for him a small pension from the Academy of Painting, at Petersburg, which was to be paid to him, on condition of his superintending the studies of the young pupils, sent by the Academy to Rome for their improvement. Baron Grimm recommended him strongly to the empress of Russia, who conferred on him many marks of favour. This princess, who so much admired the celebrated paintings of Raffaelle in the loggie of the Vatican, that she had coloured prints of them hung up in her apartments, was desirous to obtain copies of them, executed at Rome, as large as the originals. The commission for this purpose was entrusted to Reifenstein, who readily undertook it; and having engaged several eminent artists, the work was completed in a satisfactory manner, under the inspection of an ingenious German painter, named Unterberger. When these copies arrived, the empress caused a gallery exactly like that in the Vatican to be constructed in the hermitage, adjacent to the Winter Palace, in which they were placed. As a reward for this service, Reifenstein got a considerable pension, which he retained till his death, in 1793. Besides his merit in other respects, his name deserves a place in the history of the arts on account of his inventions. Among these were his discovery of a method of making cameos similar to those of the ancients, mentioned by Pliny (lib. xxxv. c. 30), by fusing together different coloured pieces of glass; and the improvements he made in the revived art of encaustic painting.

REIMARUS, (Hermann Samuel,) a learned philologist, and natural philosopher, was born at Hamburgh in 1694, and studied at Wittemberg; and upon the completion of his course, in 1717, he maintained some able theses On the Differences of Hebrew Words. In 1727 he was made professor of philosophy in the university of Hamburgh, and filled this office for forty-one years. In 1728 he married a daughter of J. A. Fabricius; and he assisted his father-in-law in some of his important literary labours. Towards the end of his life Reimarus devoted his hours of leisure to the study of natural history. He died in 1768. He was a member of the Imperial Academy of Petersburg, and also of most of the literary societies in Germany. His principal works are, A Commentary on the Life and Writings of John Albert Fabricius; A Letter to Cardinal Quirini concerning the works of Dion Cassius; The Roman History of

Dion Cassius; in the publication of this work he availed himself of materials which had been prepared by Fabricius, who had projected an edition of this author; A Dissertation on the Counsellors of the Great Sanhedrin; A Discourse on the Principal Truths of Natural Religion; and, Observations, Physical and Moral, on the Instinct of Animals. He is said, moreover, to have written the essays published by Lessing, in 1774 and 1777, and known by the name of the Wolfenbüttel Fragments, and which caused so great a sensation among the Protestants of Germany.

REINBECK, (John Gustavus,) a celebrated Lutheran divine and metaphysical writer, was born at Zell, in 1682, and educated at Halle, where he was admitted a member of the Oriental college, and was nominated assessor of the conferences before he had completed the twenty-first year of his age. Soon afterwards, in 1703, he became assistant-pastor of the churches of Verder and Villeneuve; and in 1713 he succeeded to the sole pastorship of both churches. In 1717 the king of Prussia made him first pastor, provost, and inspector of the church of St. Peter at Berlin, and inspector, at the same time, of the dependent churches and of the college of Cologne. Two years afterwards he was nominated counsellor of the Consistory. In 1728 the degree of doctor of divinity was conferred on him by the faculty of theology at Königsberg. The last ecclesiastical honour which he received, was that of being appointed confessor to the queen and princess royal in 1739. He died in 1742, about the age of sixty. His principal theological work is entitled, Considerations on the divine Truths contained in the Confession of Augsburg. He was also the author of, Explanations of the Apocalypse; Tractatus de Redemptione per λυτρον; On the Nature of Marriage, and against Concubinage, 1715, 4to, by way of answer to what was written by M. Thomasius in favour of the latter state; An Examination of the Question, Whether this is the best possible World? 1736, annexed to one of his controversial treatises against M. Palm; An Explanation of the philosophical Hypothesis on a pre-established Harmony, 1736; and, Philosophical Reflections on the Rational Soul, and on its Immortality.

REINECCIUS, (Reinier,) a learned German, born in 1541 at Stenheim, in the diocese of Paderborn, was a disciple of Melanchthon, and taught the belles-lettres in the universities of Frankfort and Helmstadt till his death, in 1595. He published, Syntagma de Familiis Monarchiarum trium priorum; Familiæ Regum Judæorum; Chronicon Hierosolymitanum; Historia Orientalis; Historia Julia; and, Methodus Legendi Historiam.

REINER, (Wenceslaus Laurent,) a painter, was born at Prague in 1686, and was a pupil of Peter Brandel, a painter of some reputation. His best productions were landscapes with cattle, and battle-pieces, in which he imitates the style of Peter van Bloemen. His figures and animals are correctly drawn, and touched with great freedom and spirit. He died in 1743.

REINESIUS, (Thomas,) an eminently learned physician, was born in 1587 at Gotha, and educated at Wittemberg and Jena. He then travelled through various parts of Germany and Italy, remaining some time at Padua, for the sake of the medical lectures delivered there. On his return through Basle he took the degree of M.D. in that university, and then passed some time at Altorf, in the hope of procuring a professorship by the interest of his relation Caspar Hoffman. In 1617 he commenced practice at Hoff, in Franconia. Thence, on the invitation of the margrave of Bayreuth, he removed to that town, having the posts of the margrave's physician and inspector of the public schools. In 1627 he accepted the place of public physician of the town of Altenburg, in which he resided for several years, and obtained the dignity of burgomaster. He finally removed to Leipsic, where he died in 1667. "There is scarcely anything," says Saxius, "in the Greek and Latin authors, especially the ancient medical writers, or in the monuments of antiquity, which he has left untouched in his epistles, observations, various readings, scholia, or disputations, either published or in manuscript." Haller speaks with admiration of his work entitled, Variarum Lectionum, Lib. III. 4to, 1640, as a treasure of various and profound erudition, which no one who aspires to the character of a learned physician can be without; and Bayle says of his writings in general, that "good judges of literature have no sooner read some pages, but they place him above those philologers who have only a good memory, and rank him with critics who go beyond their reading, and know more than books have taught them. The

penetration of their understanding enables them to draw consequences, and suggests conjectures which lead them to the discovery of hidden treasures. They by this means dart a light into the gloomy places of literature, and extend the limits of ancient knowledge. Reinesius was one of this class of critics, and made it his chief business to find out what others had not said." A great eulogium is given of his merits by Grævius, in the dedication of the second edition of Casaubon's Epistles; and by Haller, who calls him (Biblioth. Medic. Pract.) "a miracle of learning" (*ad miraculum doctus*); and says that, in the accurate study and comparison of ancient writers, and in sagacity in discovering the true reading of corrupt passages, he was unrivalled. He partook of the liberality which Louis XIV. showed to the most celebrated scholars of Europe; and he received at the same time a very obliging letter from Colbert, which favour he returned by dedicating to him his Observations on the Fragment of Petronius, 1666. Bayle and Niceron have given an account of his life and writings.

REINHOLD, (Erasmus,) an eminent mathematician and astronomer, was born at Saalfeld, in Upper Saxony, in 1511, and educated at Wittemberg, where he became a mathematical professor. He published, Theoriæ Novæ Planetarum G. Purbachii, augmented and illustrated with diagrams and scholia; Ptolemy's Almagest, the first Book, in Greek, with a Latin Version, and Scholia explaining the more obscure Passages; Prutenicæ Tabulæ Cælestium Motuum; this was the result of seven years' labour. In 1554, after his death, was published his Primus Liber Tabularum Directionum; to which are added the Canon Fæcundus, or Table of Tangents, to every minute of the Quadrant; and new Tables of Climates, Parallels, and Shadows; with an Appendix containing the second Book of the Canon of Directions, 4to. Besides the articles already mentioned, Reinhold prepared editions of the following works, which are enumerated in the Emperor's Privilege, prefixed to the Prutenic Tables:—Ephemerides for several Years, computed from the new Tables; Tables of the rising and setting of several fixed Stars, for many different Climates and Times; The Illustration and Establishment of Chronology, by the Eclipses of the Luminaries, and the great Conjunctions of the Planets, and by the Appearance of Comets, &c.; The Ecclesiastical Calendar; The History of Years, or Astronomical Calendar; Isagoge Spherica, or, Elements of the Doctrine of the Primum Mobile; Hypotheses Orbium Cælestium, or, the Theory of Planets; Construction of a new Quadrant; The Doctrine of plane and spherical Triangles; and Commentaries on the Works of Copernicus, the fifteen books of Euclid, Ptolemy's Geography, and the Optics of Alhazen the Arabian. Reinhold died in 1553, in the forty-second year of his age.—His son of the same name, was an eminent mathematician and physician, and published a small work in German, On Subterranean Geometry, 1575, 4to; and a tract in the same language, Concerning the new Star which appeared in Cassiopeia in the year 1572; accompanied with an astrological Prognostication, published in 1575.

REISKE, (John James,) a learned philologist and very eminent Arabic scholar, was born in 1716, at Zörbig, in Misnia, (where his father followed the occupation of a tanner,) and educated at the orphan-school at Halle, and at the university of Leipsic, where, being destined by his relations to the theological profession, he spent five years chiefly in the study of the rabbinical writings, and Arabic, to which language he was passionately devoted, and he went to Holland for improvement in the knowledge of it. He ransacked all the Oriental treasures of the library at Leyden, whilst for his subsistence he was obliged to become a corrector of the press. During his stay at Leyden he made use of the advantages the place afforded for the study of medicine, and on his return to Leipsic was presented with a gratuitous degree of doctor of physic; but his manners and habits altogether unfitted him for professional practice. He was at length nominated rector of the college of St. Nicholas in Leipsic, and he fulfilled the duties of his office with exemplary diligence. At the age of forty-eight he married Ernestine Christine Müller, who under his instruction acquired such a knowledge of Greek and Latin, as well as of some modern languages, that she was of great use to her husband in his editorial employments. He died in 1774. His principal publications are, Dissertatio de Principibus Muhammedanis qui aut ab Eruditione aut ab Amore Literarum inclaruerunt; Constantini Porphyrogeniti *Lib. duo* de Cærimoniis Aulæ Byzantinæ, Gr. et Lat. cum Comment.; Animad-

versiones in Sophoclem ; Abulfedæ Opus Geographicum; Abulfedæ Annales Moslemici ; Proben der Arabischen Dichtkunst in verliebten und traurigen Gedichten, aus dem Motanabbi, Arabisch und Deutsch, nebst Anmerkungen; Anthologiæ Græcæ, a Constantino Cephala editæ, Lib. III. Gr. et Lat.; Animadversionum ad Græcos Auctores; Oratores Græci ; Plutarchi Opera Omnia; Maximi Tyrii Dissert.; Apparatus Critici ad Demosthenem ; Theocritus, Gr. et Lat.; Ciceronis Tusculanæ Quæstiones; and after his death were published his Conjecturæ in Jobum et Proverbia Salomonis, cum Oratione de Studio Arabicæ Linguæ. He was a most assiduous student, and used to rise to his studies at three o'clock in the morning, in winter and summer.

REISKE, (Ernestine Christine,) wife of the preceding, was born in 1735 at Kumberg, near Wittemberg, where her father, Augustus Müller, held a municipal office. In 1755 she became acquainted with Reiske at Leipsic; and although he was twenty years her senior, they conceived a mutual love and esteem for each other: owing, however, to the war which raged all over Saxony, they were not married till 1764. Under her husband's instruction Christine Reiske acquired a knowledge of Latin and Greek. She copied and collated manuscripts for him, arranged the various readings that he had collected, and read and corrected the proof sheets of his works. Her respect for his memory is evinced in the supplement to his Autobiography, which she completed, from the first of January, 1770, to the time of his death, in 1774. She published several works that her husband had left unfinished : viz. the three last volumes of the Oratores Græci, 8vo; Libanii Sophistæ Orationes et Declamationes; Dionis Chrysostomi Orationes, 2 vols, 8vo. She also published two works herself, one with the title of Hellas; and another entitled Zur Moral: aus dem Griechischen ubersetzt von E. C. Reiske, containing several moral works translated by her from the Greek into German. She also gave to M. Boden, for his edition of the Greek romance of Achilles Tatius, the various readings of a MS. collated by herself. She died of apoplexy, on the 27th of July, 1798, in the sixty-third year of her age.

RELAND, (Adrian,) an eminent Oriental scholar, the son of a minister at Ryp, a village in North Holland, where he was born in 1676. He was educated at Amsterdam, Utrecht, and Leyden, and, after studying theology and natural philosophy at the last-mentioned university, was chosen by the earl of Portland as preceptor to his son. It was intended that he should accompany that young nobleman to England; but the father of Reland, who was in a declining state of health, could not consent to part with him. In 1699 the university of Harderwyk nominated him to the chair of philosophy ; but he did not long remain in this situation ; for the university of Utrecht, on the recommendation of William III., invited him to the professorship of the Oriental languages and Jewish antiquities, which he occupied with high reputation till his death, by the small-pox, in 1719, at the age of forty-two. His principal works are, Palæstina Monumentis veteribus illustrata, et Chartis Geographicis accurationibus adornata; this is his greatest work; Dissertationes de Nummis veterum Hebræorum; Antiquitates Sacræ veterum Hebræorum; Introductio ad Grammaticam Hebræam ; De Spoliis Templi Hierosolymitani in Arcu Titiano Romæ conspicuis ; De Religione Muhamedicâ ; Dissertationum Miscellanearum Partes Tres. He also published several orations, and some Latin poems; and gave an edition of Epictetus, and of the Fasti Consulares of his brother, Peter Reland. He was a member of the Society for Promoting Christian Knowledge, and of that for the Propagation of the Gospel in Foreign Parts.

RELHAN, (Richard,) a divine and naturalist, was educated at Eton, and at Trinity college, Cambridge. He became a fellow of King's college, and in 1791 was presented by his society to the rectory of Hunningsby, in Lincolnshire. He excelled in botany, which he studied under professor Martyn. He discovered a new species of lichen, and the Athamanta Libanotis, both accurately described in his Flora Cantabrigensis, published in 1785, and again, with improvements, in 1802. He also edited, Tacitus de Moribus Germanorum et de Vitâ Agricola, 8vo. He was a fellow of the Royal and Linnean Societies. He died in 1823, in the sixty-eighth year of his age.

REMBERTUS, the disciple and fellow-labourer of Ansgarius, styled the Apostle of the North, was a native of Thurholt, in Flanders, and was one of the first promoters of Christianity in Denmark; and about the year 860, he became bishop of Ribe. After the death

of Ansgarius, in 865, he was made archbishop of Hamburgh. He died in 888.

REMBRANDT VAN RHYN, or RYN, (Paul,) a celebrated painter and engraver, was born in 1606, at a mill on the Rhine near Leyden. His father, whose name was Gerretsz, sent him when very young to a Latin school at Leyden; but observing in him an extraordinary talent for the arts of design, he placed him for three years in the school of a painter, named Jacob van Zwaanenburg. He afterwards passed six months at Amsterdam with Peter Lastmann, a history painter, and as many with Jacob Pinas, from whom he is said to have imbibed that manner of strong contrasts of lights and shades which distinguishes his pictures. Nature, however, was his principal study; and on returning to his father's mill he made a great number of designs, among which was a small piece, which he was advised to carry to a dealer at the Hague. This person was so much struck with it, that he surprised the young artist by purchasing it at a hundred florins, (about eight guineas). In 1630 he settled at Amsterdam, where he soon after married a handsome peasant-girl of Ramsdorf, whose portrait he often painted. He rapidly came into full employment, both as a portrait and a general painter. He opened a school, and had many pupils, who paid him liberally; and being sufficiently greedy of gain, it was his practice to touch up with a few of his own free strokes the copies they made of his designs, and sell them at high prices as if executed by himself. He likewise made numerous etchings in a very singular taste; consisting of what appeared random scratches, but so managed as to produce a wonderful effect. These he frequently altered, so as to multiply his original pieces, and thereby augment his profits. Many of his plates are prodigies of chiaro-scuro. It is said that he made a great secret of his mode of etching, and never allowed any one to see him at work. There is a fine collection of his plates in the British Museum. His celebrated etching, called the landscape De la Moutarde, although it is little more than a mere foreground, is held in such estimation, that an original impression from the plate fetches from thirty to forty guineas. The well-known print of Christ healing the Sick, commonly called the Hundred Guilders, received its denomination from the fact that he refused to sell it for less than that sum. This plate was bought by alderman Boydell, who destroyed it after he had taken a few impressions from it, which enhanced the value of the prints accordingly. A good impression is worth from fifty to sixty guineas. Rembrandt's best etchings realize enormous prices, both the portraits and the historical pieces varying from thirty to a hundred guineas. The most remarkable portraits are those of the burgomaster Six, (in whose house he etched the landscape De la Moutarde, above mentioned); Van Coppenol, the writing-master; Van Thol, the advocate; Uytenbogaert, the minister; and Uytenbogaert, the gold-weigher. His first style of painting had much of the neat, delicate finish of Mieris and other Dutch masters; but this he changed for a manner directly opposite, bold and forcible, with a vast body of colour, and masses of dark shades relieved by bright lights, the effect of which was coarseness and confusion at a near view, but at the proper distance nothing could be more mellow and harmonious. When this coarseness was objected to by any one, he used to reply that he was a painter, not a dyer: and when visitors ventured to examine his pictures too closely, he would tell them that the smell of the paint was unwholesome. He was a perfect master of colouring, and all the magic of chiaro-scuro. Bred in no school but that of Holland, and despising the antique, he had no ideas of grace or dignity; but he copied nature as he saw it with wonderful exactness and fidelity, and set it off with an art entirely his own. He had a room hung round with old dresses, armour, turbans, and the like, which he used jocularly to call his *antiques;* and although he had a valuable collection of Italian prints and drawings, with copies of the remains of ancient art, it does not appear that he ever borrowed from them. The defects of his education appeared from his incorrectness in drawing naked figures. When he once boasted to Vandyck that he had "never been in Italy," "That's very plain," replied Vandyck. His manners were rude, conformably to his origin, and he could relish no company but that of persons like himself. Notwithstanding his great gains, want of economy and the extravagant purchase of pictures made him a bankrupt, and he secretly quitted Amsterdam to repair to the king of Sweden, who employed him for a considerable time. At length he returned to Amsterdam, where he died in

1674. In the National Gallery there are several fine specimens of his works, especially his picture of The Woman taken in Adultery, which is one of his best paintings in his early elaborate style. The Dresden Gallery contains several of his masterpieces. Strutt gives 340 as the number of Rembrandt's prints; but the largest collection known, that of M. De Burgy, at the Hague, collected between the years 1728 and 1755, consisted in the whole, including the varieties, of 655 prints.

REMIGIO, (Fiorentino,) a native of Florence, entered the Dominican order, and was called to Rome by Pius V. to superintend an edition of the works of St. Thomas. He wrote, a Commentary on the Scriptures; translations of Ammianus Marcellinus, Cornelius Nepos, and Fazello's History of Sicily; Reflections on Guicciardini's History; he also edited that of Villani, with remarks; Italian poems; and wrote a translation in verse of Ovid's Heroic Epistles. He died in 1580, at the age of sixty-two.

REMIGIUS, or REMI, (St.) born of an illustrious family, was raised to the see of Rheims about 460. He was distinguished for his learning and virtue, and converted and baptized king Clovis. He died in 533. Some Letters, and a Testament, in the Library of the Fathers, and in Marlot's History of Rheims, are attributed to him.

REMIGIUS, a saint in the Roman calendar, appears to have been a native of Gaul, and was made grand almoner to the emperor Lotharius. About 853, or 854, upon the death of Amolo, that monarch promoted him to the archiepiscopal see of Lyons. He was one of the most strenuous and able defenders of the doctrine of Godeschalc, or rather of St. Augustine, on the subjects of Grace and Predestination, among the contemporaries of that monk. In 855 he presided in a council at Valence, which confirmed that doctrine, and passed a sentence of condemnation on the canons against Godeschalc, which had been decreed by the council of Quiercy six years before. In 859 he presided in a synod at Langres, which confirmed the canons enacted at the council of Valence, and condemned the propositions of John Scotus Erigena relating to Predestination. He died in 875. Such of his works as are extant may be found in the fifteenth volume of the Bibl. Patr., and the first volume of Maguin's Collect. Script. de Prædestinat. et Gratiâ. To Remigius archbishop Usher has attributed that Commentary upon the Epistles of St. Paul, which is given with his name in the Bibl. Patr., but which ought rather to be ascribed to Haymo.

REMIGIUS, of Auxerre, a learned Benedictine monk, derived his surname from the abbey of St. Germain at Auxerre, where he was placed at the head of the schools belonging to his monastery. About 882 he was called to Rheims by Foulques, the successor of Hincmar in that see, who gave him the direction of the literary seminary which he had founded in his metropolitan city. He is said to have afterwards gone to Paris, where he opened the first public school in that city. He died about 900. He was the author of, Commentarius in omnes Davidis Psalmos, which was published at Cologne in 1536, and chiefly consists of the opinions and explications of St. Ambrose, St. Augustine, and Cassiodorus, reduced into one mass; Enarratio in posteriores XI. minores Prophetas, published at Antwerp in 1545, with the Commentaries of Oecumenius upon the Acts of the Apostles and their Epistles, and those of Arethas upon the book of Revelation; and, Expositio Missæ.

REMOND. See FLORIMOND.

RENAU D'ELICAGARAY, (Bernard,) a distinguished engineer and naval architect, was born in 1652 in the province of Bearn. At an early age he obtained a recommendation to Colbert de Terron, intendant of Rochefort, who made him known to M. de Seignelay, minister of the marine, who in 1679 placed him with the count de Vermandois, admiral of France, as his instructor in naval affairs. When by the command of Louis XIV. conferences were held to determine upon a plan for bringing to perfection the construction of vessels, Renau's plan obtained the preference, by the judgment of Duquesne himself, over that of the latter, and Renau was sent to Brest and the other ports to put it in execution. In 1680 the Algerines having declared war against France, Renau proposed the bombardment of Algiers; and as this could only be effected from the sea, he conceived the idea of bomb-vessels, which were as yet unknown. This was at first regarded as visionary; he was, however, suffered to make the trial, and he brought five of these vessels before the town, where, under the command of Duquesne, the bombardment was executed with complete success. In 1684 he was employed at the bombardment of Genoa; and he next acted for some time as an

engineer under the marshal de Bellefond in Catalonia. Thence he went to join Vauban, who was fortifying the frontiers of Flanders and Germany; and he accompanied him to the siege of Philipsburg in 1688, and conducted other sieges. In 1689 appeared his Théorie de la Manœuvre des Vaisseaux. He afterwards served under Vauban at the siege of Namur, from which he repaired to St. Malo after the battle of La Hogue, to save the relics of the French fleet which had taken shelter there. When Philip V. succeeded to the crown of Spain, he requested, from his grandfather Louis XIV., Renau, in order to employ him in fortifying his most important places; and in 1704 Renau was employed in the siege of Gibraltar, which was about to surrender, when it was relieved by an English fleet. On the death of Louis XIV. the duc d'Orleans succeeded to the regency, who showed his esteem for Renau by appointing him counsellor of the marine council, and grand-croix of St. Louis. He died in 1719. He had been chosen an honorary member of the Academy of Sciences in 1699.

RENAUDOT, (Theophrastus,) a physician and projector, was born in 1584 at Loudun, and studied physic at Montpellier, where he took the degree of doctor in 1606. In 1612 he settled in Paris, where he obtained from the queen-regent the brevet of physician in ordinary to the king. He projected the establishment of a Gazette in France, similar to those which had been long known at Venice. Under the protection of Richelieu he obtained, in 1631, from Louis XIII., a privilege for the publishing of his Gazette, which Louis XIV. confirmed to him and his heirs, and which was the origin of the Gazette de France. Though opposed by the faculty of Paris, he continued to practise secretly, and at the same time carried on his Gazette, which was his best resource, till his death, in 1653. He was the author of a Continuation of the Mercure Français from 1635 to 1643; and, Lives of Henry de Bourbon Prince of Condé; of Maréchal de Gassion; and of Cardinal Michael Mazarin, brother to the prime minister.

RENAUDOT, (Eusebius,) grandson of the preceding, a learned writer on the ecclesiastical history and antiquities of the Eastern church, was born at Paris in 1646, and educated at the Jesuits' college, and at the College of Harcourt. He entered the congregation of the Oratory when he was about the age of nineteen; but he continued only a few months in that society. He retained the ecclesiastical habit, however, that he might be able to devote himself to his studies with the less interruption, without having any intention of entering into holy orders, or taking any ecclesiastical degree. He was particularly attached to his study of the Oriental languages, of which he acquired a knowledge superior to that of most of his contemporaries; and he applied with success to the study of many other tongues, that he is said to have become so far master of seventeen different languages, as to be able to speak the greater number of them with facility. He was noticed by Colbert, who entertained the design of establishing printing-presses for the Oriental languages at Paris, and consulted Renaudot upon the subject, as a person who might contribute to render such an establishment useful to the state as well as to the church. To engage his assistance, he promised him the reversion of the post of keeper of the king's library; but the minister died before that place became vacant. Afterwards he had a similar promise from the archbishop of Rheims, who adopted the design of Colbert; but for some reasons, which are not explained, he was a second time disappointed. However, though Renaudot was not gratified with any public reward, the king was pleased to employ him in various confidential concerns of great importance, relating to the affairs of Rome, England, Spain, &c. In the year 1689 he was received into the French Academy; and in 1691 into the Academy of Inscriptions and Belles Lettres, in the room of Quinault. In 1700 he accompanied cardinal de Noailles, archbishop of Paris, to Rome, and assisted at the conclave which elected Clement XI., who treated him with marked distinction, and bestowed upon him the priory of Frossey, in Bretagne. He afterwards went to Florence, where he met with the most flattering reception from the grand duke, who assigned him apartments in his palace, and loaded him with presents. At Florence, likewise, he was made a member of the Academy della Crusca. He died at Paris in 1720. Renaudot published, A collection of controversial pieces on the celebrated work by Nicole, entitled, Défense de la Perpétuité de la Foi, contre les Monuments authentiques de la Religion des Grecs, par Jean Aymon; Historia Patriarcharum Alexandrinorum Jacobitarum, à D. Marco, usque ad finem sæculi xjii.; Liturgiarum Orientalium

Collectio; Ancient Account of India and China, written by two Mohammedan travellers of the ninth century, translated from the Arabic; and, Gennadii Patriarchæ Constantinopolitani Homiliæ de Eucharistiâ. Renaudot had been presented to the priory of St. Christopher of Châteaufort, as well as to that of Frossey. By his last will he left his valuable Oriental MSS. to the Benedictines of St. Germain-des-Prés, and they remained in that abbey till the Revolution, when they were incorporated with the Oriental collection in the Bibliothèque du Roi. He made a Latin version from the Arabic, of The Life of St. Athanasius, inserted by Montfaucon in the first volume of the works of that Father. The unfavourable representations which he gave to the French ministry of Bayle's Dictionary, were the means of preventing that work from being printed in France.

RENE OF ANJOU, son of Louis II., duke of Anjou and count of Provence, distinguished for his beneficence, was born in 1409, at the castle of Angers, and in 1434 succeeded his brother Louis III. After the death of Joanna II. of Naples, in 1435, René laid claim to the kingdom of Sicily and Naples; but he had a powerful rival in Alfonso of Arragon. In 1438 René went to Naples; but the death of the Condottiere Caldora, René's best officer, decided the struggle in favour of Alfonso, who took Naples in 1442. René escaped on board a Genoese vessel to Provence. He was the last of the dynasty of Anjou who sat on the throne of Naples. In 1445 he gave his daughter Margaret in marriage to Henry VI. of England, on which occasion he obtained the restoration of his territories of Anjou and Maine. In 1449 he attended Charles VII. of France in his successful war against the English. In 1473 Louis XI. seized Anjou, and René retired to Aix, in Provence, where he died in 1480, regretted by his subjects, among whom he has retained the appellation of "le bon Roi René," for he continued to style himself king of Sicily and Jerusalem. After his death Provence was united to France. A marble statue was raised to his memory in one of the squares of Aix, in 1823.

RENÉE DE FRANCE, duchess of Ferrara, born at Blois in 1510, was the daughter of Louis XII. and Anne of Brittany, and married Hercules II. of Este, duke of Ferrara. She was a princess of great capacity, and of an insatiable thirst for knowledge. The religious controversies of the time greatly interested her, and the result of her inquiries was her conversion to the tenets of the Reformers. Calvin, who went from France in disguise to visit her, brought her over to his opinions, in which she was confirmed by her secretary Marot. Her court at Ferrara became the refuge of all who were suspected of heresy; and her conduct gave much umbrage to the court of France. After the death of her husband, in 1559, she returned to France, and resided at her castle of Montargis. At the massacre of St. Bartholomew she was the means of saving the lives of a great number of Protestants. She died in 1575.

RENI. See GUIDO RENI.

RENNELL, (James,) an officer in the military service of the East India Company, distinguished for the sagacity of his researches in the geography of antiquity, was born in 1742 near Chudleigh, in Devonshire. He entered the navy at an early age as a midshipman, and went with Sir Hyde Parker to India, and was at the siege of Pondicherry, where he gave proofs of his skill and bravery. At the age of twenty-four he quitted the navy, and entered the corps of engineers in the service of the East India Company. He distinguished himself in the campaigns of lord Clive, received some severe wounds, and was promoted to a majority. It was during this period that he produced his first work, A Chart of the Bank and Currents of Cape Agulhas, the most southern point of Africa, which led to his being appointed surveyor-general of Bengal. He also surveyed Adam's Bridge and the Paumbeen Passage between the island of Ramisseram and the continent, and expressed his conviction of the practicability of widening the passage for ships. This suggestion has lately been acted upon. He next published his Bengal Atlas, with An Account of the Ganges and the Brahmapootra, in which he conjectured that the Sampoo of Tibet was the main feeder of the latter river. The latter treatise appeared in the Philosophical Transactions. On his return to England in 1782, he published a map of Hindustan, accompanied by a Memoir. He was also elected member of the Royal Society. He likewise assisted in the formation of the Asiatic Society, to whose publications he was a contributor. In 1793 he published, Marches of the British Army in the Peninsula of India during the Campaigns of 1791. He also published, Memoir of a Map of the Peninsula of India, exhibiting its Natural and Political Divisions,

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the latter conformably to the Treaty of Seringapatam, of March 1792; and also Elucidations of African Geography, from the Communications of Major Houghton and Mr. Magra, in 1791, with a Map. In 1794 he published a pamphlet, entitled, War with France the only Security of Great Britain at the present momentous Crisis, by an Old Englishman. In 1798 he assisted Mungo Park in the arrangement of his African travels, and illustrated his work by a map and a memoir in the Appendix. In 1800 he published his principal work, The Geographical System of Herodotus examined and explained, 4to; another edition was published in 1830, 2 vols, 8vo, by his daughter, lady Rodd. He also wrote, Observations on the Topography of the Plain of Troy; A Treatise on the Comparative Geography of Western Asia, with an Atlas; Illustrations, chiefly Geographical, of the History of the Expedition of the younger Cyrus from Sardis to Babylon, and the Retreat of the Ten Thousand; An Investigation of the Currents of the Atlantic Ocean, and of those which prevail between the Indian Ocean and the Atlantic; for this he examined and collated the log-books of all the ships of war and Indiamen which had traversed those seas during the preceding thirty or forty years, re-computing their observations, and reducing them to one general system. The results of this prodigious labour were ready for the press at the time of his death, and were shortly afterwards published by lady Rodd. He also wrote some papers in the Transactions of the Royal and Antiquarian Societies, such as a Disquisition on the Melita Island of St. Paul's voyage; the place of Julius Cæsar's landing in Britain, in which he proves that the principal mouth of the Thames was then to the southward of the isle of Thanet, &c. In 1801 he was elected an associate foreign member of the French Institute. He died on the 29th of March, 1830, in the eighty-seventh year of his age, and was buried in Westminster Abbey.

RENNELL, (Thomas,) a learned divine, was born at Winchester in 1787, and was educated at Eton, and at King's college, Cambridge. On taking his first degree he entered into orders, and became assistant preacher at the Temple. In 1811 he published, without his name, Animadversions on the Unitarian Version of the New Testament; and about the same time he became the editor of the British Critic. In 1818 he was presented to the vicarage of Kensington, and the same year was elected Christian Advocate in the university of Cambridge, in which capacity he published a treatise, entitled, Remarks on Scepticism, especially as connected with the Subjects of Organization and Life; and another, entitled, Proofs of Inspiration on the Grounds of Distinction between the New Testament and the Apocryphal Volume. In 1823 he was presented to the mastership of St. Nicholas's Hospital, and a prebend in the church of Salisbury. He was also a fellow of the Royal Society. He died in 1824. Besides the works already mentioned, he published some single sermons; a Letter to Henry Brougham, Esq. upon his Durham Speech, and, A Translation of Munster's Narrative of the Conversion and Death of Count Struensee.

RENNIE, (John,) a celebrated engineer, was born in 1761 at Phantassie, in Haddingtonshire, where his father, who was a respectable farmer, gave him a good education, and subsequently placed him under Andrew Meikle, an eminent millwright. He afterwards commenced business on his own account; but in 1783 he removed to London, and obtained employment in the construction of the Albion flour-mills, near Blackfriars Bridge. His next concern was in superintending the new machinery of Whitbread's brewery, the execution of which increased his fame. Among his public works may be mentioned, Ramsgate Harbour; Waterloo and Southwark Bridges; the Breakwater at Plymouth; the Bell Rock Lighthouse; the Grand Western Canal, which extends from the mouth of the Ex to Taunton; the Polbrook Canal, between Wadebridge and Bodmin, in Cornwall; the Aberdeen Canal, uniting the Don and the Dee; the canal between Arundel and Portsmouth; the Kennet and Avon Canal, which extends from Bath to Newbury. He also gave a plan for draining the fens at Witham in Lincolnshire. The London Docks, and the East and the West Indian Docks at Blackwall, were also executed from his plans and under his direction. He formed the new docks at Hull, the Prince's Dock at Liverpool, and those of Dublin, Greenock, and Leith. He also gave plans for improving the harbours of Berwick, Newhaven, and other places, and the dockyards of Portsmouth, Plymouth, Pembroke, and Chatham. He likewise built the pier at Holyhead. His plans for improving the docks at Sheerness have since his death been executed by his first and second sons, Messrs.

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George and John (now Sir John) Rennie. The latter also constructed the present London Bridge, after designs given by his father. Though not a man of letters, Mr. Rennie's merits procured his election into the Royal Society. He died in October 1821, and was buried in St. Paul's Cathedral.

RENNIGER, or RHANGER, (Michael,) a learned divine and Latin poet, was born in Hampshire in 1529, and educated at Magdalen college, Oxford, of which he became fellow. In the reign of Edward VI. he was much esteemed as a preacher and learned man; but, as he had embraced the Reformed religion, he was obliged to leave the kingdom on the accession of Mary, and lived mostly with some other English exiles at Strasburg. When Elizabeth came to the throne he was made one of her chaplains, and proved a zealous champion for the Reformation. He became a prebendary of Winchester, and obtained the rectory of Crawley, near that city. In 1567 he was installed precentor and prebendary of Lincoln. In 1573 he took his degrees in divinity, and in 1575 was made archdeacon of Winchester. In 1583 he had the prebend of Reculverland, in the church of St. Paul, London. He died in 1609. His works are, Carmina in Mortem duorum Fratrum Suffolciensium, Henrici et Caroli Brandon; De Pii V. et Gregorii XIII. furoribus contra Elizabetham Reginam Angliæ; An Exhortation to True Love, Loyalty, and Fidelity to Her Majesty; Syntagma hortationum ad Jacobum Regem Angliæ. He also translated from Latin into English Bishop Poynet's Apology or Defence of Priests' Marriages.

REPTON, (Humphrey,) an ingenious gentleman, was born at Bury St. Edmund's, in Suffolk, in 1752. He accompanied Mr. Wyndham to Ireland in 1783, and for a short time held a lucrative situation in the Castle of Dublin. He afterwards returned to England, and directed his attention to drawing, architecture, and particularly ornamental gardening; in which last line he obtained considerable employment. He died in 1819. His principal works are on landscape gardening.

REQUENO, (Vincente,) a Spanish Jesuit, was born in Granada about 1730. On the expulsion of his order he went to Italy. He gained prizes from the academies of Madrid and Seville for dissertations relative to the fine arts; but his chief work is entitled, Saggi sul ristabilimento dell' antica Arte de' Greci, e de' Romani Pittori, Venice, 1784, and Parma, 1787, 2 vols, 8vo. He proposed in this treatise to restore the Grecian and Roman art of painting; his manner of explaining which is very different from that of count de Caylus, Cochin, Bachelier, Muntz, and others. He died in 1799.

RESENIUS, (John Paul,) a learned Danish divine, the son of a Lutheran clergyman, was born in Jutland in 1561, and educated at the university of Copenhagen, where he was appointed philosophical professor in ordinary, and afterwards extraordinary professor of divinity. In 1594, having been created doctor of that faculty, he removed to the chair of ordinary professor. In 1606, when Christiern VI. paid a visit to his relation, James I. in England, who had married his sister, Resenius accompanied him as his chaplain. In 1615 he was appointed bishop of Roschildt in Zealand, which he held until his death, in 1638. Besides a translation of the Bible into Danish, printed in 1605-7, he published a great number of theological dissertations, and Parva Logica; Institutiones Geometricæ; Parva Rhetorica; Scholia in Arithmeticam Gemmæ Frisii; and, De sanctâ Fide in Deum.

RESENIUS, (Peter John,) grandson of the preceding, was born at Copenhagen in 1625, and in 1646 was appointed sub-principal of the college of that city. He studied polite literature and law at Leyden, after which he visited France, Spain, and Italy. He remained a year at Padua, where he applied himself chiefly to the study of the civil law; was elected counsellor of the German nation in that city; and vice-syndic of the university; and took his doctor's degree in law. He was appointed professor of moral philosophy in the university of Copenhagen in 1657; afterwards consul of that city; counsellor of the supreme council; and, lastly, president of Copenhagen, and counsellor of justice. He was ennobled in 1680, and created counsellor of state in 1684. He formed a very fine library, which he left to the university of Copenhagen. His works are, Edda Snorronis Sturlesonii triplici Linguâ Islandicâ et Latinâ; Eddæ Sæmundianæ pars dicta Havamaal, complexa Ethicam Odini: estque et Islandicè et Latinè; Eddæ Sæmundianæ Voluspa, continens Philosophiam Danorum Norvegorumque antiquissimam, additis Gudmundi Andreæ Islandi Annotationibus; Inscriptiones Havnienses, Latinæ, Danicæ, et Germanicæ; una cum additâ Narratione de

Tychone Braheo diversisque ipsius et Sororis ipsius Sophiæ Braheæ Epistolis; Jus aulicum vetus Regum Norvegorum, dictum HIRDSKRAA; Havniæ Delineatio Topographica in Ære expressa, unà cum brevi Partium et Locorum Enarratione, Danicè et Germanicè; Samsoæ Descriptio et Delineatio cum Figuris; Friderici II. Hist. Danicè, in folio cum Figuris; Lexicon Islandicum Gudmundi Andreæ Islandi, cum Præfatione de ejusdem Vitâ; Leges Cimbricæ Valdemari secundi Regis Danici, Germanicè interprete Erico Krabbio, equite Danico; and, Leges Civiles et Ecclesiasticæ Christiani Secundi.

RESTAUT, (Peter,) a grammarian, was born at Beauvais in 1694, and became an advocate in the parliament of Paris, where he was patronized by the chancellor D'Aguesseau. His works are, Principes généraux et raisonnés de la Grammaire Française; this is the best work of the kind in the French language; and, Traité de l'Orthographie, en forme de Dictionnaire. He died in 1764.

RESTOUT, (John,) a painter, was born at Rouen in 1692, and studied at Paris, under Jouvenet, who was his maternal uncle. He was a member of the Academy at Paris, and painted for his picture of reception, Arethusa flying into the arms of Diana, to escape from the pursuit of Alpheus. His principal works at Paris are, the Death of Ananias, and the Pool of Bethesda, in the church of St. Martin des Champs, and the ceiling of the library of St. Geneviève. He died in 1768.

RETZ, (John Francis Paul de Gondi, cardinal de,) a celebrated political character, born at Montmirail, in Brie, in 1614, was the son of Philippe Emanuel de Gondi, general of the galleys, descended from a Florentine family. His father urged him against his inclination to embrace the ecclesiastical profession, and he was placed under the tuition of Vincent de Paul. Several abbacies were conferred upon him at an early age; and in 1627 his uncle, the archbishop of Paris, presented him to a canonry of Notre Dame. He passed through his course of study with distinction, and was made a doctor of the Sorbonne in 1643, in which year he was nominated coadjutor to the archbishop of Paris. Nothing, however, could be less ecclesiastical than his character and conduct. He fought duels, and entered into every species of debauchery, and his most serious occupation was political intrigue. He engaged deeply in all the factious cabals which produced the petty civil war of the Fronde. That vanity, ambition, and a restless turbulence of spirit solely actuated him on this occasion is evident from the general tenor of his life. It was he, according to his own boast, who induced the Parisians to take up arms on the day of the Barricades. At length he found that the interests of his ambition would be better served by making a secret accommodation with the court; and so much importance was ascribed to his influence, that he was purchased by a cardinalate, to which he was nominated by the king in 1651. In October, in the following year, the court returned to Paris. On the 19th of December, Mazarin, who both hated and feared him, procured the arrest of De Retz at the Louvre. He was imprisoned at Vincennes, whence, on resigning his archbishopric, he was transferred to the château of Nantes, from which prison he made his escape to Spain (1654), and thence went to Rome, where he was received with distinction, as the enemy of Mazarin. He was present at, and decided by his vote, the election of Alexander VII.; but finding that pope cool to his interests, he left Italy, and passed some years in wandering through Holland and Flanders. Wearied with a life of exile, he returned to France in 1661, after Mazarin's death, and made his peace with the court. He had hitherto lived with great magnificence, which had plunged him into debt; but he now honourably resolved to live upon 20,000 livres a year till he had satisfied his creditors. This he at length effected by payments amounting to 1,110,000 crowns, and lived to be in circumstances to give pensions to his indigent friends. His conduct in the latter part of his life obtained him the esteem of men of worth. He died at Paris in 1679. The character of the cardinal de Retz has been drawn by several eminent writers, who agree in the principal features of the portrait. Marmontel inquires whether he would have been a greater man on a grander theatre; and inclines to the negative: "the tragi-comedy of the Fronde," says he, "seems to have been made on purpose for this tragi-comic actor." He has been thought, however, a great master in party politics; and his own Memoirs, which have been frequently printed, have been considered as highly instructive in the knowledge of mankind. "These Memoirs," says Voltaire, "are written with an air of greatness, an impetuosity of genius, and an

inequality, which are the image of his conduct. He composed them in his retreat with the impartiality of a philosopher, but of one who has not always been a philosopher. He spares neither himself nor others. He gives portraits of all those who acted a considerable part in the intrigues of the Fronde, which are often very natural, but sometimes spoiled by a remnant of vanity, acrimony, and enthusiasm, and are too much loaded with antitheses. The style is incorrect, and sometimes awkward and embarrassed." The duc de la Rochefoucauld, who was no friend to him, has, in his Maxims, done justice to the character of De Retz, of whom he says, " Il paraît ambitieux, sans l'être ; la vanité lui a fait entreprendre de grands choses, presque toutes opposées à sa profession. Il a suscité les plus grands désordres dans l'état, sans dessein formé de s'en prévaloir.....Sa pente naturelle est l'oisiveté ; il travaille avec beaucoup d'activité dans les affaires qui le pressent, et se repose nonchalamment dès qu'elles sont finies.....Ce qui a le plus contribué à sa réputation, est de savoir donner un beau jour à ses défauts."

REUCHLIN, (John,) an eminent German scholar, was born at Pforzheim, in Suabia, in 1454, and studied at Paris, Basle, Orleans, Poitiers, and Tübingen, at which last-mentioned place he commenced practice as an advocate about 1481. Thence he was soon called to the court of Eberhard, count of Wirtemberg, who, having determined to take a tour through Italy, was advised to select Reuchlin as an attendant, chiefly because, during his residence in France, he had corrected his German pronunciation of the Latin tongue, which appeared barbarous to the Italians. Reuchlin was very favourably received at the court of Lorenzo de' Medici at Florence, where he became acquainted with Ficinus, Politian, Picus, and other Platonists, and was induced to embrace their opinions. Here Hermolaus Barbarus, a learned Greek, disliking the harshness of his German name, prevailed upon Reuchlin to exchange it, after the common practice of the age, for that of CAPNIO. Count Eberhard, after his return to Germany, sent him as his ambassador to the emperor Frederic III. at Vienna, where he studied Hebrew under the instruction of one of the emperor's physicians, who was a Jew. In 1493 Reuchlin returned to the court of Wirtemberg, whence, after count Eberhard's death, he went to Worms, where he wrote, An Epitome of the History of the Four Empires, and two Latin Comedies. In 1498 the elector palatine sent him as his ambassador to Alexander VI.; and while at Rome he perfected himself in Hebrew, and attended lectures on Greek by the famous Argyropylus. He soon after wrote, a Hebrew Grammar; a Dictionary; and, A Grammatical Commentary upon the Seven Penitential Psalms. Afterwards he was sent ambassador to the emperor Maximilian; and upon his return, finding the plague raging in Suabia, he retired with his family into a monastery of the Dominicans near Stuttgard, where he wrote a book, On the Art of Preaching, which was printed at Pforzheim. About this time John Pfefferkorn, a Jewish convert, or pretended convert, to show his zeal for Christianity, advised the Inquisitor, and professors of divinity, to burn all Jewish books (the Bible excepted), accusing them of being full of blasphemies against Christ, magic, and other dangerous matter. The emperor Maximilian, on the application of the clergy of Cologne, was prevailed upon to issue an edict in conformity with their wishes, and Pfefferkorn himself was employed to collect the obnoxious books, many of which he is said to have sold back to the owners for considerable sums of money, and the rest he carried to Frankfort, to be publicly committed to the flames. Reuchlin, on being referred to, protested strongly against the edict, and prevented Pfefferkorn from carrying it into execution at Stuttgard. In reply to a work of Pfefferkorn, entitled Speculum Manuale, Reuchlin in 1511 wrote his Speculum Oculare, in which he declared it to be his judgment, that no other Jewish books should be destroyed, except those which might be found to be written expressly against Jesus Christ; lest, with treatises on liberal arts and sciences, and valuable comments on the Old Testament, the Hebrew language itself, so important to the church, should perish. Out of this answer the monks and divines of Cologne extracted forty-four propositions, which they asserted to be heretical, and cited him to appear before the elector of Mayence, and the inquisitor of that part of Germany. Declining to plead before such a judge, he sent an able and well-written Apology for himself, in Latin, to the emperor, and also appealed to the court of Rome. By the pope the cognizance of this affair was referred to the bishop of Spire, the elector palatine, who nominated judges before whom both parties were summoned. The Cologne

divines, however, would not acknowledge their jurisdiction; and they even proceeded so far as to condemn and commit to the flames Reuchlin's book. In these circumstances he found himself compelled to carry his cause to Rome, for the definitive sentence of the papal see. In 1516 the cause was still in course of hearing at Rome, when it was stopped by Leo X.; and the disputes consequent on the rise of the Reformation prevented its being revived. In the troubled times which followed Reuchlin had his share of distress and poverty. In 1518 he accepted the Greek and Hebrew professorships at Wittemberg; and he afterwards taught Greek and Hebrew at Ingolstadt. In 1520, or 1521, he was appointed to the same chairs at Tübingen, where crowds of students from all parts of Germany testified the respect in which his name and learning were held. Infirmity and sickness, however, soon compelled him to resign this employment, and he died at Stuttgard, June 30, 1522. Dupin observes, that Reuchlin "had a wonderful genius for the belles-lettres; was intimately conversant with the Grecian philosophers and orators; was a perfect master of the Greek language, and spoke Latin with an inimitable purity and elegance; and that he was, in short, the only person of whom Germany at that time could boast, who deserved to be regarded as a competitor for fame with all the learned men in Italy; who was their equal in delicacy of style, while he greatly excelled them in erudition." Reuchlin was the preceptor of Melanchthon.

REUVEN, (Peter,) a painter, was born at Leyden in 1650, and studied at Antwerp in the school of Jacob Jordaens. He was employed to design the triumphal arches for the reception of William III. at the Hague; and he was afterwards engaged to ornament some of the principal apartments in the palace at Loo. One of his best performances was a ceiling in the hotel of M. de la Court Vandervoort, at Leyden. He died in 1718.

REVELEY, (Willey,) an architect, and a pupil of Sir William Chambers. He accompanied Mr. Stuart to Greece, and completed the great work on Athenian Antiquities, left by that eminent artist, and published it in folio. He built the church of All Saints, at Southampton, and other structures. He died in 1799.

REVES, (James de,) Lat. *Revius*, a learned Protestant divine, the son of a burgomaster of Deventer, in the province of Over-Issel, was born there in 1586, and was educated at Amsterdam, Leyden, and Franeker. In 1610 he travelled into France for improvement in the Protestant seminaries of that country; and he resided there for two years, chiefly at Saumur, Rochelle, and Orleans. On his return to the United Provinces in 1612 he was appointed pastor of a church in the county of Zutphen; whence he was called two years afterwards to exercise the ministerial functions in his native city of Deventer. In 1641 he was chosen principal and first professor of the theological college of the states of Holland and West Friesland at Leyden, where he died in 1658. He published, besides other works, an improved edition of The Book of Psalms, in Dutch Verse, by Peter Dathænus, in 1640; and he was concerned in revising the Dutch version of the Old Testament, which was printed at Leyden in 1637.

REVICKZKY, (Charles, count,) a German statesman, born in Hungary in 1737. He resided for several years in London as envoy from the imperial court, and afterwards in a private capacity. He published an edition of the odes of Hafez; A Treatise on the Turkish Tactics; An edition of Petronius; and a Catalogue of his own Library; which collection is now in the possession of earl Spenser. He died in 1793.

REYHER, (Samuel,) a German mathematician and jurist, was born in 1635, at Schleusingen, in Saxony, and studied at Leipsic and Leyden. He became preceptor to the prince of Saxe Gotha, next professor of mathematics at Kiel, and lastly professor of law at the same place, where he died in 1714. He translated Euclid into German; but he is best known for his Mathesis Biblica; and a Dissertation on the Inscriptions upon the Cross, and the Hour of the Crucifixion.

REYN, (John de,) a painter, was born at Dunkirk about 1610, and went when young to Antwerp, where he became a pupil of Vandyck, who invited him to accompany him to England, where he continued to assist him until the death of his illustrious instructor. He afterwards established himself in his native town, where he met with very flattering encouragement, and painted several admirable pictures for the churches, and was much employed as a portrait painter. "If the works of De Reyn," says Descamps, "are not more universally known, it is because the greater part of his pictures are mistaken for those of Vandyck." His paintings ex-

hibit the same correctness of design, the same purity and delicacy of colouring, and the same facility and animation in his touch. His principal works in the churches at Dunkirk are, the Death of the Four Royal Martyrs, in the church of St. Eloi; and the Baptism of Totila, in the church of the English convent. The principal altar-piece in the parochial church of St. Martin, at Bergues St. Vinox, near Dunkirk, is by this master, representing Herodias bringing the Head of St. John to Herod. He died in 1678.

REYNA, (Cassiodorus de,) was the first translator of the whole Old and New Testament into the Spanish language. Few particulars are known respecting his personal history. In his preface he informs the reader that, without losing sight of the Hebrew text, he has made his version chiefly from the Latin translation of Pagninus; and that he also derived assistance from a previous Spanish version of the Old Testament by some Jews, which had been printed at Ferrara. In the margin he has introduced short notes, explanatory of different passages, and more particularly of words which have different significations. The place where this version was printed is not mentioned in the title-page, though from typographical marks it is conjectured that it was printed at Basle; and as the author was most probably a Protestant, he thought proper to conceal his name, that it might not prove injurious to the reception of his work among the Spanish Roman Catholics. It bears the date of the year 1569, and is entitled, La Biblia, Que Es, Los Sacros Libros Del Vieio y Nuevo Testamento. Transladada en Español, 4to.

REYNEAU, (Charles René,) an eminent mathematician, was born at Brissac, in the province of Anjou, in 1656. At the age of twenty he took up his residence in the house belonging to the congregation of the Oratory at Paris, and was selected by his superiors to teach philosophy at Toulon, and afterwards at Pezenas. In 1683 he became mathematical professor at Angers, and retained the post for twenty-two years with extraordinary reputation. In 1694 the Academy of Angers elected him a member of their society. He published, The Analysis demonstrated, Paris, 1708, 2 vols, 4to; this was reprinted in 1738, in 2 vols, 4to, with remarks by Varignon; and, The Science of Calculation, 1714. In 1716 he was admitted a member of the Royal Academy of Sciences at Paris. He died in 1728. After his death, in 1745, was published from his MSS. a treatise entitled, Logic, or the Art of Reasoning justly, 12mo.

REYNER, (Edward,) a Puritan divine, was born at Marley, in Yorkshire, in 1600, and educated at Cambridge. He became schoolmaster at Market Rasen, in Lincolnshire, and was afterwards chosen lecturer of a church in Lincoln, and minister of St. Peter's, in that city. He also officiated in the cathedral during the usurpation; but he was ejected at the Restoration, and died about 1670. He wrote, Precepts for Christian Practice; Considerations concerning Marriage; A Vindication of Human Learning and Universities; and, The Being and Well-Being of a Christian.—He is to be distinguished from Kirby Reyner, a nonconformist, who was born near Wakefield, in Yorkshire, and died at Bristol in 1744. His sermons were published by Dr. Lardner, in 8vo, 1745.

REYNOLDS, (Sir Joshua,) the founder of the British school of painting, was born on the 16th July, 1723, at Plympton, in Devonshire, where his father, the Rev. Samuel Reynolds, was master of the grammar-school, and rector of Plympton St. Mary. While yet a child he manifested a taste for drawing, and at the age of eight years he had made himself master of the rules contained in the Jesuits' Perspective; but it was the accidental perusal of Richardson's Treatise on Painting that gave a decided turn to the mind of the young artist, and determined him to follow Raffaelle, with whose character, as there drawn, his imagination was enchanted. In 1741 he was placed under the tuition of his countryman, Thomas Hudson, then the most popular portrait painter in London, who, instead of directing his pupil to study from the antique models, set him on copying Guercino's drawings, which, however, he did so well, as to excite the jealousy of his master. Though Reynolds continued only two years with this inefficient preceptor, he made so rapid a progress in that time as to feel himself competent to paint portraits. He now commenced his career at Plymouth Dock, and while there obtained an introduction to lord Mount Edgecombe, through which connexion he became acquainted with captain, afterwards admiral lord Keppel, whom in the summer of 1749 he accompanied in the *Centurion* to the Mediterranean. While at Minorca he was much employed in painting the portraits of naval and military officers; by which means he increased his

finances sufficiently to enable him to visit Rome, where, though sensibly alive to the beauties which surrounded him, he was not at first struck by the performances of Raffaelle. This may be accounted for by the previous education of Reynolds, and the low state of painting in England. Raffaelle possessed a serene dignity, and his pictures do not display either those allurements of colour, or the great effects of light and shade, which are apt to make an instant impression upon the beholder. It is only by close and persevering attention that the sublimities of this great master are comprehended; because, to appreciate them rightly, it is necessary to understand the principles out of which they arose. Reynolds at length felt the force of this truth, and from the moment that he began to study Raffaelle his mind became enlarged, and the extension of his knowledge increased his admiration. It was while studying the great works of Michael Angelo and Raffaelle, in the Vatican, that he caught a severe cold, which caused an incurable deafness. From Rome he went to Florence, Bologna, Parma, Modena, Milan, Padua, and Venice, where he lodged with Zuccarelli, the landscape painter. The great Venetian masters, Titian, Paolo Veronese, and Tintoretto, had a far greater influence upon Reynolds' future practice than the great works in Rome. From Venice he went through Turin to Paris, where he met with his friend Sir William Chambers, the architect, accompanied by his wife, whose portrait he there painted. On his arrival in England, in October 1752, he went to Plymouth, where he drew the picture of Mr. Zachary Mudge, the rector of St. Andrew's, in that town. Of this fine portrait there is an engraving. At the end of the same year he returned to the metropolis; and the first specimen he then gave of his improvement was his celebrated portrait of his pupil, Giuseppe Marchi, painted in a Turkish dress. The picture attracted so much notice, that Hudson came to see it, and after examining it for some time, exclaimed with an oath, "Reynolds, you don't paint so well as you did when you left England." Notwithstanding this invidious remark, and the depraved state of public taste, Reynolds quickly rose into high reputation as a portrait painter. He removed from St. Martin's-lane to Great Newport-street, where he resided for several years. One of his earliest works, and that which established his fame, was his portrait (whole length) of his friend, commodore Keppel. Soon after this he added to his celebrity by his picture of Miss Greville and her brother, as Psyche and Cupid. When he painted in St. Martin's-lane, his prices were for a head 10 guineas, a half-length 20 guineas, and for a whole length 40 guineas; in Newport-street they were at first respectively 12, 24, and 48 guineas: but his practice increased so rapidly, that in 1758 he raised his price to 20 guineas for a head, and in 1760 to 25 guineas; the other sizes being in proportion. Soon after the accession of George III. (1761) Reynolds found himself enabled to purchase a house in Leicester-fields, where he constructed a splendid gallery, and about the same time set up his carriage. Dr. Johnson, with whom he had contracted a lasting friendship, writing to Baretti at this period, says, "Reynolds is without a rival, and continues to add, as he deserves, thousands to thousands." In 1762 he produced his celebrated picture of Garrick between Tragedy and Comedy, for which the earl of Halifax paid three hundred guineas. He also painted in this year his portrait of lord Ligonier, (now in the National Gallery,) and his portrait of Sterne. His practice now became so great, that he employed several assistants, of whom Marchi, the Italian, whom he had brought from Rome, and Peter Toms, the celebrated painter of draperies, were the principal. On the institution of the Royal Academy in 1768, the presidentship was unanimously conferred on Reynolds, who, at the same time, received the honour of knighthood. The task of delivering public discourses was no part of the duty attached to this office, yet Sir Joshua voluntarily undertook it, and the first discourse was pronounced by him on New Year's day, 1769; and the fifteenth, which was the last, on the 10th of December, 1790. On the 26th of April, 1769, the first exhibition of the Royal Academy opened; and from that time to 1790, Sir Joshua sent in no less than two hundred and forty-four pictures. He now raised his price to thirty-five guineas for a head. In 1773 he finished his fine piece of Count Ugolino, which was bought by the duke of Dorset for four hundred guineas. Of this there is an engraving by Dixon. Soon after he painted the Infant Jupiter, now in the possession of the duke of Rutland. In the same year he received two flattering marks of distinction; one in being elected mayor of his native town, and the other in being created doctor of laws by the university

of Oxford. This last honour he enjoyed in conjunction with Dr. Beattie, for whom he cherished a great regard, and whose portrait he painted soon after in an allegorical manner, in allusion to Dr. Beattie's Essay on Truth. About this time a project was set on foot by Sir Joshua, for the introduction of paintings into St. Paul's cathedral, to be executed by himself, and the other leading artists of the day. But though the idea was encouraged by Dr. Newton, dean of St. Paul's, it was rejected through the prejudices entertained against it by Dr. Terrick, bishop of London. In 1775 Sir Joshua was chosen a member of the Imperial Academy at Florence, on which occasion he sent his portrait, drawn in his academical dress, to be placed in the gallery of painters in that city. In 1779 he finished a painting for the ceiling of the library of the Royal Academy at Somerset-house. In the centre is Theory, seated on a cloud, holding a scroll in her hand, with this inscription, "Theory is the knowledge of what is truly Nature." In this year he raised his charge for a head to 50 guineas, which continued to be his regular price during the remainder of his life. In 1780 he began his designs for the celebrated window in New college chapel, Oxford, consisting of seven compartments in the lower range, each twelve feet high, and three wide, containing the allegorical figures of the four cardinal, and three Christian virtues, with their several attributes. Above, on a scale of ten feet by eighteen, is the Nativity, in which the painter has adopted the idea of Correggio, in his famous Notte, of making the light proceed from the Divinity. This last design was sold to the duke of Rutland for twelve hundred guineas, and was destroyed by the fire at Belvoir Castle, in 1816. The painting on glass was executed by Jervis, of Dublin, whose portrait Sir Joshua has introduced, as well as his own, among the adoring shepherds. In the summer of 1781 Sir Joshua, accompanied by a friend, made a tour in Holland and the Netherlands, chiefly with a view to examine the works of the celebrated masters of the Dutch and Flemish schools. Two years afterwards, on the suppression of some of the religious houses in the Low Countries, he again visited Flanders, where he purchased some pictures by Rubens. In 1784 he painted his allegorical picture of Mrs. Siddons, as the Tragic Muse. It was purchased by W. Smith, Esq. for seven hundred guineas. In the same year Sir Joshua succeeded Allan Ramsay as principal painter in ordinary to the king; and he lost his old friend, Dr. Johnson, who appointed him his executor, together with Sir John Hawkins and the late lord Stowell. In the autumn of the next year Sir Joshua again paid a visit to Flanders, to attend a sale of pictures collected from the dissolved monasteries; of which, particularly those of Rubens, he purchased many of great value. About the same time he was employed on a commission from the empress of Russia, to paint for her an historical picture, the subject of which being left to himself, he chose that of the infant Hercules strangling the Serpents. In return for this painting the empress sent him fifteen hundred guineas, and a gold box, with her picture set round in diamonds. When alderman Boydell undertook his splendid edition of Shakspeare, Sir Joshua painted for that work three pictures; namely, Puck, in the Midsummer Night's Dream; the Witches, in Macbeth; and the Death of Cardinal Beaufort. He also painted for Mr. Boydell the portrait of lord Heathfield, which afterwards came into the possession of Mr. Angerstein, and is now in the National Gallery. In July, 1789, while painting the portrait of lady Beauchamp, he found his sight so much affected, that it was with difficulty he could proceed with the picture; and notwithstanding every assistance that could be procured, he was, in a few months, deprived of the use of his left eye. Upon this he determined to paint no more. In October 1791, his spirits began to fail him, and he became dejected, from an apprehension that an inflamed tumour which took place over the darkened eye would occasion the loss of the other. Meanwhile he laboured under a more dangerous disease, which deprived him of energy and appetite. During this period of affliction his malady was supposed by many to be merely hypochondriasis; but appearances soon convinced his medical friends that the seat of his complaint was the liver, and that the disease was incurable. He died, in the full possession of his mental powers, on the 23d of February, 1792. On the 2d of March the body was removed from Leicester-fields to Somerset House, where it lay in state till the next day, when it was conveyed with great solemnity to St. Paul's Cathedral, where, some years after, his statue, executed by Flaxman, was erected to his memory.

In stature Sir Joshua Reynolds was rather under the middle size, of a florid com-

plexion, round features, and a pleasing aspect. With manners uncommonly polished and agreeable, he possessed, till near his end, a constant flow of animal spirits, which rendered him a most desirable companion; and though he had been deaf almost ever since his return from Italy, yet, by the aid of an acoustic instrument, he was enabled to enjoy the conversation of his friends without inconvenience. He was fond of literary society, and qualified to shine in it; though he never appeared obtrusive, or aimed at the display of extraordinary knowledge. The Literary Club (established in 1764), of which he was a member, originated in a great measure with him; as also did that held at the British Coffee-house, which has been commemorated so well by Goldsmith in his characteristic and admirable epitaphs on the respective members. Sir Joshua was also a member of the Royal and Antiquarian Societies of London, as well as of various other institutions at home and abroad. He formed a splendid collection of works of art, which, after his death, was sold for 16,947*l.*, and the whole of his property amounted to about 80,000*l.*, the bulk of which he left to his niece, Miss Palmer, who married lord Inchiquin, afterwards marquis of Thomond. Sir Joshua was never married; but his sister, Mrs. Frances Reynolds, conducted his domestic affairs. She was a very ingenious lady, painted miniatures in a good style, and was much esteemed by Dr. Johnson for her literary powers. "His talents of every kind," says Burke, "powerful from nature, and not meanly cultivated by letters, his social virtues in all the relations and all the habitudes of life, rendered him the centre of a very great and unparalleled variety of agreeable societies, which will be dissipated by his death. He had too much merit not to excite some jealousy, too much innocence to provoke any enmity. The loss of no man of his time can be felt with more sincere, general, and unmixed sorrow." Dr. Johnson said of him, in a sentence very characteristic of both, "Reynolds is the most invulnerable man I know, and one whom, if I should quarrel with him, I should find the most difficulty how to abuse." Sir Joshua's literary productions, besides his Discourses, are three contributions to the Idler (Nos. 76, 79, and 82); some notes to Mason's translation of Du Fresnoy's Art of Painting; a few notes for Dr. Johnson's edition of Shakspeare; and his remarks upon the works of the Dutch and Flemish painters during his tour through Flanders and Holland in 1781.

REYNOLDS, (Edward,) a learned prelate, the son of Austin Reynolds, one of the customers of Southampton, was born there in 1599, and educated at the free-school, and at Merton college, Oxford, of which he became probationer-fellow in 1620. After he had taken his master's degree, he went into orders, and was made preacher at Lincoln's-inn. He also was preferred to the rectory of Braynton, in Northamptonshire. When the Rebellion broke out in 1642, he joined the Presbyterian party, and in 1643 was nominated one of the Assembly of Divines, took the Covenant, and frequently preached before the Long Parliament. In 1647 he was nominated one of the visitors of the university of Oxford; and in Feb. 1648 he was chosen vice-chancellor, on the recommendation of the earl of Pembroke, then chancellor of the university; and by a mandate from parliament he was created D.D. In March (1648) he was appointed dean of Christ Church, in the room of Dr. Fell. Though he acted with his brother-visitors in all the changes and ejectments they brought about in the university, he at length refused the *engagement* "to be true and faithful to the commonwealth of England, as established without a King and a House of Lords," and therefore was in his turn ejected from his deanery in 1651. He lived afterwards mostly in London, and preached there, as vicar of St. Lawrence Jury. On the prospect of the Restoration he joined with Monk to bring in the king, using his interest for that purpose in London, where he was the pride and glory of the Presbyterian party. When the secluded members were admitted again to parliament, they restored him to his deanery of Christ Church, in May 1659; and in May following, (1660,) he was made chaplain to Charles II. After this he preached several times before the king and both houses of parliament; and in the latter end of June, being desired to quit his deanery, he was the next month elected, by virtue of the king's letter, warden of Merton college, and was consecrated bishop of Norwich in the same year. He afterwards assisted at the Savoy Conference. He died at the episcopal palace at Norwich, January 16, 1676, in the seventy-sixth year of his age. His works are, The Vanity of the Creature, on Eccles. i. 14; Sinfulness of Sin, on Rom. vii. 9, and on vi. 12; "Use of the Law," on Rom. vii. 13; Life of Christ, on 1 John

v. 12; An Explication of the cxth Psalm; Meditations on the Holy Sacrament of the Lord's Last Supper; Explication of the xivth Chapter of Hosea, in seven Humiliation Sermons; A Treatise of the Passions and Faculties of the Soul of Man; all or most of which having been printed several times in 4to, were published together in London, in 1658, fol.; and Thirty Sermons preached on several occasions, between 1634 and his death, were reprinted in the second edition of his works, London, 1679, fol. Among them is his Latin Sermon preached at Oxford, 1649, entitled, Animalis Homo, on 1 Cor. ii. 14. He also wrote the Assembly of Divines' Annotations on Ecclesiastes.

REYRAC, (Francis Philip Dulaurens de,) a French ecclesiastic and poet, born at Longueville, in the Limousin, in 1734. He became canon regular of Chancelade, prior of St. Maclou, at Orleans, and an associate of the Academy of Inscriptions. He wrote, Epître au Comte de Vareilles sur le vrai Bonheur de l'Homme; La Vertu, ou Lettres sur l'Eloquence de la Chaire; Discours sur la Poésie des Hébreux; Poésies tirées des Saintes-Ecritures; Hymne au Soleil; and, Manuale Clericorum. He died in 1782.

REYS, (Anthony dos,) a Portuguese divine, born at Pernes, near Santarem, in 1690, became an Oratorian at Lisbon; historiographer to the congregation; qualificator to the Holy Office; chronologist of the kingdom; and a member of the Portuguese Academy of History. He died in 1738. His works are, Latin Poems; Life of Ferdinand de Menezes; Miscellaneous Collection of Portuguese Poems; and, an edition of the Corpus illustrium Poetarum Lusitanorum, qui Latine scripserunt, 7 vols, 4to.

REZZONICO, (Antonio Giuseppe, count della Torre,) a learned Italian nobleman, born at Como in 1709. He acquired distinction in the army in Spain and Italy, and devoted much of his life to literary pursuits; and he was chamberlain to the duke of Parma. He wrote, De Supposititiis militaribus Stipendiis Benedicti Odescalchi, qui Pontifex Maximus anno 1676, Innocentii XI. Prænomine fuit renunciatus; Musarum Epinicia, addressed to Louis XV.; Disquisitiones Plinianæ, in quibus de utriusque Plinii Patriâ, Scriptis, Codicibus, Editionibus, atque Interpretibus agitur; of this Ernesti speaks very highly in his edition of Fabricius's Bibl. Latina; Discorsi Accademici; and, Versi sciolti; in this last publication is an Italian version of the Penseroso of Milton. Rezzonico died in 1785.

RHAZES, or RASIS, a celebrated Arabian physician, whose proper name was Mohammed Ben-Zacharia Abu-Bekr Al-Razi, was born about the middle of the ninth century, at the town of Rai, in Persian Irak. He was acquainted with philosophy, music, astronomy, alchemy or chemistry, and medicine, which last science he first studied at his native place. He went to Bagdad for further improvement, and there, under the instruction of Ibn Zein Al-Taberi, acquired a reputation which caused him to be selected out of a hundred physicians for the care of the great hospital of that capital. He had afterwards the same employment at Jondisabour, and at Rai. He was also entrusted with the health of Almansor lord of Chorasan. Having lost his sight in his 80th year, he died not long after, A.D. 923, or 932. His principal work is his compilation, entitled, Al-Hawi, or The Continent, being a collection of every thing relative to the cure of diseases from Galen to his own times, as delivered both by Greek and Arabian authors. It is an ill-digested farrago, in which, however, some valuable observations may be found not to be met with elsewhere: various editions of it in Latin have been given, from 1486 to 1542. The original Arabic has never appeared. Another considerable work of Rhazes is his Ten Books addressed to Almansor, relating to medicine and surgery in general, and chiefly compilations from the Greeks. Of these, the tenth book, treating on all internal diseases except fevers, was long a classical work in the medical schools. But the most celebrated of his works is, De Pestilentiâ, which treats of the small-pox and measles, and is a curious and valuable record of the Arabian practice in this Oriental disease. It has been several times translated: the best edition is in Arabic and Latin, by J. Channing, London, 1766, 8vo. There is an English translation of it in the English edition of Dr. Mead's medical works. Channing's translation was republished by Haller, in the seventh volume of his Medicæ Artis Principes, Lausanne, 1772. The theory of Rhazes in this disease is that of fermentation, and the practice is of the cooling kind, with free evacuations. It is in the works of this physician that the first mention of chemical remedies is to be found.

RHENANUS, (Beatus,) a learned critic, was born in 1485, at Schlettstadt,

in Alsace, and educated at Paris, where he studied philosophy and ancient literature, and was employed in the office of the learned printer, Henry Stephens. He then went to Strasburg, and thence to Basle, where he made the acquaintance of Erasmus and Gelenius, and occupied himself in the printing establishment of Froben. In 1520 his father died, and left him all his property; but although Rhenanus retired to Schlettstadt, he continued his favourite study of the ancients with the same zeal. He died at Strasburg, in 1547. He published editions of Quintus Curtius; Maximus Tyrius; Velleius Paterculus; Tertulliani Opera; Auctores Historiæ Ecclesiasticæ, containing Eusebius Pamphilus, Nicephorus, Theodoret, &c.; Plinii Historia Naturalis; Procopius Cæsariensis, De Rebus Gothorum; Tacitus; Livii Decades Tres. He also wrote, Præfatio in Marsilii Defensionem Pacis pro Ludovico IV. Imperatore, adversus iniquas Ecclesiasticorum Usurpationes; this was published under the assumed name of Licentius Evangelus, sacerdos; Illyrici Provinciarum utrique Imperio cum Romano tum Constantinopolitano servientis Descriptio; Rerum Germanicarum Libri III.; this has often been reprinted. He also translated several works from the Greek into Latin, some works of S. Gregorius Nazianzenus, part of the writings of Origen, in the edition of Erasmus, &c. He is supposed to have been inclined to the Reformed faith, though he was too timid to avow his separation from the Church of Rome.

RHENFERD, (James,) a celebrated Oriental scholar, the son of a minister at Mulheim, in Westphalia, was born there in 1654, and educated at the college of Meurs, in the duchy of Cleves. In 1678 he became rector of the Latin college in the city of Franeker; but upon the condition that, while he held that post, he should be at liberty to deliver lectures on the Oriental languages. He also became an adept in the study of the Cabala, and maintained public theses, in which he endeavoured to prove its utility in illustrating several obscure passages in the Apocalypse. In 1680 he removed to Amsterdam, where he improved his knowledge of Rabbinical learning. In 1683, a vacancy having taken place in the professorship of the Oriental languages and sacred philosophy at the university of Franeker, by the removal of Vitringa to the theological chair, Rhenferd was appointed to fill it, and was the means of attracting to the university a great number of scholars from distant parts. He held this post for nearly thirty years, during which time he was thrice chosen rector of the university. He died in 1712, in the fifty-ninth year of his age. He wrote, among other things, De Antiquitate Characteris hodierni Judaici, 1696, 4to, in which he endeavours to establish the claim of the present Hebrew characters to the highest antiquity, and to prove that the Samaritan characters were borrowed from the Hebrews; Comparatio Expiationis aniversariæ Pontificis Maximi in Vet. Test. cum unicâ atque æternâ Expiatione Christi Domini, of the same date, accompanying a new edition of the treatise from the Talmud, entitled, Joma; treating of the sacrifices and other services on the day of expiation, which had been published by Robert Sheringham, and was become very rare; Dissertationum Theologico-philologicarum de Stylo Novi Testamenti Syntagma, quo continentur Olearii, Bæcleri, Pfochenii, Cocceii, &c., de hoc genere Libelli, &c. 1701, 4to.; Arabarcha, seu, Ethnarcha Judæorum; Observationum selectarum ad Loca Hebræa Nov. Test. partes sive Disput. Tres, 1705, 4to, &c.

RHESE, (John David,) a physician and philologist, was born at Llanvaethly, in the isle of Anglesea, in 1534, and educated at Christ Church, Oxford. He afterwards studied medicine, and took the degree of doctor in that faculty at Sienna. He acquired so perfect a knowledge of the Italian language, that he was appointed public moderator of the school of Pistoia in Tuscany, and wrote books in that tongue, which were much esteemed by the Italians themselves. On his return he retired to Brecknock, where he died about 1609. Wood says he died a Roman Catholic; and Dodd, upon that authority, has included him among his worthies of that religion: but there seems some reason to doubt this. He wrote, Cambro-Britannicæ, Cymeræcæve, Linguæ Institutiones et Rudimenta, &c. ad intelligend. Biblia Sacra nuper in Cambro-Britannicum Sermonem eleganter versa; London, 1592, fol. Prefixed to this is a preface by Humphrey Prichard, in which he informs us that the author made this book purposely for the better understanding of that excellent translation of the Bible into Welsh, and principally for the sake of the clergy, and to make the Scriptures more intelligible to them and to the people; a measure which

a Roman Catholic in those days would scarcely have adopted. Rhese's other works are, Rules for obtaining the Latin Tongue, written in the Tuscan language, and printed at Venice; and, De Italicæ Linguæ Pronunciatione, in Latin, printed at Padua. By Stradling in his epigrams, he is styled, "novum antiquæ linguæ lumen;" and by Camden, "clarissimus et eruditissimus vir Joannes David," for he was sometimes called John David, or Davis.

RHETICUS, (George Joachim,) an astronomer and mathematician, born in 1514, at Feldkirch, in the Tyrol. He was initiated in the elements of the mathematics at Zurich, whence he removed to Wittemberg, where he took the degree of master of philosophy in 1535; and two years afterwards he was made joint professor of the mathematics and astronomy with Reinhold. While he was daily rising into reputation by his lectures, he was informed of the hypothesis of Copernicus concerning the revolution of the heavenly bodies; which appeared to him to be so reasonable, that he determined to resign his professorship, and study the doctrine under the instruction of its author. Accordingly, in 1539, he went into Prussia, where he became a disciple of Copernicus, to whose system he soon became a convert; and he afterwards assisted him in his astronomical labours. In vain did he for a long time urge Copernicus to publish his great work, De Revolutionibus Orbium Cælestium. That he might illustrate the doctrine which it contained, Rheticus addressed to Schöner his Narratio de Libris Revolutionum Copernici, which was published in 1540, 4to. At length the persuasions of his friends having prevailed upon Copernicus to permit the appearance of his work, the care of editing it was confided to Rheticus, who caused it to be printed at Nuremberg in 1543, fol. To subsequent editions the Narratio of Rheticus was generally added. Upon the death of Copernicus, who lived only a few hours after he received a copy of his printed work, Rheticus returned to Wittemberg, and was again admitted to his post of mathematical and astronomical professor. He afterwards taught the mathematics at Leipsic. In 1576 he went to Cashau, in Hungary; where he died in the same year. His other works are, Opus Palatinum de Triangulis à Georgia Joachimo-Rhetico cœptum, L. Valentinus Otho, Principis Palatini Frederici IV., Electoris mathematicus, consummavit, Neostadii in *Palatinatu, 1596, fol.; the least important* part *of* this work is the introductory treatise on Trigonometry, in nine books, of which the first four, relating to right-angled triangles, were written by Rheticus, and the other five, on oblique triangles, by his pupil Otho; Orationes de Astronomia, Geometria, et Physica; and, Borussiæ Encomium.

RHIANUS, a Greek grammarian and poet, was a native of Bena, in Crete, and lived about the time of Eratosthenes. He wrote several poems: one of them was a Ἡρακλεια, in four books. Another, called Μεσσηνιακα, contained a poetical description of the second Messenian war. Other poems of Rhianus were the Θεσσαλικα, Αχαικα, and Ηλιακα. The few extant fragments of his works are collected in Brunck's Analecta, in Jacob's Anthologia Græca, in Gaisford's Poet. Græci Minor. and separately in a little book by N. Saal, under the title Rhiani quæ supersunt, Bonn. 1831.

RHODIGINUS, (Cœlius,) a learned Italian, whose proper name was Lodovico Celio Riccheri, was born at Rovigo about 1450, and studied at Ferrara and Padua. He opened a school of belles-lettres at Vicenza, till, in 1508, he was invited to Ferrara by duke Alfonso I. The wars obliged him to quit that situation, and he taught at Reggio in 1512, and afterwards kept a school at Padua. Francis I., in 1515, nominated him to the chair of Greek and Latin eloquence in Milan, as successor to Demetrius Chalcondylas. In 1521 he returned to Padua. He died in 1525, of chagrin (it is said) on account of the defeat and capture of Francis I. at the battle of Pavia. His principal work is his Antiquæ Lectiones, Basle, 1566, and Frankfort, 1666, fol. It is a miscellany of profound erudition, "in which," says Ger. Vossius, "abstruse words in Greek and Latin are explained, obscure passages in the best authors are elucidated, and corrupt ones are rectified, recondite histories and ancient rites are narrated, and many arcana of the deepest philosophy, especially of the Platonic school, are brought to light; whence I am often moved with wonder, and indeed with indignation, in observing that the precious labours of such a man are so little in the hands of the youth of the present time." Julius Cæsar Scaliger, who was a pupil of Rhodiginus, calls him the Varro of his age.

RHODOMAN, (Laurence,) a learned

German, was born in 1546 at Sassawerft, in Upper Saxony, and studied at the college of Ilfeld under Michael Neander, and at the university of Rostock. He taught in several seminaries, and was professor of Greek at Jena for seven years, and of history at Wittemberg for four years. He died in 1606. He wrote, Vita Lutheri, Græco Carmine descripta et Latine reddita; Descriptio Historiæ Ecclesiæ, &c., Græco Carmine cum Versione Latinâ, e Regione Textus Græci; Poesis Christiana, id est, Palæstina, seu Historiæ Sacræ, Græco-Latinæ, Libri IX.; Theologiæ Christianæ Tyrocinia, Carmine heroico Græco-Latino, Libri V. He also made some Latin translations of Greek authors, as of Diodorus Siculus, which is printed in the edition of Henry Stephens (1604); of the Posthomerica of Quintus Calaber; he also made a translation of extracts from Photii Bibliotheca and Diodorus Siculus, under the title of, Memnonis Historia de Republicâ Heracleensium et Rebus Ponticis Eclogæ. He likewise edited, Anonymi Poetæ Græci: Argonautica, Thebaica, Troica, Ilias parva, Arion, Narratio de Bello Trojano e Constantini Manassis Anna.l; and several other pieces in the two languages.

RHUNKEN, or RUHNEKEN, (David,) an eminent critic, was born in 1723, at Stolpe, in Pomerania, and studied at Königsberg, at Wittemberg, and at Leyden, where he became attached to Hemsterhuis, who recommended him as a classical tutor, and persuaded him to publish an edition of the Greek Lexicon of Timæus, for the illustration of the words and phrases peculiar to Plato. In 1755 he went to Paris, where he passed most of his time in the king's library, and that of the Benedictines of St. Germain's. In 1757 he became assistant to Hemsterhuis, and on the death of Oudendorp, was appointed professor of Latin oratory and history. When Hemsterhuis died, Rhunken did honour to his memory in an affectionate eulogy; and he soon after published an edition of the rhetorical treatise of Rutilius Lupus; which was followed by Velleius Paterculus. He died in 1798.

RIBADENEIRA, (Pedro,) a celebrated Spanish Jesuit, was born at Toledo in 1527, and was enrolled by St. Ignatius among his favourite disciples in 1540, before the society of the Jesuits had received the papal sanction. In 1542 he studied at Paris, and afterwards at Padua, whence he was sent to Palermo to teach rhetoric. After many and long travels for the propagation of the interests of the society in various parts of Europe, he died at Madrid in 1611. One of his visits was with the duke of Feria to England, in 1558; and his inquiries here, or what he made subsequently, encouraged him to publish a treatise, On the English Schism, 1594, 8vo. He is, however, chiefly known for his Lives of various Saints and Jesuits, and as the founder of that biography of the Jesuits which Alegambe and others afterwards improved into a work of some importance. One of his principal Lives, published separately, is that of the founder, St. Ignatius de Loyola. His Lives of the Saints, (Ignatius Loyola, Francis Borgia, Lainez, Salmeron, &c.) were translated into English, and published in 2 vols, 8vo. He also wrote, The Christian Prince, a refutation of The Prince of Macchiavelli.

RIBALTA, (Francisco,) a Spanish painter, was born at Castellon de la Plana, in the kingdom of Valencia, in 1551, and is thought to have formed his style by studying the works of Juan Baptista Juanes. He visited Italy, where he resided for some time, and there seems to have acquired a taste for the style of Sebastian del Piombo, of many of whose pictures, in the royal collection at Madrid, he made copies. He died in 1628.

RIBALTA, (Juan,) a painter, son of the preceding, was born at Valencia in 1597, and was the pupil of his father, and in his eighteenth year painted a fine picture of the Crucifixion. He died in 1628, in the thirty-first year of his age.

RIBERA, (Francis de,) a learned Spanish Jesuit, was born at Villacaslin, in Segovia, in 1537, and educated at Salamanca. Soon after he had taken orders he was pursuaded to unite himself with the disciples of Loyola, and became a member of their society in 1570. From this time he was employed by his superiors in interpreting the Scriptures, and filled the chair of professor of divinity in their seminary at Salamanca till his death, in 1591. His works are, Commentarii in XII. Prophetas Minores, Sensum eorundem Prophetarum historicum et moralem, sæpe etiam Allegoricum complectentes; Commentarii Historici selecti in XII. Prophetas Minores; In Sacrum Jesu Christi Evangelium secundum Joannem; In Epistolam ad Hebræos; In sacram B. Joannis Apostoli et Evangelistæ Apocalypsin; De Templo, et iis quæ ad Templum pertinent, Lib. V. 1592, 8vo.; and, The Life of St. Theresa, Foundress of the reformed Order of the barefooted Carmelites.

RIBERA. See SPAGNUOLETTO.

RICARD, (Dominic,) born at Toulouse in 1741, entered the congregation of the Christian Doctrine, and became a distinguished professor in it. When he quitted that society he took up his residence at Paris, where he employed himself in literary pursuits. He was particularly addicted to the study of the Greek language, and engaged in the great task of translating the whole works of Plutarch. From 1783 to 1795 he published his version of that philosopher's Moral Works, in 17 vols, 12mo; of the Lives, he published only 4 vols, 12mo. He also published a poem entitled, La Sphère, in eight cantos, 8vo, 1796. He died in 1803.

RICARDO, (David,) an eminent merchant and writer on political economy, was born in London in 1772. His father, a native of Holland, had then been for several years a member of the Stock Exchange in London; and designing his son for the same occupation, he sent him, when eleven years of age, to a school in Holland. Soon after his return to England he was taken into his father's office as a clerk, and, when of age, was associated with him in business. He first appeared as an author during the discussions that led to and accompanied the famous Bullion Committee in 1810, when he published a pamphlet, entitled, The High Price of Bullion a Proof of the Depreciation of Bank Notes, which speedily passed through four editions. His next publication was entitled, A Reply to Mr. Bosanquet's Practical Observations on the Report of the Bullion Committee. In 1815 he published, An Essay on the Influence of a Low Price of Corn on the Profits of Stock, in which he combated the justice of restrictions on the importation of corn. This essay is chiefly remarkable for the doctrine which it propounds concerning Rent. In 1816 he published, Proposals for an Economical and Secure Currency, with Observations on the Profits of the Bank of England. This was followed in the next year by his great work, On the Principles of Political Economy and Taxation. In 1822 appeared his tract, On Protection to Agriculture. In 1819 he was returned to Parliament for the Irish borough of Portarlington. He died of inflammation of the brain, at his seat of Gatcomb Park, in Gloucestershire, in September 1823, in the fifty-second year of his age.

RICAUT, or RYCAUT, (Sir Paul,) a traveller, historian, and diplomatist, was the tenth son of Sir Peter Ricaut, probably a merchant in London, and was born there; but the date of his birth is not known. In 1647 he was admitted scholar of Trinity college, Cambridge, where he took his bachelor's degree in 1650. After this he travelled for many years in Europe, Asia, and Africa. In 1661, when the earl of Winchelsea was sent ambassador extraordinary to Constantinople, Ricaut went with him as his secretary; and while he continued in that station, which was for eight years, he wrote, The Present State of the Ottoman Empire, in three books; containing the Maxims of the Turkish Politie, their Religion and Military Discipline, illustrated with figures, and printed in London, 1670, fol. and 1675, 8vo. During the same time he had occasion to make two voyages from Constantinople to London; one of them was by land, through Hungary, where he remained some time in the Turkish camp with the famous vizier, Kuperlee, on business relating to England. In 1663 he published the Capitulations, Articles of Peace, &c. concluded between England and the Porte. He was afterwards appointed consul at Smyrna, and ably filled that office for eleven years; and during his residence there, at the command of Charles II. he composed, The present State of the Greek and Armenian Churches, Anno Christi 1678, which was published in the following year. In 1685, the earl of Clarendon, lord-lieutenant of Ireland, made Ricaut his principal secretary for the provinces of Leinster and Connaught; and James II. knighted him, constituted him one of the privy council for Ireland, and judge of the Court of Admiralty, which he held till the Revolution. In 1690 he was appointed by William III. as his resident to the Hans-Towns. He remained on the continent for ten years, and in 1700 obtained leave to return to England, where he died, Dec. 16 of that year. He was a fellow of the Royal Society for many years before his decease; and a paper of his, upon the Sable Mice, or Mures Norwegici, is published in the Philosophical Transactions. He understood Greek, both ancient and modern, Turkish, Latin, Italian, Spanish, and French. Besides the works already mentioned, he wrote a continuation of Knolles's History of the Turks, from 1623 to 1677, fol. 1680; and again from 1679 to 1699, fol. 1700. He was, from his great knowledge of Turkish affairs.

better qualified than any other person for this work, but he is inferior to Knolles in historical merit. He continued Platina's Lives of the Popes, from 1471 to his own time; and he translated from the Spanish of Garcilasso de la Vega, into English, The Royal Commentaries of Peru, in two parts, fol.; and the Spanish Critic, 1681, 8vo, from Baltasar Gracian.

RICCATI, (Vincenza de,) an able mathematician, was born in 1707 at Castel Franco, in the territory of Treviso, and in 1726 entered among the Jesuits, and taught mathematics at Bologna, till the suppression of his order in 1773. He then returned to his native place, and died there in 1775. He had been much employed in hydraulics, and the republic of Venice ordered a gold medal, worth a thousand livres, to be struck in honour of him.

RICCI, (Matteo,) an eminent Romish missionary, was born in 1552, at Macerata, in the marche of Ancona, and was sent to study the law at Rome, where he entered the society of Jesuits, and studied the mathematics under Clavius. He followed to the East Indies his preceptor, Father Valignan; and during his abode at Goa he applied himself assiduously to the language of China, to which country he was destined. In 1583 he arrived at Caoquin, in the province of Canton, where he settled with some brethren. To ingratiate himself with the Chinese, he made a map of the world, in which, whilst he corrected their prejudices with respect to the relative dimensions of their country, he complied with them by altering the meridian so as to place it in the centre. With a less pardonable spirit of compliance he drew up a Chinese Catechism, containing only the precepts of morality and natural religion. It was not till 1600 that he was able to gain access to the emperor, at Pekin. He was well received, and permitted to settle in that capital, where he purchased a house and built a church; and the progress which Christianity made in the metropolis of China was greatly owing to his exertions. He died there in 1610, leaving curious memoirs on China, of which Father Trigault made use in his work, De Christianâ Expeditione apud Sinas susceptâ.

RICCI, (Michael Angelo, a cardinal, born at Rome in 1619. He was an able mathematician, and was patronized by Innocent II. who raised him to the purple in 1681. His treatise de Maximis et Minimis is a valuable performance, and was reprinted by the Royal Society of London. He died in 1682.

RICCI, (Sebastiano,) an eminent painter, was born in 1660 at Cividale di Belluno, in the Venetian territory, and was placed at an early age with Federigo Cervelli at Venice. He afterwards visited Milan, Bologna, and other cities for improvement. His reputation procured for him the patronage of Rannuccio II., duke of Parma, who maintained him liberally at Rome, where he completed his studies. By the exercise of his art at Milan and Venice he rendered himself so advantageously known, that he was invited by the court of Vienna to decorate the palace of Schönbrunn. The duke of Tuscany next called him to Florence; and he was afterwards induced (by persuasion of his nephew Marco, says Mr. Walpole; others say, by invitation of queen Anne) to visit England, where he resided for ten years, and was much employed by the court and nobility. Among his works in this country are the picture of the Ascension in the cupola of the chapel at Chelsea Hospital, and the staircase at Montague House, now the British Museum. He then returned to Venice, where he passed the remainder of his days, executing a great number of pictures, which were bespoken from different countries. He acquired wealth and distinction, and was regarded as an honour to his profession. He died in 1734.

RICCI, (Marco,) a painter, the nephew and the pupil of the preceding, was born at Belluno in 1676. He painted both in oil and in distemper, but principally in the latter. In 1710 he accompanied his uncle to England. At Burlington House some of the ceilings were painted by him, and also a piece of Ruins, in the style of Viviano; and at Bulstrode, the seat of the duke of Portland, he painted in the chapel the Last Supper, in which composition he has absurdly introduced his own portrait in a modern habit. He died at Venice 1730.

RICCI, (Lorenzo,) born at Florence in 1703, embraced the order of the Jesuits, which was suppressed (21st July, 1773) while he was general. He was imprisoned in the castle of St. Angelo by Clement XIV. and compelled to write a circular letter to his order to announce their final suppression. He died in 1775. He wrote a memoir, (which appeared after his death,) in which he protested against the violence offered to the Jesuits, and declared that they had committed

nothing which deserved such harsh treatment.

RICCIARELLI. See VOLTERRA.

RICCIO, (Domenico,) a painter, called Brusasorci, was born at Verona in 1494, and according to Ridolfi, was a disciple of Giovanni Francesco Caroto; but Lanzi ranks him as a pupil of Niccolo Giolfino. His greatest improvement was, however, derived from an attentive study of the works of Giorgione and Titian, at Venice. His picture of Phaeton, in the Ducal Palace at Verona, though somewhat damaged by time, still charms by the ingenuity of the composition, the harmony of the colour, and the admirable fore-shortening. His greatest merit was in fresco painting; and in the many admirable works with which he embellished the public edifices and palaces, he united the erudition of the poet to the talents of a great painter. Of his historical works, the chef d'œuvre was the Cavalcade of Clement VIII. and Charles V. on their entry into Bologna, in a saloon in the Casa Ridolfi, a grand and copious composition, which is spoken of by Lanzi in terms of the highest praise. He died in 1567.

RICCIO, (Felice,) called Brusasorci the Younger, son of the preceding, was born at Verona about 1550, and was instructed by his father, and afterwards by Jacopo Ligozzi, at Florence. There are some altar-pieces by him in the churches at Verona, of which the most admired is his picture of S. Elena, in the church dedicated to that saint. He died in 1605.

RICCIOLI, (Giovanni Batista,) a learned Jesuit, and eminent astronomer, was born at Ferrara in 1598, and when he had completed his course of academical studies, was selected to teach successively rhetoric, polite learning, philosophy, and scholastic divinity, in the colleges of the society at Parma and Bologna. He devoted his leisure hours to the study of geography, hydrography, chronology, experimental philosophy, and astronomy, which were the subjects best adapted to his genius and inclination; and at length his superiors permitted him to quit all other employments, that he might apply himself wholly to these sciences. He projected a grand work, which was to be divided into three parts, containing a complete system of philosophical, mathematical, and astronomical knowledge. The first of these parts was published in 1651, in 2 vols, fol. under the title of, Almagestum Novum, Astronomiam veterem novamque complectens, &c. In imitation of the Almagest of Ptolemy, it exhibits a collection of the discoveries and improvements in astronomical science, from the earliest ages of antiquity to the author's own time, so ably digested, that Gassendi pronounced it to be Promptuarium et Thesaurum ingentem Astronomiæ, and Montucla calls it, A Treasure of Erudition and Astronomical Science. The second and third parts never appeared. In 1661 he published his Geographiæ et Hydrographiæ Reformatæ Libri XII., fol.; and in 1665 his Astronomiæ Reformatæ Tomi duo, fol. The last work which he published made its appearance in 1669, under the title of, Chronologia Reformata, et ad certas Conclusiones redacta, fol. He died in 1671.

RICCOBONI, (Luigi,) a comic actor and writer, born at Modena in 1674, or, according to some authorities, in 1677, devoted himself to the theatre under the name of Lelio. In 1716 he went to France, and distinguished himself as the best actor at the Théâtre Italien. Religious motives induced him to quit the stage in 1729, and he died in 1753, much esteemed for the decency of his manners and his amiable disposition. Besides several comedies, he wrote, Pensées sur la Déclamation; De la Réformation du Théâtre; Observations sur la Comédie, et sur le Génie de Molière; Réflexions et Critiques sur les Théâtres de l'Europe; and, Histoire du Théâtre Italien.

RICCOBONI, (Marie Jeanne Laboras de Mézières,) second wife of the preceding, was born at Paris in 1714, and after her marriage became an actress at the Italian theatre. She contributed by the purity of her taste to the improvement of her husband's comedies, and made herself known by several novels, written with much elegance of style and refinement of sentiment. Some of the principal of these are, Lettres de Julie Catesby; Lettres de la Comtesse de Sancerre; Lettres de Sophie de Vallière; Ernestine; and, Lettres de Milord Rivers. She also translated Fielding's Amelia; and she was in habits of intimate correspondence with Garrick. Several of her novels have been translated into English. She died in 1792.

RICCOBONI, (Antonio Francesco,) son of Luigi Riccoboni by his first wife, Helene Virginie Baletti, was also an actor and dramatic writer. His Art du Théâtre, Paris, 1750, 8vo, is much admired. He died in 1772.

RICH, (Claudius James,) a traveller,

and eminent Oriental scholar, was born in 1787, near Dijon, in Burgundy, and, while yet an infant, was carried to Bristol, where he received a good education. His inclination led him early to study the Oriental languages, in which he made such proficiency as to be soon able to read with considerable facility Arabic, Hebrew, and Syriac, together with the Persian and Turkish languages. These extraordinary acquirements induced a friend to obtain for him, in 1803, the appointment to a cadetcy in the East India Company's service; and he was shortly after presented with a writership in the Bombay establishment by Mr. Parry, the chairman of the board of directors, in consequence of the strong recommendation of Sir Charles Wilkins. He went to Constantinople and Smyrna to study the Turkish language, and thence proceeded to Egypt to perfect himself in the Arabic and its various dialects. He then travelled over a great part of Palestine and Syria, whence he proceeded by Mardin and Bagdad to Bussora. In September 1807, he reached Bombay, where he took up his residence at the house of Sir James Mackintosh, whose eldest daughter he married in the following year. He was shortly afterwards appointed the East India Company's resident at Bagdad, where he remained for about six years. During this time he formed a rich collection of Oriental MSS. and of medals and coins, and of the gems and engraved stones found at Babylon, Nineveh, Ctesiphon, and Bagdad. In 1811 he made an excursion to Babylon, and afterwards published at Vienna, in the Mines de l'Orient, a Memoir on the Ruins of Babylon, which was subsequently reprinted in England. In 1813 he was compelled by ill health to leave Bagdad for a time; and he travelled to Constantinople, and afterwards to Paris. In 1815 he returned to Bagdad, whence he made a second excursion to Babylon, and in 1818 published in London a Second Memoir on Babylon, in which he endeavoured to confirm the correctness of his first account, which had been impugned by major Rennell in a paper in the Archæologia. In 1820 he made a tour into Koordistan, and visited Sulimania, Mosul, and the ruins of Nineveh, and returned from Mosul to Bagdad down the Tigris. The journal which he kept on this occasion was published in 1836 by his widow, under the title of Narrative of a Residence in Koordistan. He then went to Shiraz, whence he visited the ruins of Persepolis and other remains of antiquity in that neighbourhood. While at Shiraz he was attacked by cholera, which carried him off on the 5th of October, 1821, in the thirty-fourth year of his age. His collection of Oriental MSS. of coins, and antiquities, was purchased by parliament for the British Museum. A second edition of his Memoirs on Babylon, with the narrative of his journey to Babylon in 1811, and to Persepolis in 1821, was published by his widow in 1839.

RICHARD I., king of England, surnamed Cœur de Lion, the second son of Henry II. by Eleanor of Guienne, after her repudiation by Louis VII. of France, was born at Oxford in 1157. In 1173, being now duke of Poitiers, he was influenced by his mother to unite with his brothers Henry and Geoffrey, and many other confederates, in a rebellion against his father, which was quelled by that wise and active prince; and the sons were obliged humbly to sue for forgiveness. Refusing to obey his father's order of paying homage for his duchy of Aquitaine to his elder brother Henry, a war broke out between them in France in 1183. Soon after, prince Henry died, and Richard, now heir apparent to the crown, was required to resign Aquitaine to his youngest brother, John. This demand he resisted; and new wars succeeded, till Richard was unwillingly brought to submit. His discontent was shown by forming a close connexion with Philip Augustus of France; and in 1189 he openly joined that king against his father, and did homage to him for his French possessions. A war ensued, in which the unhappy Henry was pursued from place to place by his undutiful son, whilst he was abandoned by his youngest son, John. Worn out with age and affliction, Henry died in July 1189 at Chinon, and Richard succeeded to the throne. He visited his father's corpse on the day after his decease, at the convent of Fontevraud, and expressed great remorse for his unfilial treatment of so kind a parent. Having settled his affairs in France, he sailed to England, and was crowned at Westminster, on the 3d of September, 1189. Richard, while prince, had taken the cross along with his father, on the intelligence of the great successes of Saladin in Palestine; and it was his ruling passion, when possessed of the crown, to fulfil his obligation, and give scope to his martial ardour in the fields of the East. Philip Augustus of France,

who had also taken the cross, had an interview with Richard in the plain of Vezelai, on the borders of Burgundy, on the 1st of July, 1190, at which mutual conditions were agreed upon respecting their co-operation in the expedition, and the peace of their kingdoms during their absence. Richard then proceeded for embarkation to Marseilles, and in September the two kings met at Messina, where they remained till the end of March 1191. It was not to be expected that concord should long continue in this society of two high-spirited and ambitious monarchs. Richard had long been under engagements to espouse Adelais, or Alice, sister to Philip; but an attachment he had formed to Berengaria, the beautiful daughter of Sanchez VI. (styled the Wise), king of Navarre, together with the alleged misconduct of the French princess, induced him to break his contract; and it appears that Philip acquiesced in the change. Eleanor having arrived at Messina with Berengaria, Richard, without staying to celebrate his nuptials, set sail in April 1191 with his fleet, which was soon after dispersed by a storm. The king put into Crete; but three of his ships, with his bride and his sister, the queen of Sicily, on board, were stranded on the coast of Cyprus. Isaac, the prince of that island, basely imprisoned the crews, and refused to deliver up the two princesses; in revenge for which insult, Richard landed his army, defeated the Cypriots in two battles, and reduced Isaac to the surrender of himself, his only daughter, and his sovereignty. At Limasol, the capital of Cyprus, Richard married Berengaria, and then embarked with her and the Cypriot princess for Palestine. At this period the siege of Acre, which had been commenced by the crusaders two years before, was still carrying on by the relics of the emperor Frederic's army, whilst it was obstinately defended by a numerous Saracen garrison, supported by Saladin at the head of a powerful host in the field. The arrival of the two kings infused new vigour into the besiegers, and feats of arms were emulously performed under the walls by Philip and Richard, especially by the latter, who far surpassed his rival in military enterprise. The place surrendered on the 12th of July, 1191. But this success was followed by those bickerings which almost always take place between confederates. There were two competitors for the titular kingdom of Jerusalem, Lusignan, widower of the late queen Sibylla, and Conrad of Montferrat, husband of her younger sister; and while Philip at the head of one party in the Christian army declared for Conrad, Richard with another espoused the claim of Lusignan. Philip, however, returned in disgust to France, on the last day of July, leaving 10,000 men with Richard, under the command of the duke of Burgundy. Richard marched from Acre with the intent of reducing the other towns on the sea-coast, whilst Saladin attended his motions, and gave him frequent assaults, which exhibited deeds of extraordinary valour on both sides. At length a general engagement was brought on, in which, after both wings of the Christian army had been defeated, Richard, in the centre, restored the day, and gained a complete victory. It was followed by the possession of Jaffa, Ascalon, and other places which Saladin had deserted; and Richard even advanced within sight of Jerusalem; but the greater part of the auxiliaries refused to concur in the siege of that capital, and he was obliged reluctantly to return to Ascalon. There, finding difficulties accumulate round him, he concluded a truce with Saladin, on the conditions that Acre, Jaffa, and the other sea-ports of Palestine should remain in the hands of the Christians, and that they should enjoy full liberty of performing pilgrimages to the Holy City. Richard embarked at Acre on the 9th of October, 1192, and sailed for the Adriatic, but was wrecked near Aquileia. Thence, taking the disguise of a pilgrim, he pursued his way through Germany, and being discovered at Erperg, near Vienna, he was arrested by the orders of Leopold, duke of Austria, a brother-in-law of Isaac of Cyprus, and closely confined in the castle of Tyernsteign. The emperor Henry VI., who had a quarrel with Richard on account of his having contracted an alliance with Tancred, the usurper of the Sicilian crown, hearing of his captivity, demanded him from Leopold, who yielded him upon the stipulation of a proportion of his ransom; and Richard was now transferred to a castle in the Tyrol, where he remained for about three months. Meanwhile his insidious foe, Philip, entered into a treaty with the treacherous John, who took up arms against the government in England, while Philip was making himself master of great part of Normandy. John's temporary successes were soon terminated by the vigour of Longchamp, bishop of Ely, and chief-justiciary; and he was compelled to quit the kingdom:

and Philip, who had been obliged by the earl of Leicester to raise the siege of Rouen, and was moreover threatened by the pope with an interdict, consented to a truce. Richard, in the meantime, supported his misfortunes and indignities with undaunted courage. The emperor, in order to justify his treatment of him, produced him before the diet at Hagenau (13th of April, 1193), under a charge of several heinous offences; but the accusations were refuted by the royal captive with so much spirit and eloquence, that the assembly was convinced of his innocence, and loudly exclaimed against his detention. At length a treaty for his liberation was concluded on the 4th of February, 1194, the principal condition of which was the payment of a ransom of 100,000 marks. Richard, descending the Rhine as far as Cologne, proceeded thence to Antwerp, whence he sailed to England, and landed at Sandwich on the 13th of March, 1194, to the great joy of his subjects. When Philip was told of Richard's deliverance, he wrote to John to "take care of himself, for the devil was broke loose;" and, indeed, the first storm fell upon that unworthy prince, whose castle of Nottingham was taken, and who was declared to have forfeited all his property in England upon his non-appearance within forty days. Richard was re-crowned at Winchester, on the 17th of April, by Hubert, archbishop of Canterbury. He then prepared to chastise his inveterate foe, Philip. He landed in France in May following, where he was met by his brother John, who threw himself at his feet, and by the mediation of their mother entreated forgiveness. "I forgive him," said Richard, "and hope I shall as easily forget his injuries as he will my pardon." In the ensuing war between the two kings, Richard gained some advantages; but a truce soon suspended their hostilities. The war, however, was ere long renewed, and, after some actions of little consequence, was terminated by a peace in 1196; but in the following year hostilities recommenced. One of the incidents of the campaign was the capture by Richard of the warlike bishop of Beauvais, a near relation of Philip. Richard threw him into prison; and when pope Celestine sent to claim him, as his *son* in his episcopal capacity, the king returned to his holiness the bishop's suit of armour stained with blood, adding, in a happy application of the words of Jacob's sons to their father, relative to Joseph, "This have we found; know now whether it be thy son's coat or no." Much cruelty was practised on both sides in this war, which was again suspended by a truce. In the ensuing campaign Richard signally defeated Philip near Gisors. A truce for five years followed. A lasting accommodation with France, as preparatory to another expedition to the Holy Land, was in agitation, when the reign and life of Richard were suddenly brought to a close. A considerable treasure had been discovered in the land of Vidomar, viscount of Limoges, part of which he had sent to the king of England as his feudal sovereign. Richard demanded the whole, and invested the castle of Chaluz, in the Limousin, in which the treasure was said to be concealed. An offer of surrender from the garrison was haughtily rejected by the king, who said that since they had given him the trouble to come and besiege the place in person, he would take it and hang them all. As he was reconnoitering the place, a bolt from a cross-bow, shot by one Bertrand de Gurdun, struck him in the shoulder. The wound, through the unskilfulness of his surgeon, became dangerous; and the king was apprised that it was likely to prove mortal. He commanded Gurdun to be brought into his presence, and asked him what had induced him to attempt his life. The man boldly replied, "You killed my father and brother with your own hand, and designed to put me to an ignominious death. I am in your power, and you may inflict upon me what torments you please; but in the midst of them I shall rejoice in having freed the world from such a pest." The prospect of death had inspired the king with sentiments of moderation and justice, and he ordered Gurdun to be set at liberty, and a sum of money to be given him. Marchadee, the leader of the Brabantine mercenaries serving in Richard's army, however, disobeyed the injunction, and caused the unhappy man to be flayed alive. Richard died of his wound on the 16th of April, 1199, in the forty-second year of his age, and tenth of his reign, leaving no issue. Richard was haughty, headstrong, and reckless; but he had nothing base or malignant in his composition, and was capable of acts of extraordinary generosity and disinterestedness. His intellectual powers, both natural and acquired, were of a high order. He was a ready and persuasive speaker; and he excelled in versification. A few of his poetical compositions have been pre

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served, and may be found in, La Tour Ténébreuse, 1705; this contains a love-song in Norman-French, and another chanson in mixed Romance and Provençal, said to be the joint composition of Richard and his favourite minstrel Blondel de Nesle, and to be that by which Blondel, according to the well-known story (now generally believed to be a fiction), discovered his master's prison; Walpole's Royal and Noble Authors; Raynouard's Choix des Poésies des Troubadours; and the Parnasse Occitanien, Toulouse, 1819. What is called the time of legal memory, or the term requisite to establish immemorial usage, dates from the commencement of the reign of this king. Richard was succeeded by his youngest brother, John, to the exclusion of Arthur of Bretagne, who, being the son of his next brother Geoffrey, was the legitimate heir to the crown.

RICHARD II., king of England, son of Edward the Black Prince, and grandson of Edward III., was born at Bordeaux on the 3d of April, 1366. On the death of his grandfather, in June 1377, he succeeded to the throne in his eleventh year. The chief authority of the state at this time was in the hands of the young king's three uncles, John of Gaunt, duke of Lancaster, Edmund, earl of Cambridge, afterwards duke of York, and Thomas of Woodstock, afterwards duke of Gloucester. No express regency had been appointed by the deceased king; but in consequence of a petition of the House of Commons, a council of twelve distinguished persons was nominated to conduct the administration of government, to the exclusion of the three uncles of the king. The earlier years of the king's minority passed in wars with France and Scotland, the most important consequence of which was a formidable insurrection at home, produced by the taxes necessary for the public service. In 1381, the indecent conduct of a gatherer of the capitation tax at Dartford having provoked one Walter, a tiler, called Wat, the Tyler, to break his skull with his hammer, a flame was kindled which spread over the county of Kent, and thence through the neighbouring counties, till a body of 100,000 men were collected on Blackheath. Thence they burst into London, burnt the Savoy, the palace of the duke of Lancaster, committed many murders and other excesses, and spread universal consternation. On the following day, after putting to death the archbishop of Canterbury, who was chancellor, Sir Robert Hales, the treasurer, and other persons of note, they proceeded to meet the king at Mile-end, where it was thought proper to appease them by granting ample charters of freedom, and a general pardon for all past offences. Upon these concessions a great number of the insurgents dispersed to their homes; but the principal leader, Wat Tyler, at the head of the Kentish men, remained in London; and on the next day, (15th of June,) as the king was riding with a small train in Smithfield, they met him, to the number of 20,000. Here, as Tyler was addressing Richard with great insolence, and making the most extravagant demands, Sir William Walworth, the lord mayor, drew his dagger, and plunged it into the throat of the rebel. While the rioters stood confounded at the fall of their leader, the king, with a presence of mind remarkable in a youth of fifteen, rode up to them alone, and exclaiming that he would be their leader, drew them off into the neighbouring fields. It was not long before a strong body of armed men, collected by the lord mayor and other loyalists, made its appearance, which so much intimidated the insurgents, that they fell on their knees and implored mercy. This was granted by the king, on condition of their immediate dispersion, and they were dismissed with the same charters of freedom that had been granted to the others. In the meantime the flame of sedition had spread to other parts of the kingdom, especially Norfolk and Suffolk, where many enormities were perpetrated; but the insurrections were suppressed by the force on the spot. When all was quiet, Richard took the field with an army of 40,000 men collected by a general summons issued to the retainers of the crown; and, after revoking all the charters of manumission as extorted and illegal, he sent commissions to the several counties for trial of the rioters, about 1500 of whom were executed. In January 1382 Richard espoused Anne of Bohemia, daughter of the late emperor Charles IV. A war with France and Scotland, and the ambitious projects of the duke of Lancaster, disquieted some succeeding years. Richard's principal favourites were Michael de la Pole, earl of Suffolk and chancellor, and Robert de Vere, duke of Ireland. The duke of Lancaster being absent prosecuting his claim to the crown of Castile, the king's younger uncle, the duke of Gloucester, a man of popular manners and dangerous ambition, became

a leader of the opposition to the administration of the king's favourites, and associated some of the great lords and the House of Commons in his designs. By his influence an impeachment was sent up to the Lords against the chancellor; and though the king withdrew with his court to Eltham, he was intimidated into a dismission of his minister, who was afterwards stript of his estates and committed to custody. The parliament (called the wonderful parliament) proceeded so far as to divest the king of all his authority, and at length completely put down his party; and in the ensuing parliament the five principals in the king's council were impeached and condemned. Two who had been secured were executed; and the same severity was afterwards exercised against others of the king's friends. In May 1389, Richard entered the council, and in a resolute tone observed that he was of full age to take the government into his own hands. No opposition was attempted to his claim; and he proceeded to turn out the duke of Gloucester, and all who had been put in office under his influence, and to appoint others in their room. But Richard's indolence and incapacity soon threw the government into the hands of his uncle Edmund, duke of York, and Lancaster, son of Henry Bolingbroke, earl of Derby. The return of the duke of Lancaster led to a seeming reconciliation between Richard and the duke of Gloucester, who, with his party, was brought back to the court. The war with France continued, but was conducted with little vigour; and truces were renewed soon after their expiration. In 1394 Richard visited Ireland at the head of an army, in order to settle the affairs of that island; and having received the submission of the principal chieftains, and held a parliament at Dublin, he returned to England in the following spring. Richard was now become a widower; and for the purpose of promoting a peace with France, and strengthening himself by a powerful alliance, he made proposals of marriage to Isabella, a daughter of Charles VI., and then only seven years of age. These were accepted, and a truce of twenty-eight years was concluded between the two nations. The French marriage was reprobated by the duke of Gloucester and the popular party; and the king was urged by his favourites to apprehend the duke, and his two accomplices, the earls of Arundel and Warwick. This was put in execution in July 1397, and the duke was sent over in custody to Calais, while the earls were committed to prison. A parliament was then summoned (September), before which the culprits were impeached of high treason. Care had been taken to render that assembly subservient to the court, and the earl of Arundel, after a short trial, was found guilty, condemned, and executed. His brother, the archbishop of Canterbury, was banished for life. The earl of Warwick was also convicted, and condemned to perpetual banishment. As to the duke of Gloucester, an answer to the warrant issued for bringing him from Calais was returned by the governor, that he had died of apoplexy. Suspicions of his being murdered immediately arose, and it was afterwards proved that he had been suffocated. About this time Bolingbroke, earl of Derby, was raised to the dignity of duke of Hereford. A quarrel between the duke of Hereford and Mowbray, duke of Norfolk, arising from a charge brought by the former against the latter of slanderous words spoken concerning the king, was the occasional cause of the revolution that terminated the reign. The two noblemen gave each other the lie, and a mutual defiance to single combat was the consequence, for which the king at first gave his permission. But when the lists were prepared before the royal court at Coventry, (16th September, 1398,) the king interposed, and by a sentence, the justice of which it is not easy to discover, they were both banished; Norfolk for life, and Hereford for ten years, afterwards shortened to six. In February 1399, John of Gaunt, duke of Lancaster, died, and his son, the duke of Hereford, became heir to his vast estates. But Richard's cupidity induced him to seize all this property as lapsed to the crown. Whilst the nation was full of discontent on account of this act of tyranny, Richard was so imprudent as to embark for Ireland to revenge the death of his cousin, the earl of March, who had been killed in a skirmish with the natives. Bolingbroke, invited by his numerous partisans to make use of this opportunity, came over from France, and landed on the 4th of July, at Ravenspur, in Yorkshire; and being joined by the earls of Northumberland and Westmoreland, and several other men of rank, he proceeded southwards at the head of 60,000 men, giving out that his sole intention was to recover his duchy of Lancaster. The duke of York, who had been left regent of the kingdom, instead of opposing

Henry, joined him; and when Richard, upon this intelligence, landed from Ireland at Milford Haven, (5th August,) he found himself so much deserted, that he withdrew to North Wales, designing to escape thence to France. He was, however, decoyed to a conference with Henry, and on the road was seized by an armed force, and conducted to Flint Castle. Thence he was led by his rival to London, where he was lodged in the Tower. His deposition was now resolved upon, to be preceded by a forced resignation of the crown. The only person who spoke in his favour was the bishop of Carlisle, who made a well-reasoned and eloquent speech against the present proceedings, which had no other effect than to cause his own arrest; and Richard was solemnly deposed, September 29th, 1399. Henry then stood forth and claimed the crown, which was immediately awarded to him. He declared his intention to spare the life of the unhappy prince whom he had dethroned, and committed him for safe custody to the castle of Pontefract; but the usual fate of deposed kings awaited him. Of the manner of his death no certain account has been given. It was a popular notion that his keeper and guards killed him with their halberds; but it appears more probable that he was starved to death. He died February 1400, in the thirty-fourth year of his age, and twenty-third of his reign, leaving no issue. In this reign lived the celebrated Wycliffe, whose preaching and writings powerfully contributed to pave the way for the overthrow of Popery in England.

RICHARD III., king of England, born at Fotheringay Castle, in Northamptonshire, on the 2d of October, 1452, was the youngest son of Richard, duke of York. On the accession of his brother Edward IV. he was created duke of Gloucester. He married in 1472, Ann, widow of Edward, prince of Wales, and daughter of Nevil, earl of Warwick. Richard's elder brother, Clarence, had married the other daughter; and a violent dissension took place between them on account of the division of the property. Richard, who found Clarence an obstacle to his views of aggrandizement, combined with the adversaries of that unfortunate prince in the accusations which proved his destruction. When, in 1482, Edward had made a treaty with the duke of Albany, brother of the king of Scotland, the duke of Gloucester was sent with an army into that country, attended by Albany; and after taking Berwick, penetrated as far as Edinburgh, and compelled the Scots to conclude a peace, in which they resigned to England the town and castle of Berwick. On the death of Edward IV. in April 1483, the duke of Gloucester was appointed protector of the kingdom. He immediately caused his nephew, the young Edward V. to be proclaimed king, and took an oath of fealty to him. There were at this time two great factions in the nation, one composed of the queen's relations, headed by her brother, earl Rivers, her son, the marquis of Dorset, and lord Richard Grey; the other consisting of the ancient nobility, of whom the leaders were the duke of Buckingham and lord Hastings, who courted the duke of Gloucester. Richard's first step was to get rid of those who were connected with the young king by blood. The queen-mother thereupon took sanctuary at Westminster with the duke of York, her other son by Edward, and her daughters. As it was necessary for the protector's purpose to get both his nephews into his hands, he persuaded two prelates to urge the queen to give up the duke of York, upon the most solemn assurances of his safety. With the concurrence of Buckingham and Hastings, he sent an emissary to put to death without trial the prisoners at Pontefract; and on the very day of their execution, at a council held in the Tower, he caused a cry of treason to be raised, on which a party of armed men entered, who seized the archbishop of York, the bishop of Ely, lord Stanley, and lord Hastings, of whom the three first were committed to custody, while Hastings was led to immediate death, (13th June.) Richard's next step was to establish the illegitimacy of Edward's children, and this was attempted by setting up a precontract and a private marriage of that king to lady Eleanor Talbot, daughter to the earl of Shrewsbury, and widow of a lord Butler. And as this, if proved, could not set aside Clarence's children, an attack was made upon the honour of the protector's own mother, who was affirmed to have given other fathers to Edward and Clarence, and to have been true to her husband only in the birth of Richard. These pleas were dwelt upon in a famous sermon preached at Paul's Cross, on Sunday, the 22d of June, by Dr. Shaw, brother of the lord mayor. The duke of Buckingham afterwards, in a speech before the corporation and citizens of London, at the hustings in Guildhall, enlarged upon the title and virtues of the protector, and then put the question to his audience,

whether they chose the duke of Gloucester for king? On their silence, he repeated the question with more importunity; and at length a few prepared voices cried, "God save king Richard!" This was accepted as the public voice, and Buckingham with the lord mayor repaired to Baynard's Castle, the residence of the duchess of York, to make the protector a tender of the crown. He first affected alarm and suspicion; and then pretended loyalty to his nephew, and unwillingness to take such a burden upon himself. The farce concluded with his acceptance of the offer, and Richard was proclaimed king at Westminster Hall on the 26th of June, 1483. The deposed young king and his brother were never more heard of, and it was affirmed and commonly believed that they were smothered in the Tower by order of their uncle. Richard made a progress with a splendid retinue through several of the provincial towns in the north; and at York he was a second time crowned, on which occasion he created his only son Edward, prince of Wales. But the bright dawn of the usurper's reign was speedily overcast. The friends of the rightful king, and of his brother, with the duke of Buckingham at their head, formed a great confederacy against Richard. As soon as it was known that the two royal children were dead, the crown was, by the advice of the bishop of Ely, offered to Henry, earl of Richmond, maternally descended from the Somerset branch of the house of Lancaster, on condition that he should marry Edward IV.'s daughter, the princess Elizabeth; and as soon as his acceptance of the proposal was received from Brittany, his partisans called their followers to arms on the same day, (the 18th October, 1483,) in all the parts of the country where they had influence. But this insurrection was quelled almost as soon as it broke out. Richmond, after having reached the coast of Devonshire, did not venture to disembark; Buckingham was deserted by a force of Welshmen that he had raised at Brecon, and, falling into the king's hands, had his head immediately struck off in the market-place of Salisbury; of his associates the most fortunate escaped beyond seas; and by the end of the month not an enemy of Richard's remained in arms in England. A parliament was now summoned, which, having met on the 23d of January, 1484, immediately passed an act declaring Richard to be undoubted king of the realm of England, as well by right of consanguinity and inheritance, as by lawful election, consecration, and coronation, and bastardizing the issue of the late king Edward IV. by Elizabeth Rivers, whom it designated as the late wife of Sir John Gray, and denied to have any rightful title to the dignity of queen dowager. This act is known by the name of the Titulus Regius, and is the earliest of what are called the Private Acts, none of which are given in any of the printed collections of the statutes. This act was followed by others, attainting and confiscating the property of all the principal persons engaged in the late revolt. The death of his son, the prince of Wales, (April, 1484,) was a severe stroke to Richard in the midst of his prosperity. It was, not long after, followed by that of his wife, (16th March, 1485.) In order to prevent the projected marriage between Elizabeth, the eldest daughter of his brother Edward, and the earl of Richmond, Richard determined to marry her himself; and the queen-mother, (whom the parliament had just declared to have been only the mistress of the late king,) in her forlorn situation, eagerly gave her consent. As this union (which, however, did not take place) would have been extremely detrimental to Richmond's interest, he hastened his preparations for another expedition to England, and on the 7th August, 1485, landed with a small army at Milford Haven. Richard, not knowing in what quarter to expect him, had been thrown into great perplexity, which was aggravated by his suspicions of the fidelity of the nobles who attended his summons. Among these was especially lord Stanley, who had married Margaret, the earl of Richmond's mother. When, however, Richard was informed of the advance of his rival, he took the field, and met him with an army of near 15,000 men at Bosworth, in Leicestershire. Richmond had with him only 6,000, but he had received secret assurances of aid from Stanley, who commanded a separate body of 7,000 men. The battle was fought on the 21st August, and in the midst of it Stanley, by falling upon the flank of the royal army, secured the victory to Richmond. Richard, finding his situation desperate, rushed against his competitor, slew his standard-bearer, and was on the point of encountering Richmond himself, when he sank under the number of assailants. His troops were totally defeated, with the death of his principal leaders. The body of Richard was found in the

field, stript naked, and carried across a horse to Leicester, where it was interred in the Grey Friars church-yard. Thus fell Richard, in the thirty-third year of his age, after a reign of two years and two months.

RICHARD OF ST. VICTOR, a celebrated divine and Scripture commentator in the twelfth century, was a native of Scotland, who went and studied at the university of Paris, where he entered among the canons-regular of St. Augustine, at the abbey of St. Victor, and became a pupil of the famous Hugh, who, like him, derived his surname from the same house. In 1164 he was elected prior of his monastery; where he died in 1173. His works consist of critical observations and remarks on some of the historical parts of the Old Testament, relating to the Tabernacle, and the Temple; allegorical and moral Commentaries on several of the Psalms, the Song of Songs, and the Apocalypse; Questions on certain difficult Passages of St. Paul's Epistles, and other parts of the Bible. The best edition is said to be that of Rouen, 1650, 2 vols. fol.

RICHARD DE BURY, a learned writer, and patron of learning, was born in 1287, at Bury St. Edmund's, and educated at Oxford, where he continued to study till he received the appointment of tutor to prince Edward (afterwards Edward III.), with the office of receiver of his revenues in Wales. When his royal pupil came to the throne, De Bury was first made cofferer to the king, and then treasurer of the wardrobe and clerk of the privy seal; he also visited Rome twice, as legate to John XXII., and on both occasions was treated with great distinction. His sovereign also gave him two rectories, six prebendal stalls, the archdeaconries of Salisbury and Northampton, the canonry of Weston, and the deanery of Wells. In 1333 he was made bishop of Durham. In the following year he was appointed chancellor and high treasurer of England. Within the three following years he was thrice at Paris as ambassador to the king of France, upon the subject of Edward's claim to the crown of that kingdom; and in the same character he visited Antwerp and Brabant. He was an indefatigable collector of books. He purchased freely in his travels and at home, where he made himself acquainted with every collection, public and private. Such as he could borrow, if they were not for sale, he caused to be copied, for which purpose he had an establishment of bookbinders, stationers, and illuminators in his palace. He bequeathed all his books to a company of scholars at Oxford. The hall in which they were deposited was on the site upon which his successor Hatfield founded Durham (now Trinity) college. The best account of his researches and of his life will be found in the Philobiblon, a small treatise which was first printed at Cologne, in 1473; afterwards at Spires, in 1483; Paris, 1500; Oxford, 1599, and in the collections of Goldast and Schmid: a limited impression of an English translation was published in London, 1832. He died in 1345.

RICHARD OF CIRENCESTER, (sometimes called the Monk of Westminster,) a monkish historian of the fourteenth century, so named from his being a native of Cirencester. He entered the Benedictine monastery of St. Peter, Westminster, in 1350. He composed several elaborate works on Saxon and British history, and obtained a licence to visit Rome from his abbot in 1391. He died in 1401, or 1402. His works are, Historia ab Hengista ad ann. 1348; Tractatus super Symbolum Majus et Minus; Liber de Officiis Ecclesiasticis; De Situ Britanniæ; this is his greatest work; it lay hid in MS. till 1747, when it was discovered by Charles Julius Bertram, professor of the English language at the Royal Marine Academy at Copenhagen, who sent a transcript of the whole to Dr. Stukeley, with a copy of the MS. In 1757 Dr. Stukeley published an analysis of the work, with the Itinerary. In the same year the original was published at Copenhagen by professor Bertram, with the remains of Gildas and Nennius, under the title, Britannicarum Gentium Historiæ Antiquæ Scriptores tres Ricardus Corinensis, Gildas Badonicus, Nennius Banchorensis, &c. 8vo. In 1809 an edition was published in London, entitled, The Description of Britain, translated from Ricardus of Cirencester, with the original treatise, De Situ Britanniæ, with the map and a fac-simile of the MS. as well as a commentary on the Itinerary. He is sometimes styled Ricardus Corinensis, as above.

RICHARD, archbishop of Armagh in the fourteenth century, called sometimes Armachanus, and sometimes Fitz-Ralph, which was his family name, is supposed to have been born in Devonshire, or, according to Harris, at Dundalk, in the county of Louth, and was educated

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partly at University, and partly at Balliol college, Oxford, under the tuition of John Baconthorp. He commenced D.D. and in 1333 was commissary-general of that university. His first church promotion was to the chancellorship of the church of Lincoln, in July 1334; he was next made archdeacon of Chester in 1336, and dean of Lichfield in the following year. While at Oxford he had distinguished himself by his opposition to the Mendicant Friars, whose affectation of poverty, and other superstitions and irregularities, he exposed in his lectures. In 1347 he was advanced to the archbishopric of Armagh. The friars were so incensed at his exposure of them, that they procured him to be cited before Innocent VI. at Avignon, where he defended his opinions with great firmness. The age, however, was not prepared to listen to him; and the pope decided in favour of the friars. He died in 1360, at Avignon, not without suspicion of poison. Fox says that a certain cardinal, hearing of his death, declared openly, that a mighty pillar of Christ's church was fallen. His works are, Sermones quatuor, ad Crucem Londinensem; Defensio Curatorum adversus Fratres Mendicantes, Paris, 1496. Fox, in his Martyrology, asserts that the whole Bible was translated into Irish by him, and preserved in the sixteenth century; and archbishop Usher says that there were several fragments of this translation in Ireland in his time.

RICHARD, (John,) a French advocate and theological writer, was born at Verdun, about 1638, and educated at Pont-à-Mousson, and at Paris, where he studied both law and divinity. Afterwards he was admitted an advocate at Orleans. His works, however, are chiefly religious, and consist of, Moral Discourses; Discourses on the Mysteries of our Lord, and the Festivals of the Virgin; and, Historical Eulogies of the Saints. In 1700 he began to publish, A Moral Dictionary, or, Universal Pulpit-Science, which in 1715 was extended to 6 vols, 8vo.

RICHARDSON, (John,) a learned Irish prelate, was a native of Chester, but took his degree of D.D. at the university of Dublin. He succeeded to the see of Ardagh, on the resignation of bishop Bedell, and was consecrated in 1633 by archbishop Usher. He held the archdeaconry of Derry, the rectory of Ardstra, and the vicarage of Granard *in commendam* for about a year after his promotion to Ardagh. In 1641, being in dread of the rebellion which broke out in October of that year, he removed to England, and died in London in 1654. He was a man of profound learning, well versed in the Scriptures, and skilled in sacred chronology. His works are, a Sermon of the doctrine of Justification; and, Choice Observations and Explanations upon the Old Testament, 1655, fol. These Observations, which extend to all the books of the Old Testament, seem intended as a supplement to the Assembly's Annotations, in which he wrote the annotations on Ezekiel; and they were prepared for publication by him some time before his death, at the express desire of archbishop Usher, with whom he appears to have long lived in intimacy.

RICHARDSON, (Jonathan,) a painter, and a writer on the art of painting, was born about 1665. He was apprenticed by his step-father to a scrivener, with whom he lived six years; but on the death of his master he was enabled to follow the bent of his inclination for painting. He then became the disciple of John Riley, the portrait painter, whose niece he married. The degree of skill which he attained by no means corresponded with the ideas he entertained of the art, which were certainly of a just and elevated kind. There are, however, great strength, roundness, and boldness in the colouring of his heads, which are drawn and marked in the manner of Kneller, with freedom and firmness; though the postures in which they and his figures are placed, the draperies which clothe the latter, and the backgrounds from which they are relieved, are insipid and tasteless. Full of theory, profound in reflections on the art, and possessed of a numerous and excellent collection of drawings, he appears to have possessed no portion of invention as applicable to the painter's art, and drew nothing well besides the head. When Kneller and Dahl were dead, Richardson was at the head of the portrait-painters in this country, and practised sufficiently long to acquire a competency. He quitted his occupation some years before his death, when Hudson, (the preceptor of Sir Joshua Reynolds,) who had married one of his daughters, maintained the family honours for a while. He died in 1745. But Richardson's fame is owing less to his pencil than to his pen. In 1719 he published, An Essay on the whole Art of

Criticism as it relates to Painting; and, An Argument in behalf of the Science of a Connoisseur, 8vo. This volume contains many admirable remarks upon the works of Raffaelle. In 1722 came out, An Account of some Statues, Bas-reliefs, Drawings, and Pictures, in Italy, &c. His son had made the journey; and from his observations and letters the elder and the younger Richardson compiled this valuable work. In 1734 they published, Explanatory Notes and Remarks on Milton's Paradise Lost, with the Life of the Author, 8vo; of this bishop Newton speaks in terms of commendation. There was published in 1776, five years after the son's death, Richardsoniana; or, occasional Reflections on the Moral Nature of Man; suggested by various Authors, ancient and modern, and exemplified from those Authors, with several Anecdotes interspersed, by the late Jonathan Richardson, jun. Esq. There appeared about the same time a volume of Poems, by Jonathan Richardson, senior, with notes by his son.

RICHARDSON, (Samuel,) a distinguished novelist, was born in 1689 in Derbyshire, whither his father had retired from the business of a joiner, which he had carried on in London. He had been destined for the church; but on account of pecuniary losses, his father found it impossible to give him the requisite education, and the learning of a common school was all that he ever obtained. In 1706 he was bound apprentice to Mr. John Wilde, a printer, of Stationers' Hall. Here he passed seven years with a master who, as he says, "grudged every hour to him that tended not to his profit;" and as he was very conscientious in performing all the duties to which he was bound, he stole from the hours allowed to rest and recreation his opportunities for mental improvement. After the expiration of his apprenticeship, he passed five or six years as compositor, corrector, and foreman in a printing office, and at length set up for himself, first in a court in Fleet-street, and then in Salisbury-court. His habits of diligence and accuracy, and his honourable dealing, soon gained him employers and friends; and the superiority of his attainments to those of mere printers by trade, caused him to be applied to by booksellers for making indexes, and writing prefaces and dedications. He printed for some time a newspaper called The Daily Journal; and afterwards The Daily Gazetteer. Through the interest of his friend, Mr. Speaker Onslow, he printed the first edition of the Journals of the House of Commons, of which he completed 26 volumes. When he began to thrive in the world he thought of marrying; and his first choice was Miss Allington Wilde, the daughter of his former master, with whom he lived very happily, till her death in 1731. He afterwards married the sister of Mr. James Leake, a bookseller at Bath. By his former wife he had five sons and a daughter; by the latter five daughters and a son. The immediate cause of his becoming a novel-writer was an application made to him by his friends, Mr. Rivington and Mr. Osborne, to write for them a volume of letters in a simple style, on subjects that might serve as models for the use of those who had not the talent of inditing for themselves. He extended the idea to the conveying of instruction in thinking and acting upon important occasions; and, in composing some letters for the salutary purpose of teaching girls going out to service how to avoid the snares that might be laid against their chastity, a story which he had heard many years before, of a real occurrence in some part of England, came into his mind, and became the groundwork of his Pamela. It was probably his old predilection for letter writing, and acquired facility in it, that suggested to him the novelty (as it appears to have been) of telling the whole story by means of letters; a mode which he practised in his two other works of the kind, and which has since been frequently imitated. He began to write Pamela in the close of 1739; and within two months, in the midst of other engagements, he finished the two volumes of which the work first consisted—such was the fluency of his pen and his invention! Fielding's Joseph Andrews, which appeared in 1742, was an avowed burlesque of Pamela, for which Richardson never forgave him. In 1748 was published Richardson's best novel, Clarissa. A tale so varied by character, so minutely developing the movements of the human heart, so pathetic in its circumstances, and presenting so sublime and perfect an image of female purity, excited, during its progressive appearance, an interest unexampled: the fate of no real personage could have agitated more bosoms than that of the fictitious heroine. When made known on the continent by translations, it raised the name of Richardson to the level of the most applauded writers of the age. Rousseau, speaking, in a letter to D'Alembert, of this work,

asserts that "nothing was ever written equal or approaching to it in any language." The History of Sir Charles Grandison, his last novel, appeared in 1753. Though not equal to Clarissa, it is a work of more compass, invention, and entertainment; and the part of Clementina has, perhaps, no equal in delicate delineation. This was likewise translated into foreign languages, and received with great applause. With respect to all of Richardson's works, it may be remarked that the matter receives no advantage from the style, which is of a low order, inelegant, gossiping, and verbose. In 1754 Richardson was chosen master of the Stationers' Company, and in 1760 he purchased a moiety of the patent of lawprinter to the king. As he grew rich, he indulged himself with a country residence, first at North End, Hammersmith, and afterwards at Parson's Green. He died on the 4th July, 1761, and was interred by the side of his first wife, in the middle aisle of St. Bride's church. The writings of Richardson, exclusive of his three novels, were of no great consequence. They are chiefly, Familiar Letters, alluded to in the account of his life; an edition of Æsop's Fables, with Reflections; his Case, on the piracy of his Grandison by the Dublin booksellers; and some fugitive pieces in different periodical publications, of which one is No. 97 of the Rambler, describing the progress of a virtuous courtship. His Correspondence, selected from the original manuscripts, was published in 6 volumes, in 1804, with a biographical account of the author by Mrs. Barbauld.

RICHARDSON, (William,) a divine, was born in 1698 at Wilshamstead, near Bedford, and educated at Westminster, and at Emmanuel college, Cambridge. He was appointed curate of St. Olave's, Southwark, which he held until 1726, when he was chosen lecturer of that parish. He published in 1727 the Prælectiones Ecclesiasticæ of his uncle, John Richardson, author of a Vindication of the Canon of the New Testament, against Toland. In 1724 he was collated to the prebend of Welton-Rivall, in the cathedral of Lincoln. In 1730 he published, The Usefulness and Necessity of Revelation; in four Sermons, preached at St. Olave's, Southwark, 8vo; and in 1733, Relative Holiness, a Sermon preached at the Consecration of the Parish Church of St. John's, Southwark. He next undertook, at the request of bishops Gibson and Potter, to publish a new edition of Godwin de Præsulibus (which appeared in 1743, fol.) He then returned to Cambridge, for the convenience of the libraries and more easy communication with his learned contemporaries; and in 1735 he proceeded D.D. In 1736 he was chosen master of Emmanuel college; and he served the office of vice-chancellor in 1738, and again in 1769. In 1746 he was appointed chaplain to the king. He was named in the will of archbishop Potter to a precentorship of Lincoln; which, however, was contested with him by archbishop Potter's chaplain, Dr. Chapman. The lord-keeper Henley decided in favour of Chapman; but on Dr. Richardson's appeal to the House of Lords, the decree was reversed. Burn has inserted a full account of this cause in his Ecclesiastical Law. Dr. Richardson died in 1775. He was a member of the Society of Antiquaries, and left in MS. some valuable collections relative to the constitution of the university; many biographical anecdotes preparatory to an Athenæ Cantabrigienses, which he once intended to publish; and an alphabetical list of all the graduates of the university from 1500 to 1735 inclusive.

RICHARDSON, (Joseph,) a poet, was born at Hexham, in Northumberland, and educated at St. John's college, Cambridge; whence he removed to the Middle Temple, and was called to the bar in 1784. He was the principal writer of the satires entitled, The Rolliad, and Probationary Odes. He also wrote, The Fugitive, a comedy. He died in 1803.

RICHARDSON, (William,) a poet and miscellaneous writer, was a son of the minister of Aberfoyle, and educated at Glasgow. He accompanied lord Cathcart, who had been his pupil, to Russia; and he was for more than forty years professor of humanity at Glasgow. His principal works are, Anecdotes of the Russian Empire; Essays on Shakspeare's Dramatic Characters; Observations on the Study of Shakspeare; and poems and tales. He died in 1814.

RICHELET, (Cæsar Peter,) a French writer, born in 1631, at Cheminon, in Champagne. About 1660 he went to Paris, where he was admitted an advocate, and began to plead at the bar. He became connected with D'Ablancourt and Patru, and acquired reputation from the particular attention he paid to the French language. In 1665 he was admitted to an academy of men of letters which the abbé D'Aubignac had esta-

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blished at his own house. He died in 1698. His principal work is his Dictionnaire Français, of which the first edition was published at Geneva in 1680, 4to, and several have since been printed with successive augmentations. The last is that of the abbé Goujet, Lyons, 1759, 3 vols, fol. He also published, Dictionnaire des Rimes; Les plus Belles-Lettres des meilleurs Auteurs Français; and, A Translation of Garcilasso de la Vega's History of Florida.

RICHELIEU, (Armand Jean du Plessis, cardinal, duc de,) a celebrated statesman, born at Paris in 1585, was the younger son of Francis du Plessis, seigneur de Richelieu, grand provost of France, and captain of the guards to Henry IV. He was at first designed for the army, and studied at the colleges of Navarre and Lizieux. But he afterwards turned to the church, and, after studying at the Sorbonne, went to Rome, and at the early age of twenty-two was consecrated bishop of Luçon. But his great object was to make his way at court. He concealed under polite and insinuating manners a firm and determined disposition, and a spirit of intrigue well suited to a female regency and a reign of favourites. In 1616 the queen-mother, Mary de Medici, nominated him her grand almoner and secretary of state. On the fall of the maréchal d'Ancre, his protector, and the disgrace of the queen-mother, Richelieu retired from court, and affected to employ himself in writing books of devotion, whilst he was upon the watch to recover his credit. This point he at length gained by effecting an accommodation between the queen and her son Louis XIII.; and the new favourite, De Lugnes, rewarded his services by procuring for him a cardinal's hat in 1622. In 1624 the queen-mother had recovered influence enough to introduce him into the council, where he found means to subvert all his rivals, and to possess himself of the whole authority of the crown, which he held for the remainder of his life. He concluded the treaty of marriage between the prince of Wales, afterwards Charles I., and Henrietta, the French king's sister, in spite of the efforts of Rome and Spain; and he equally disconcerted those courts by sending an army into the Valteline, and preventing its projected union with the Milanese. He then turned his arms against the French Calvinists, and in 1628 besieged in person, and took (28th October) La Rochelle, their stronghold. He next undertook to humble the feudal nobility, and to render absolute the power of the crown. One of the principal enemies he had to contend with was Gaston d'Orleans, the king's brother. In consequence of a conspiracy entered into by this prince to assassinate the minister, and effect great changes at court, Richelieu arrested several of his confidants, and brought some of them to the scaffold. In 1629 Richelieu received the patent of prime minister, and was nominated lieutenant-general of the army employed in the war in Italy. The king, who submitted to his minister without loving him, was easily indisposed against him, during an illness, by the queen-mother, whose former attachment for the cardinal was turned into hatred; and a promise was extorted from Louis for Richelieu's dismissal. After the king's recovery, however, the minister regained the ascendency over his master, who assured him of his support against all his enemies. The queen-mother's creatures were left to Richelieu's vengeance, which he exercised with great severity. Both queens, and the king's brother, were made to feel the resentment of the cardinal, and all that was great in the nation trembled before him. His foreign politics had chiefly in view the humiliation of the house of Austria; and by his treaty with Gustavus Adolphus, he enabled that king to pursue those plans which brought the empire to the brink of ruin. In 1630 the queen-mother was put under arrest, her servants were sent to the Bastile, and she finally (1642) ended her days in exile and indigence, at Cologne. The king supported his minister in all these severities, created him a duke and peer, and gave him the government of Brittany. After the defeat at Norlingen in 1685 the cardinal, having formed an alliance with Holland, and the dukes of Savoy and Parma, caused war to be declared against Spain. The arms of France were at first unsuccessful; and Richelieu's determination to quit his post was only turned aside by the courage of his confidant, the famous Capuchin, père Joseph du Tremblay, who, with the habit and austerities of a friar, possessed consummate political skill, and a haughty intrepidity of spirit. The war at length became more prosperous to France, and the enemy was driven from her territories. The public finances were, however, exhausted, and recourse was had to the creation of a great number of venal offices, and other objectionable measures, to raise the necessary supplies. Richelieu

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is also said, by means of père Joseph, to have fomented the discontents in England which produced the civil war under Charles I. The cardinal again incurred a great personal danger in 1642 from a conspiracy headed by Cinq Mars, a young man whom he had placed about the king's person, and who was become a favourite. The duke of Bouillon, and, as usual, the duke of Orleans, entered into the plot, and negotiations were opened with Spain for assistance. The good fortune of Richelieu produced a timely discovery of this treason, and Cinq Mars was beheaded. The duke of Bouillon was arrested, but made his peace by resigning his principality of Sedan. Gaston, with his accustomed meanness, furnished proofs against his associates. The victim most worthy of compassion on this occasion was the son of the illustrious De Thou, who was capitally condemned only for not revealing a conspiracy which he disapproved. Richelieu was at this time lying dangerously sick at Torascon. He proceeded to Lyons by water, and was thence carried to Paris in a kind of chamber borne on the shoulders of his guards, breaches being made in the walls of the towns through which he passed, to admit him. He died at Paris on the 4th December, 1642, in the fifty-eighth year of his age. A sumptuous monument, by Girardon, was erected to his memory in the church of La Sorbonne. The principles of this great minister's administration were all despotic; and in pursuit of his objects he trampled law and justice, rights and privileges, under his feet. He made the crown triumphant, but debased the spirit of the nation. His own account of his public character was thus given to a confidant: "I venture upon nothing till I have well considered it; but when I have once taken my resolution, I go directly to my end; I overthrow and mow down all that stands in my way, and then cover the whole with my red mantle." He had some features of generosity: his promise might be relied upon; he was not less ardent in serving his friends than in ruining his enemies; he was a kind master, and liberally recompensed all who served him. He was the author of some useful and splendid establishments: he rebuilt the Sorbonne, and founded the royal printing-house, the botanical garden, and the French Academy. He also built the Palais Royal, which was then called the Palais Cardinal. He wrote, Testament Politique; and, Mémoires du Cardinal de Richelieu; these were printed in 1822-3, by Petitot, from a MS. corrected in the cardinal's own hand, which was in the archives of the department of foreign affairs at Paris. His Life has been written by Le Clerc.

RICHER, (Edmund,) a learned French divine, was born in 1560, at Chaource, in the diocese of Langres, and studied at the university of Paris, where he was admitted a member of the Sorbonne. At the same time he taught the logical class in the college of le Moine. Possessing a bold and impetuous spirit, he was enticed to join the party and to embrace the sentiments of the *League;* and he had even the hardihood, in one of his theses, to express his approbation of the murder of Henry III. His opinions, however, soon underwent a change, and he espoused the cause of Henry IV. No sooner had he taken the degree of doctor, in 1590, than he openly declared in favour of that prince, and distinguished himself by his activity and success in bringing back the faculty to their duty. In 1594 he was made grand master and principal of the college of le Moine. About 1605 he began to print an edition of the works of John Gerson, or Charlier, that bold defender of the authority of general councils above that of the pope; but he was prevented from publishing them for some time by the interposition of the papal nuncio at Paris. In 1608 he was elected syndic of the faculty of divinity at Paris; and while he held that office he distinguished himself by the zeal and spirit which he discovered in support of the ancient privileges of the Gallican clergy. In 1611 he published his treatise, De Ecclesiasticâ et Politicâ Potestate, 4to, in answer to the thesis of a Dominican of Cologne, who maintained the infallibility of the pope, and his superiority to a general council. This production made a considerable noise, and excited against Richer the intrigues of the nuncio, and of some doctors devoted to the court of Rome. His enemies also obtained letters of command from the king and queen-regent to the faculty of divinity, enjoining them to choose another syndic. Against this arbitrary attack on the privileges of the faculty Richer publicly protested; after which, having first read a written defence of himself and his opinions, he withdrew from his post. From this time he ceased to attend the meetings at the Sorbonne, and shut himself up chiefly in solitude, occupied in study and the composition of works which were not published till after his death. His enemies,

however, would not suffer him to pursue his labours in peace, but by their interest procured his arrest and commitment to the prisons of St. Victor. He was obliged to make a retractation at the instance of père Joseph, the confidant of Richelieu. He died in 1631, and was interred in the Sorbonne, where a mass is celebrated for him every year. He left behind him several works, which discover extensive learning, great discernment, much critical skill, and a commendable boldness in exploding the prejudices of the schools. Mosheim honourably distinguishes him from his contemporaries, by observing, that he "was the only doctor in the university of Paris who followed the literal sense and the plain and natural signification of the words of Scripture; while all the other commentators and interpreters, imitating the pernicious example of several ancient expositors, were always racking their brains for mysterious and sublime significations, where none such were, nor could be, designed by the sacred writers." Besides the articles already mentioned, he was the author of Vindiciæ Doctrinæ majorum, de Auctoritate Ecclesiæ in Rebus Fidei et Morum; De Optimo Academiæ Statu; and, Obstetrix Animorum. After his death were published from his MSS., Notes on the Censure of the Books of Mark Anthony de Dominis by the Sorbonne; A History of General Councils, in Latin, printed at Cologne in 1682, in 3 vols, 4to; and, A History of the Syndicate of Edmund Richer, written by himself. He also left behind him in MS., A History of Joan of Arc, or The Maid of Orleans, in 4 vols, fol., of which the abbé Lenglet made free use in composing his History of Joan of Arc.

RICHER, (John,) a French astronomer and natural philosopher in the seventeenth century. He was admitted a member of the Royal Academy of Sciences at Paris in 1666, under the title of astronomer to that body; and in 1672 Louis XIV. sent him to the island of Cayenne, for the purpose of making astronomical observations. On this mission he spent three years; and after his return to Paris he gave the result of his labours in his Astronomical and Physical Observations made at the Island of Cayenne, which are inserted in the seventh volume of the old Mémoires of the Academy of Sciences. He died in 1696.

RICHMAN, (George William,) was born at Pernau in 1711, and educated at Revel, Halle, and Jena. In 1735 he was made a member of the Imperial Academy of Sciences at Petersburg; in 1741 he became extraordinary professor; and in 1745 he was appointed ordinary professor of experimental philosophy. He died from the effect of lightning, while conducting an electrical experiment during a thunder storm on the 26th July, 1753.

RICHMOND, (Legh,) a pious divine, the son of a physician at Liverpool, was born there in 1772, and educated at Trinity college, Cambridge, where he pursued his studies with exemplary diligence, to prepare himself for the bar; but being desirous of entering the church he was ordained in 1797, and shortly after took the degree of M.A. He first held a curacy in the Isle of Wight, whence he removed to the chapel of the Lock Hospital, London, in 1805; and the same year he was presented to the rectory of Turvey, in Bedfordshire, where he remained till his death, in 1827. Besides some sermons, he was the author of, Annals of the Poor, containing the Dairyman's Daughter, and other devotional narratives. He also published, The Fathers of the English Church, or a Selection from the Writings of the Reformers and Early Protestant Divines of the Church of England, 1807—1811, 8 vols, 8vo.

RICHTER, (Otto von,) a Russian traveller, a native of Livonia, who accompanied Lindmann, a learned Swede, to Egypt and Nubia, where they discovered several remains of ancient architecture. They returned to Cairo in 1815, and proceeded by water to Jaffa; at Acre the two friends separated, and Richter went alone, by the way of Tyre and Sidon, to Balbec; after which he traversed Syria as far as the mountains of Lebanon, and went to Tadmor in the desert; but on his return to Smyrna he caught a fever, which carried him off in 1817.

RICHTER, (John Paul Frederic,) commonly called Jean Paul, an eminently clever German novelist, was born in 1763 at Wunseidel, near Baireuth, (where his father held the office of under-schoolmaster and organist,) and educated at the gymnasium at Hof, and at the university of Leipsic. He had to struggle for some time with poverty, until, in 1793, several families of Schwarzenbach united to invite him to come and undertake the education of their children. Here he tried and developed the principles of education which he afterwards published in his Levana. His circumstances now be-

gan to improve; and in 1793 he published, Die Unsichtbare Loge. This work attracted the attention of the public, and brought the author into notice. In 1798 he became acquainted with the duke of Saxe-Hildburghausen, who afterwards honoured him with the title of councillor of legation. In 1801 he married Charlotte Maier, the daughter of a distinguished physician of Berlin; and he finally settled at Baireuth. In 1809 the prince primate, Carl von Dalberg, granted him a pension of 1000 florins per annum; which was afterwards continued by Maximilian, king of Bavaria. In 1817 the university of Heidelberg honoured him with the diploma of doctor of philosophy, and three years afterwards he was elected an ordinary member of the Academy of Sciences of Munich. In 1825 he became totally blind, and he died on the 14th of November in that year. His works were edited by his friend, Dr. Otto, in 60 small 8vo volumes, Berlin, 1826-28. His writings, which are all in prose, and most of which may be called humorous novels, evince a profound knowledge of human nature, and an intimate acquaintance with almost every department of science. Some of his publications are philosophical discussions, full of profound thought; but even here his humour sometimes gushes forth and enlivens the abstruseness of philosophical inquiry. English translations of some of his works are given in German Romance, by T. Carlyle, who has also written some essays on the life and writings of Jean Paul.

RICIMER, count and patrician of the Western empire, was the son of Wallia, daughter of the king of the Visigoths, by a father of Suevian origin. From his youth he served in the Roman armies, and came to be regarded as the ablest commander of the age. In the reign of Avitus he destroyed, in the year 456, on the coast of Corsica, a fleet of Genseric, destined to ravage the coasts of Gaul or Italy. This success enabled him to avail himself of the public discontents to depose Avitus, and raise to the throne Majorian, (457,) whom he deposed in 461. He then elevated to the throne Libius Severus, an obscure man, who bore the title of emperor for four years. The barbarian birth of Ricimer prevented his assumption of the purple; and in 467 he concurred in the inauguration of Anthemius, whose daughter at the same time he married. At length Ricimer, withdrawing from Rome, fixed his residence at Milan, where, after a feigned reconciliation with Anthemius, he excited his army to revolt, and marched to Rome, which he stormed and sacked with every circumstance of cruelty, in July 472; and Anthemius, dragged from his concealment, was murdered by order of Ricimer, who caused Olybrius to be proclaimed in his stead. He himself was shortly after carried off by disease.

RICIUS, (Paul,) a learned German Jew, who, having been converted, taught philosophy with great credit at Pavia in the sixteenth century, and was afterwards invited into Germany by the emperor Maximilian, and appointed one of his physicians. He published many works on different subjects, in which he maintains that the heavens are animated, and advances other paradoxes. He wrote, De Cœlesti Agricultura; Talmudica Commentariola; and, De 73 Mosaicæ Sanctionis Edictis. He was highly esteemed by Erasmus and other learned men.

RIDER, (John,) an Irish prelate, was born at Carrington, in Cheshire, about 1562, and educated at Jesus college, Oxford, where he continued for some years, teaching grammar chiefly. His first preferment appears to have been to the living of Waterstock, in Oxfordshire, in 1580. In 1583 he was admitted to that of South Wokingdon. He was also rector of St. Mary Magdalen, Bermondsey, and of Winwick, in Lancashire. He was afterwards made archdeacon of Meath, thence preferred to the deanery of St. Patrick's, Dublin, and in 1612 to the bishopric of Killaloe. He died in 1632. He published, A Letter concerning the News out of Ireland, and of the Spaniards' landing, and the present state there; Claim of Antiquity in behalf of the Protestant Religion; and, A Dictionary, English and Latin, and Latin and English, Oxford, 1589, 4to.

RIDGLEY, (Thomas,) an eminent Dissenter, was born in London about 1667, and educated at a private academy in Wiltshire. Having entered into the ministry, he was in 1695 chosen assistant to Mr. Thomas Gouge, in his meeting, near the Three Cranes, London, and about four years afterwards became his successor. In 1712, in conjunction with Mr. John Eames, he began to conduct an academy, supported by the Independents of London, as divinity tutor. He published in 1731 a Body of Divinity, 2 vols, fol.; this has been frequently reprinted, and is still held in high estimation among the Calvinistic Dissenters. The university of Aberdeen bestowed on

him the degree of D.D. He died in 1734.

RIDINGER, (John Elias,) an eminent painter of animals, was born at Ulm, in Suabia, in 1695, and was a pupil of Christopher Resch. He established himself at Augsburg, where he died in 1767. His works as a painter are few, and little known, except in his own country; but in his numerous etchings, from his own designs, he discovers an ability which has seldom been surpassed. His compositions are ingenious and animated, and he has given to each animal its peculiar character and attitude, with surprising expression and exactness. Fuseli does not hesitate to assert, that though "he has perhaps been excelled by Rubens in the ideal grandeur of the lion, he has far surpassed him, and the rest of his predecessors, in the wide extent of his powers over every species of the brute creation."

RIDLEY, (Nicholas,) an eminent prelate and martyr, was born early in the sixteenth century, at Wilmontswick, in Tynedale, in the county of Northumberland, and was educated in a grammar-school at Newcastle-upon-Tyne, and at Pembroke hall, Cambridge, where he was taught Greek by Robert Crook, who was the first professor of that language at the university. In 1522 he took the degree of B.A., and in 1524 he was chosen fellow of his college. As his studies were now directed to divinity, his uncle, at his own charge, sent him for farther improvement to the Sorbonne, and thence to Louvain. In 1530 he was chosen junior treasurer of his college, and about this time appears to have been more than ordinarily intent on the study of the Scriptures. For this purpose he used to walk in the orchard at Pembroke hall, and there commit to memory almost all the epistles in Greek; which walk is still called Ridley's Walk. In 1533 he was chosen senior proctor of the university. In 1534 he took the degree of B.D. and was chosen chaplain of the university, and public reader. In 1537 his great reputation as a preacher, and his intimate acquaintance with the Scriptures and fathers, led Cranmer, archbishop of Canterbury, to appoint him his domestic chaplain. As a farther mark of his esteem he collated him, in April 1538, to the vicarage of Herne, in Kent. Here he preached the principles of the Reformation, excepting that he still adhered to the doctrine of the corporal presence in the Eucharist; and among other converts which he made to them, was the Lady Fiennes. In 1539, when the act of the Six Articles was passed, Ridley, who had now the character of a zealous Scripturist, bore his testimony against it in the pulpit. In 1540 he went to Cambridge, and took his degree of D.D. Soon after the archbishop recommended him to the king as one of his majesty's chaplains, and gave him a prebend in the cathedral of Canterbury. About the same time the fellows of Pembroke hall elected him master of that house. At Canterbury he preached with so much zeal against the abuses of popery, as to provoke the other prebendaries, and preachers of what was called the old learning, to exhibit articles against him at the archbishop's visitation in 1541, for preaching contrary to the statute of the Six Articles. The attempt, however, completely failed. The greatest part of 1545 Ridley spent in retirement at Herne. He had been hitherto a believer in transubstantiation, influenced by the decrees of popes and councils, the rhetorical expressions of the fathers, and the letter of Scripture; but it is supposed that a perusal of the controversy between Luther and the Zuinglians, with the writings of Ratramnus, or Bertram, which had fallen into his hands, induced him to examine more closely into the Scriptures, and the opinions of the fathers; the result of which was, a persuasion that this doctrine had no foundation. Cranmer also, to whom he communicated his discoveries, joined with him in the same opinion; so did Latimer. In the close of 1545 Cranmer gave him the eighth stall in St. Peter's, Westminster. When Edward VI. ascended the throne in 1547, Ridley was considered as a celebrated preacher, and in his sermons before the king, as well as on other occasions, exposed, with boldness and argument, the errors of popery. About this time, the fellows of Pembroke hall presented him to the living of Soham, in the diocese of Norwich. On September 4th following, he was promoted to the bishopric of Rochester. In 1548 he appears to have been employed in compiling the Common Prayer, in conjunction with archbishop Cranmer, and others. In October 1549, Bonner, bishop of London, was deprived; and Ridley, who was one of the commissioners before whom his cause was determined, was installed in his stead in April 1550. He filled this high station with great dignity, and was a pattern of piety, temperance, and regularity, to all

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around him. He spent much of his time in prayer and contemplation; and took great pains in the instruction and improvement of his family. His mode of life was, as soon as he had risen and dressed himself, to continue in private prayer half an hour; then, if no other business interrupted him, he retired to his study, where he continued until ten o'clock, at which hour he went to prayers with his family. He also daily read a lecture to them, beginning at the Acts of the Apostles, and so going regularly through St. Paul's Epistles, giving to every one that could read a New Testament, and encouraging them to learn by heart some chosen chapters. After prayers he went to dinner, where he was not very forward to begin discourse; but when he did, he entered into it with great wisdom and discretion, and sometimes with facetiousness. This conversation he would indulge for an hour after dinner, or otherwise amuse himself during that time with playing at chess. The hour for unbending being expired, he returned to his study, where he continued till five, unless suitors, or business abroad, required otherwise. He then went to prayers with his family, as in the morning; after which he supped; then diverting himself for another hour after supper, as he did after dinner, he went back to his study, and continued there till eleven at night, when he retired to private prayer, and then went to bed. Soon after his promotion to the see of London he was employed to reconcile Hooper, the bishop elect of Gloucester, to the vestments, against which the latter had conceived very strong prejudices. In June 1550, bishop Ridley visited his diocese, and directed that the altars should be taken down in the churches, and tables substituted in their room, for the celebration of the Lord's Supper. To promote more generally a reformation in the doctrine of the church, the council, in 1551, appointed Cranmer and Ridley to prepare a book of articles of faith. With this view they drew up forty-two articles, and sent copies of them to the other bishops and learned divines, for their corrections and amendments; after which the archbishop reviewed them a second time, and then presented them to the council, where they received the royal sanction, and were published by the king's authority. In the following year Ridley visited his old college at Cambridge; and upon his return called at Hunsdon, to pay his respects to the princess Mary. Of their interview a curious narrative is given. She thanked him for his civility, and entering into conversation with him for about a quarter of an hour, told him that she remembered him at court, and mentioned particularly a sermon of his before her father; and then, leaving her chamber of presence, dismissed him to dine with her officers. After dinner she sent for him again, when the bishop said that he did not only come to pay his duty to her grace, but also to offer to preach before her next Sunday, if she would be pleased to permit him. On this she changed countenance, and after some minutes' silence, said, "As for this matter, I pray you, my lord, make the answer to it yourself;" and, on the bishop's urging his offer, as a matter of conscience and duty, she repeated the same words, yet at last told him, that the doors of the parish church should be open to him, where he might preach if he pleased, but that neither herself nor any of her servants should hear him. "Madam," said the bishop, "I trust you will not refuse God's word."—"I cannot tell what you call God's word. That is not God's word now, which was God's word in my father's days." The bishop observed, that God's word is the same at all times, but has been better understood and practised in some ages than in others. Mary, enraged at this, answered, "You durst not for your ears have avouched that for God's word in my father's days, that you do now;" and then she added, "As for your new books, I thank God, I never read any of them; I never did, and never will." She then, after making use of much harsh language, parted from him with these words, "My lord, for your civility in coming to see me, I thank you; but for your offering to preach before me, I thank you not a whit." When the parliament assembled in 1553, the king, who was languishing under the decline which soon put an end to his life, ordered the two houses to attend him at Whitehall, where bishop Ridley preached before him, recommending with such energy the duties of beneficence and charity, that his majesty sent for him, to inquire how he could best put in practice the duties which he had so well and so strongly enforced; and the result of this sermon and conference was a determination in the king to found, or incorporate anew, and endow with ample revenues, those noble institutions, Christ's, Bartholomew's, Bridewell, and St. Thomas's Hospitals. Upon the death of Edward VI., Ridley was earnest

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in attempting to set lady Jane Grey on the throne; but when the design had miscarried, he went to Mary, to do her homage, and submit himself to her clemency. His reception was such as he might have expected; he was immediately committed to the Tower, (26th July, 1553,) where, however, he was treated with much less rigour than Cranmer and Latimer, who were likewise prisoners there. Ridley, after eight months' imprisonment in the Tower, was conveyed to Oxford, where he was, on the 1st of October, 1555, condemned to death for heresy. The 16th of October being the day appointed by the court for his execution, he met his death with calmness and fortitude. He called it his marriage day. He had supped on the preceding evening with the utmost cheerfulness, having invited some friends on the occasion. When they rose to depart, one of them offered to sit up with him through the night, which he would not permit, saying, he meant to go to bed, and, by God's will, to sleep as quietly that night as he ever had done in his life. On the following morning, having dressed himself in his episcopal habit, he walked to the place of execution between the mayor and one of the aldermen of Oxford; and seeing Latimer approach, from whom he had been separated since their condemnation, he ran to meet him, and with a cheerful countenance embraced him, and exclaimed, "Be of good heart, brother; for God will either assuage the fury of the flame, or else give us strength to abide it." Then walking to the stake, he knelt down, and kissing it, prayed with great fervour. He was now compelled to hear a sermon from a Popish doctor; and, after it was ended, being refused permission to speak a few sentences, unless he recanted, he said, "Well, so long as the breath is in my body, I will never deny my Lord Christ, and his known truth. God's will be done in me!" He was then stripped to his shirt, and fastened by an iron chain to the same stake with Latimer. All preparations having now been made, a kindled faggot was laid at Ridley's feet, who, when he saw the fire flaming up towards him, with a loud voice commended his soul to God. Latimer soon expired; but, by some mismanagement of the fire on Ridley's side of the stake, the flames were prevented from reaching the upper part of his body, and his legs were consumed before the fire approached the vital parts, which made him endure dreadful torments for a long time. At length his sufferings were terminated by the explosion of a bag of gunpowder which had been suspended from his neck, after which he did not discover any remaining signs of life. The place of his execution was in front of Balliol college. Such was the end of bishop Ridley! a prelate of great learning and distinguished abilities, who filled his high station with dignity and honour, and was one of the most eminent instruments in promoting the grand cause of the Reformation. His temper was cheerful and agreeable; his manners were courteous and affable; and of the benevolence of his heart he gave abundant proofs, in his extraordinary generosity and liberality to the poor. Anthony Wood says of him, that "he was a person small in stature, but great in learning, and profoundly read in divinity." Burnet says that for his piety, learning, and solid judgment, he was the ablest man of all that advanced the Reformation. Among other pieces he was the author of, A Treatise concerning Images, not to be set up, nor worshipped, in Churches, written in the time of king Edward VI.; Brief Declaration of the Lord's Supper, first printed in 1555, 8vo, written during his imprisonment at Oxford, and translated into Latin by William Whittyngham; Certain godly and comfortable Conferences between him and Latimer, during the time of their imprisonment, first printed in 1555, 8vo; A friendly Farewell unto all his true Lovers, written during his imprisonment, a little before his death, and printed in 1559, 8vo; A Farewell to the Prisoners in Christ's Gospel's Cause [and to all them that for the same cause are exiled]; A pious Lamentation of the miserable State of the Church of England, in the Time of the late Revolt from the Gospel, 8vo; A Comparison between the comfortable Doctrine of the Gospel and the Traditions of the Popish Religion, printed with the former; An Account of a Disputation at Oxford in 1554, written in Latin, and published from the original manuscript in 1688, 4to, by Dr. Gilbert Ironside, warden of Wadham college; A Treatise of the Blessed Sacrament, published with the former; and, A Letter of Reconciliation written to Bishop Hooper, published by Samuel Johnson, in 1689, 4to. Many of his Letters, and also some of the pieces mentioned above, have been published by Fox in his Acts and Monuments.

RIDLEY, (Gloster,) a divine, histo-

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rian, and poet, of the same family with the preceding, was born in 1702, on board the Gloucester East Indiaman, and was educated at Winchester, and at New college, Oxford, of which he became fellow. He was presented by his college to the living at Weston Longueville, in Norfolk, and the donative of Poplar, in Middlesex: to these was afterwards added the donative of Rumford, in Essex. In 1740 and 1742 he preached eight sermons at Lady Moyer's lecture, which were published in 1742, 8vo. In 1763 he published the Life of Bishop Ridley, in 4to. In 1765 he published his Review of Philip's Life of Cardinal Pole. In 1761, in reward for his labours in this controversy, and in another which the Confessional produced, he was presented by archbishop Secker to a golden prebend at Salisbury. He died in 1774. Two poems by Dr. Ridley, one styled, Jovi Eleutherio, or an Offering to Liberty, and the other called Pysche, were printed in Dodsley's Collection. Melampus, the sequel of the latter, was afterwards published by subscription. In 1761 he published, in 4to, De Syriacarum Novi Fœderis Versionum indole atque usu, Dissertatio, occasioned by a Syriac version, which, with two others, were sent to him nearly thirty years before, by one Mr. Samuel Palmer from Amida, in Mesopotamia. His age and growing infirmities, the great expense of printing, and the want of a patron, prevented him from availing himself of these MSS.; yet at intervals he employed himself on a transcript, which was published by professor White, with a literal Latin translation, in 2 vols, 4to, at the expense of the delegates of the Clarendon Press.

RIDLEY, (James,) son of the preceding, was educated at Winchester school, and at New college, Oxford. He became chaplain to a marching regiment, but died in the prime of life, in 1765. He wrote, History of James Lovegrove, a novel; and, Tales of the Genii, two vols.

RIDLEY, (Sir Thomas,) an eminent civilian, descended of a family of that name in Northumberland, was born at Ely, and became master of Eton school, afterwards one of the masters in chancery, chancellor to the bishop of Winchester, and vicar-general to archbishop Abbot. He also received the honour of knighthood. He died in 1629. He published, A View of the Civil and Ecclesiastical Law, which was much admired by James I. and was afterwards reprinted by the learned Gregory, chaplain to bishop Duppa.

RIDOLFI, (Claudio,) a painter, was born at Verona in 1560, and was a pupil of Dario Pozzo, and of Paolo Veronese. He afterwards visited Urbino, where he formed an intimacy with Federigo Baroccio, and, with the advantage of his instruction, acquired an amenity of style, and a graceful expression in the airs of his heads. Of his works at Urbino the most esteemed are, the Birth of St. John the Baptist, in S. Lucia; and the Presentation in the Temple, in Spirito Santo. At Rimini is a fine picture by this master, representing the taking down from the Cross. He died in 1644.

RIENZO, (Cola, or Nicola Gabrino de,) a native of Rome, who, in the fourteenth century, made himself famous by an attempt to restore the republic. He was of low origin, but had received a liberal education, and was distinguished for his eloquence. When Petrarca visited Rome in 1340, Rienzo made his acquaintance; and the two friends studied together the works of antiquity, which kindled in their breasts the sentiments of republicanism. On 20th May, 1347, Rienzo collected a vast multitude in front of the church of San Giovanni, in Piscina, and conducted it thence to the Capitol, accompanied by the bishop of Orvieto, the pope's vicar at Rome. There he represented to the mob the advantages they would derive from possessing the revenues of the apostolic chamber; and he had the address to persuade the pope's vicar-general, that it was for the interest of his holiness to allow the seizure of these treasures, in order to curb the pride of the Roman nobility. By these means he became the idol of the people, who declared him sovereign of Rome; and what was more extraordinary, the pope confirmed the title. Rienzo, however, governed the city with judgment and moderation for some time; but the pomp of power spoiled him, and he became a tyrant. A confederacy was then formed against him, and he fled for refuge to Prague, where he was seized and sent to the pope, who confined him in a dungeon for three years. Innocent VI. however, the successor of Clement, not only gave him his liberty, but even appointed him governor of Rome, thinking that he would prove a useful instrument to correct the disturbances which then raged in the ecclesiastical states. But Rienzo was now an altered man; and his cruelties raised him new enemies, by whom he

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was put to death in the Capitol, Oct. 8, 1354.

RIES, (Ferdinand,) a musical composer, was born at Bonn in 1785, and was at first educated under his father, and afterwards under Bernhard Romberg, and Albrechtsberger. He resided successively at Munich, Vienna, and Paris. He afterwards proceeded, through Hamburgh, Copenhagen, and Stockholm, to Petersburg, whence he set out for England, and in 1813 arrived in London, where he was immediately received by the violinist Solomon, who procured his admission into the Philharmonic Society, where his symphonies were performed with great applause, and he exhibited his talents as a first-rate pianoforte player. In 1824 he returned to his native country. He died at Frankfort in 1838. His oratorio, David, is greatly and deservedly admired.

RIGAUD, (Hyacinth,) a portrait painter, called the Vandyck of France, was born at Perpignan in 1659, and was the son of Matthias Rigaud, an artist of little note, from whom he received his first instruction. His father dying when he was very young, he was placed under the care of a portrait painter at Montpellier, under whom he continued till he had reached his eighteenth year, when he established himself at Lyons. In 1681 he went to Paris to study historical painting, and in the following year he obtained the prize of the Academy. By the advice of Charles le Brun, who discovered in him a decided talent for portrait painting, he abandoned his project of visiting Italy, and applied himself particularly to that department. The success of Rigaud as a portrait painter was most brilliant. He frequently painted the portrait of Louis XIV. and those of the principal nobility of the court, and many of the most illustrious personages in Europe. In 1700 he became a member of the Academy at Paris, and presented them with a fine portrait of the sculptor Desjardins, as his picture of reception. He painted a few historical works, among which is a picture of St. Andrew, in the hall of the Academy; and a Nativity, which is engraved by Drevet. Some of his portraits have been finely engraved by the eminent artists of his country, among which are those of Bossuet, bishop of Meaux, by Drevet; and his own portrait, by Gerard Edelinck. His portrait of his mother, from which a bust was executed by Coysevox, was engraved by Drevet. In 1727 he was pensioned, and decorated with the order of St. Michael. He was successively professor, rector, and director of the Academy. He died in 1743.

RIGAULT, (Nicholas,) Lat. *Rigaltius*, an ingenious and learned man, the son of a physician, was born at Paris in 1577, and brought up among the Jesuits. He was afterwards admitted advocate; but, not being able to conquer the disgust he had conceived to the profession of the law, he devoted himself entirely to polite literature. In 1596 he published his, Funus Parasiticum, the ingenuity and learning of which clever satire so charmed De Thou, that he immediately made him the companion of his studies, and, when he died, in 1617, appointed him to superintend the education of his children. He was chosen, with Isaac Casaubon, to put the king's library into order; and in 1610, when that learned man went over to spend some time in England with James I. succeeded him in the office of librarian to the king, who also made him procureur-general of the supreme court of Nanci, counsellor of the parliament of Metz, and afterwards intendant of that province. He died in 1654. He edited, Minutius Felix, Phædrus, Martial, Rei Accipitrariæ Scriptores, Rei Agrariæ Scriptores, the works of Cyprian, and Tertullian, &c. His notes upon these last two are learned and critical; but the matter of some of them shows him to have been not a rigid Romanist. He also gave translations of Onosander, Artemidorus, and of the oneirocritical writers of antiquity; and he wrote Satyra Menippea Somnium; and, Asini Aurei Asinus, sive de Scaturigine Onocrenes, with notes. He likewise wrote and edited some works on juridical subjects. He was appointed, together with Peter Dupui, by the will of De Thou, to give a complete edition of his history, which appeared at Geneva, in 1620. To this, Rigault wrote a Latin preface, which remained in MS. till 1734, when it was given in French with a French translation of the history; and he added three books to that work, from 1607 to 1610.

RIGHINI, (Vincenzo,) a musical composer, was born at Bologna about 1758, and received his musical education under Padre Martini, but completed it at Prague. His best operas are, Armida, Tigrane, Enea nel Lazio, and Alcido al Bivio. He died in 1812.

RIGHTWISE, or RITWYSE, (John,) an eminent grammarian, was born at

Sawl, in Norfolk, and educated at Eton, and King's college, Cambridge. He was first usher to William Lilly, master of St. Paul's School, and afterwards second master; but he succeeded Lilly, as head master, in 1522, which situation he retained until his death, in 1532. He composed a tragedy of Dido, out of Virgil, and an improved edition of Lilly's Latin Grammar, published at Antwerp, 1533.

RILEY, (John,) an early English portrait painter, was born in London in 1646, and received instruction from Isaac Fuller and Gerard Zoust. He was little noticed till after the death of Sir Peter Lely, though he is considered by Walpole as one of the best native painters that had then flourished in England. His talents were obscured by the fame, rather than the merit, of Sir Godfrey Kneller. He painted several portraits, particularly that of Lord Keeper North, at Wroxton, which would have done credit to either Lely or Kneller. Riley was modest, humble, and of an amiable character. With a quarter of Kneller's vanity, he might have persuaded the world that he was a great painter. Charles II. sat to him, but almost intimidated the modest artist from pursuing a profession so proper for him, by what perhaps he considered as a jeu d'esprit. Looking at the picture, he cried, "Is this like me? Then, od's fish, I am an ugly fellow." James II. and his queen, Mary of Modena, also sat to him; as did their successors, William and Mary, who appointed him their painter. He died in 1691.

RIMINALDI, (Orazio,) a painter, was born at Pisa in 1598, and was first a scholar of Aurelio Lomi, but afterwards studied at Rome under Orazio Lomi, called Gentileschi. He subsequently settled at Pisa. He followed, in the early part of his life, the principles of Caravaggio, which he soon after abandoned for the more graceful and expressive style of Domenichino. In the cathedral of Pisa are two Scripture subjects by him, representing the Brazen Serpent, and Samson destroying the Philistines. His last work was his admired picture of the Assumption of the Virgin, which he did not live to finish. He died in 1630.

RINALDI, (Oderico,) a learned Italian ecclesiastical historian, was born at Treviso, in 1595, and educated under the Jesuits, at Parma. In 1618 he entered the congregation of the Oratory at Rome, of which Baronius had been a member. After the death of that cardinal, Rinaldi undertook the task of continuing his Ecclesiastical Annals, from 1198, with which the work of Baronius terminated, to 1564, when the council of Trent was dissolved. This continuation consists of ten large volumes in folio, which made their appearance in Rome at different periods from 1646 to 1677. Rinaldi published a sufficiently copious abridgment, in Italian, of the whole annals compiled both by Baronius and himself, which is said to be a masterly performance.

RING, (John,) an eminent surgeon, was born near Salisbury in 1751, and educated at Winchester School. He became a pupil of the two Hunters, at St. George's Hospital; and in 1772 he began to practise for himself. He died in 1821. His principal publications are, A Treatise on the Cow-Pox, containing the History of Vaccination; A Treatise on the Gout; A Poem on the Commemoration of Handel; and, A Translation of the Works of Virgil, partly original, and partly altered from Dryden and Pitt, 2 vols, 8vo, 1820; this work is enriched with a copious body of notes.

RINGELBERGIUS, (Joachim Fortius,) in German Sterck, an eminent Flemish philosopher and mathematician, was born at Antwerp, and first studied in the emperor Maximilian the First's palace, and afterwards at the university of Louvain, where he became a professor. In 1528 he went into Germany, where he taught the mathematics and Greek in various seminaries. He afterwards gave lectures at Paris, Orleans, Bourdeaux, and other places. He died about 1536. He wrote, De Ratione Studii; Dialectica, et Tabulæ Dialecticæ; De conscribendis Epistolis Lib.; Rhetoricæ, et quæ ad eam spectant; Sententiæ; Sphæra, sive Institutionum Astronomicarum Lib. III.; Cosmographia; Optica; Chaos Mathematicum; and, Arithmetica; all of which were collected and published at Leyden in 1531.

RINGGLI, (Gotthard,) a Swiss artist, born at Zurich in 1575. He was chosen by the magistracy of Berne to decorate with paintings of large dimensions the senate-house and minster of that city. These pictures, which represented facts relative to the foundation of Berne, or allegories alluding to the peculiarities of its situation and customs, were equally distinguished by picturesque conception, boldness of style, and correct execution.

For the public library of Zurich he painted an allegorical picture. He died in 1635.

RINUCCINI, (Ottavio,) an Italian poet, and native of Florence, said to be the inventor of the Opera. Some attempts had been made before his time to introduce music into dramatic action, but Rinuccini was the first who gave a proper form to compositions of this kind. His Dafne, set to music by Jacopo Peri, was represented in 1594, and was so well received, that it was followed by his Euridice, exhibited at Florence in 1600 at the nuptials of Henry IV. with Mary de' Medici, and his Arianna, performed in 1608, at Florence and Mantua, on occasion of the marriages of Francesco Gonzaga, son of duke Vincenzo, and Cosimo de' Medici, son of the Grand Duke Ferdinand. Rinuccini accompanied Mary de' Medici to France, where he was appointed gentleman of the bedchamber to the king. He died at Florence in 1621. His poems are much admired.

RIOLAN, (John,) a learned physician, born at Amiens in 1539. He gave lessons in natural philosophy at the college of Boncour, at Paris, where he took his degree in 1574, and held the office of dean of the faculty in 1586 and 1587. He died in 1606. He was a strenuous advocate for the doctrine of Hippocrates and the ancients, whom he defended with great ardour against the chemists. His works were published at Paris, in 1610, under the title of Opera Omnia.

RIOLAN, (John,) a physician and anatomist, son of the preceding, born at Paris in 1580. In 1613 he was appointed royal professor of anatomy and botany by Louis XIII.; and in this latter capacity he petitioned the king for the establishment of a botanic garden in the university of Paris. He subsequently held the appointment of physician to queen Mary de' Medici, and accompanied that princess in her travels. After having twice undergone the operation of lithotomy, he lived to the age of seventy-seven, and died at Paris in 1657. He was one of the most pertinacious antagonists of Harvey's doctrine of the circulation of the blood. He wrote, Comparatio veteris Medicinæ cum novâ, Hippocraticæ in Hermeticâ, Dogmaticæ cum Spargyricâ; Disputatio de Monstro Lutetiæ 1605 nato; Gigantomachie; this was written in refutation of Habicot's account of the discovery of the bones of the giant Teutobochus; Gigantologie; Discours sur la Grandeur des Géants; and, Osteologia ex Veterum et Recentiorum Præceptis descripta.

RIPLEY, (George, or Gregory,) a chemist and poet in the time of Henry VII. a canon of Bridlington, was a great traveller, and studied both in France and Italy. He afterwards turned Carmelite at St. Botolph's, in Lincolnshire, and died in that fraternity in 1490. His chief performance is the Compound of Alchemie, written in 1471, in the octave metre, and dedicated to Edward IV. He left a few other compositions on his favourite science, printed by Ashmole.

RIPPERDA, (John William, baron de,) a remarkable political adventurer, born of an illustrious family, at Groningen, in 1680. After serving the States-General as colonel of infantry, he was sent as ambassador to Spain. His conduct was so pleasing to Philip V. that he settled at Madrid, and was employed on affairs of importance, and was created a duke and peer of the kingdom, and entrusted with the departments of marine, war, and finance. These offices were too high for his abilities, and he was disgraced, and afterwards sent to the prison of Segovia; but he escaped to Portugal, and after passing through England, he landed in Holland, where he was persuaded by the ambassador of Morocco to go and settle in Africa. At Morocco he became a great favourite with the emperor, professed the religion of Mahomet, and took the name of Osman. To render himself still more popular, and to acquire authority, he pretended to establish a religion which embraced all the tenets of Christianity, Judaism, and Mohammedism; but these measures at last created him enemies, and he fled from Morocco to Tetuan, where he died in 1747.

RISDON, (Trestram,) a topographer, was born in 1580 at Winscot, near Great Torrington, in Devonshire, and educated at Broadgate's hall, now Pembroke college, Oxford. He then settled on his estate, where he employed himself in the study of antiquities. He drew up an account of Devonshire, which remained in MS. of which there were several copies, until 1714, when it was printed by Curl, under the title of, The Chorographical Description or Survey of the County of Devon, &c. William Chapple, of Exeter, projected a new edition of this work; but dying in 1781, his design was not completed, although in 1785 a portion of it, printed at Exeter, appeared in 4to, with many notes and additions. There is a continuation of Risdon's Survey which is

very rarely to be met with; but there are copies in the Bodleian and in the library of St. John's, given by Dr. Rawlinson.

RISLEY, (Thomas,) a Puritan divine, was born in 1630, near Warrington, in Lancashire, and became fellow of Pembroke college, Oxford; but in 1662 he was ejected for nonconformity. He then became preacher to a Dissenting congregation, and died in 1716. He wrote a treatise on Family Religion, 8vo, &c.

RITSON, (Joseph,) a literary antiquarian and editor, was born in 1752, at Stockton-upon-Tees, and was bred to the profession of the law, which he practised chiefly in the conveyancing branch. In 1785 he purchased the office of high bailiff of the liberties of the Savoy, and retained it until his death in 1803. All his writings are disgraced by a harsh, rugged, and barren style, and an affectation of a new orthography, and yet more by the contempt, approaching to malignity, with which he treated Mr. Warton, Mr. Malone, and his other contemporaries who had acquired any name in the world. His surly temper seems also to have been exasperated by the state of public affairs, his hatred of the reigning family, and his attachment to republicanism. He wrote, Observations on the three volumes of Warton's History of English Poetry; in these there are some just remarks, written in a style of unwarrantable asperity; Remarks, critical and illustrative, on the Text and Notes of the last edition [Stevens's] of Shakspeare; The Quip Modest, &c. (on Reed's republication of that edition;) Cursory Criticisms, &c. (on Mr. Malone's edition). He published also a select collection of English Songs; Ancient Songs, from the time of Henry III. to the Revolution; this is one of the most valuable of his publications; a volume of pieces of Ancient Popular Poetry; The English Anthology; and, Robin Hood; a collection of all the ancient Poems, Songs, and Ballads, now extant, relative to that celebrated outlaw. To which are added, Historical Anecdotes of his Life; A Collection of Scotch Songs, with the genuine Music; Biographia Poetica: a Catalogue of English Poets, of the twelfth, thirteenth, fourteenth, fifteenth, and sixteenth Centuries; with a short Account of their Works, 1801, 12mo; and, Ancient English Metrical Romances; selected and published by Joseph Ritson, 1802, 3 vols, 12mo. His last work was, A Treatise on Abstinence from Animal Food.

RITSON, (Isaac,) an ingenious young writer, born in 1761, at Eamont Bridge, near Penrith. At the age of sixteen he began to teach school, which, after superintending it for about four years, he relinquished, and repaired to Edinburgh, where he studied medicine, and maintained himself by writing medical theses. He next went to London, where he attended the hospitals, and supported himself by his literary exertions. He was also engaged for some time in writing the medical articles in the Monthly Review. He died in 1789, and in the twenty-eighth year of his age. He wrote, a translation of Homer's Hymn to Venus; Essays on Moral and Philosophical Subjects; these were never published; and, the Preface to Clarke's Survey of the Lakes.

RITTANGELIUS, or RITHANGEL, (John Stephen,) a native of Forcheim, in the bishopric of Bamberg, is said by some writers to have been born a Jew; but others assert that he was first a Roman Catholic, then a Jew, a Calvinist, and lastly a Lutheran. He published several books containing Judaical learning, was professor of Oriental languages at Königsberg, and died about 1652. His works are, a Commentary on the book Jezirah, or the Creation, attributed to Abraham, Amsterdam, 1642, 4to; De Veritate Religionis Christianæ; Libra Veritatis; in this he asserts that the Chaldee Paraphrase furnishes arguments against the Jews and Anti-Trinitarians; Letters; and a German translation of the Prayers used by the Jews in their Synagogues, on the first day of each year, and other works. Rittangelius maintained that the New Testament "contains nothing but what was taken from the Jewish antiquities."

RITTENHOUSE, (David,) an American philosopher and mathematician, was born in 1732, at Germantown, in Pennsylvania, where his father was a farmer. Before he was seventeen years of age he displayed a taste for mechanical and mathematical subjects; without books or instructors, he is said to have constructed a wooden clock, and to have covered the ploughs and fences on his father's farm with geometrical figures. His father procured for him the tools of a watch and mathematical instrument maker, and released him from the duties of the farm. Grateful for this favour, the young man worked diligently with his hands during the day, and at night devoted several hours to study. It is said that before the age of twenty he was able to read the Principia, and that he had discovered the

method of fluxions, without being aware that this had been already done by Newton and Leibnitz. He also constructed two orreries, exhibiting the movements of the planets and their satellites. These machines are said to be still in existence, one in the university of Pennsylvania, and the other in the college of Princeton. In 1769 he was made one of a committee appointed by the American Philosophical Society to observe the transit of Venus. The title of LL.D. was subsequently conferred on him. In 1777 he was appointed treasurer of Pennsylvania; and he held that office till 1789. In 1779 he was named one of the commissioners for adjusting a territorial dispute between the states of Pennsylvania and Virginia; in 1786 he was employed in fixing the line which separates Pennsylvania from the state of New York; and in the following year he assisted in determining the boundary between New York and Massachusetts. In 1782 he was elected a member of the American Academy of Arts and Sciences at Boston, and of the Royal Society of London in 1795. In 1791 he succeeded Dr. Franklin as president of the American Philosophical Society, to whose Transactions he contributed many papers on astronomical subjects. In 1792 he was appointed director of the mint of the United States. He died in 1796.

RITTER, (John William,) a celebrated German philosopher, born at Samitz, in Silesia, in 1776. In 1798 he started the idea that the phenomena of animal life are connected with galvanic action; but, though highly scientific, he advocated the reveries of animal magnetism, &c. He wrote, Physico-Medical Memoirs, 3 vols, and other works. He died in 1810.

RITTERSHUYS, (Conrad,) a learned jurist and philologist, was born at Brunswick in 1560. After having made a great progress in the learned languages, he went to Helmstadt to study theology, but his inclination led him to jurisprudence. He removed to Altorf for the further pursuit of this study, and thence accompanied Gifanius, one of his preceptors, to Ingolstadt. He took the degree of doctor of law at Basle in 1591, and was soon after nominated professor in that science at Altorf, where he died in 1613. He wrote, Jus Justineaneum, sive Novellarum methodica Explicatio; notes on Petronius and Phædrus; commentaries on Salvianus; on Oppian de Venatione et Piscatione, with a Latin version; Guntheri Ligurinus; Sacrarum Lectionum Lib. VIII.

RITTERSHUYS, (Nicholas,) son of the preceding, was born at Altorf in 1597, and studied at Helmstadt. He afterwards travelled into various countries of Europe; and on his return he took a doctor's degree in 1634, and was appointed professor of feudal law at Altorf. He died in 1670. He edited several of his father's works, and in 1638 published an oration on Hanno's Periplus. He was the author of, Genealogiæ Imperatorum, Regum, Ducum, Comitum, præcipuorumque aliorum procerum Orbis Christiani, ab Anno 1400 ad Annum 1664, fol. Several of his letters are printed in the Epistolæ Celebrium Virorum, 1705.

RITWYSE. See RIGHTWISE.

RIVALZ, (Anthony,) a painter, was born at Toulouse in 1667, and was a pupil of his father, John Peter Rivalz, a painter and architect of some celebrity. He afterwards visited Paris, whence he went to Rome, where he was the successful candidate for the prize given by the Academy of St. Luke, in a picture representing the Fall of the Rebel Angels. His pictures are chiefly confined to the public edifices and private collections at Toulouse, where he died in 1735.

RIVARD, (Dominic Francis,) a French mathematician, was born in 1697 at Neufchateau, in Lorraine, and was made professor of philosophy in the college of Beauvais. He died in 1778. He published, Elements of the Mathematics; A Treatise on the Sphere; A Treatise on Gnomonics; Tables of Sines; Rectilinear Trigonometry; Elements of Geometry; and, Institutiones Philosophicæ.

RIVAROL, (Anthony, count de,) a clever French writer, born at Bagnols, in Languedoc, in 1754. He settled at Paris, where he frequented the society of the learned, and became the friend of Voltaire, D'Alembert, and Buffon. On the breaking out of the Revolution he retired to Germany, and thence to England, where he was well received by Pitt and Burke. In 1796 he went to Hamburgh, and thence to Berlin, where he was honoured by the notice of the royal family, and where he died in 1801. He published, The Universality of the French Language; this obtained the prize of the Berlin Academy in 1784; a French version of Dante's Inferno; Letters on Religion and Morality; A Little Almanack of Great Men, a satire; Letters to the French Nobility; La Fayette's Political Life; Prospectus of a New Dic-

tionary of the French Language; A Discourse on the Intellectual and Moral Faculties of Man; and Poems.

RIVAROLA, (Alfonso,) called Il Chenda, a painter, was born at Ferrara in 1607, and was a pupil of Carlo Bononi. There are several of his pictures in the churches at Ferrara, among which are his Baptism of St. Agostino, in the church dedicated to that saint, which he has embellished with magnificent architecture; the Resurrection, at the Teatini; the Brazen Serpent, in S. Niccolo; and the Martyrdom of S. Caterina, in S. Guglielmo. He died in 1640.

RIVAULT, (David,) seur de Flurance, a learned French writer, was born at Laval, in the province of Perche, about 1571. He for some time followed the military profession, and served in Italy and in Holland. In 1603 Henry IV. appointed him one of the gentlemen of his bed-chamber. In 1605 he entered into the service of the emperor against the Turks: but on his return he devoted himself to literary and scientific studies; and in 1611 he was appointed preceptor to the young king, Louis XIII. He accompanied madame Elizabeth of France as far as Bayonne, on her way to be married to the king of Spain. On his return from that voyage he died at Tours in 1616. He published, Les Etats; Les Eléments d'Artillerie; Archimedis Opera quæ extant, Gr. et Lat. novis demonstrationibus illustrata; and, L'Art d'embellir, tiré du Sens de ce sacré Paradoxe:—la Sagesse de la Personne embellit sa Face.

RIVE, (John Joseph,) a French writer on bibliography and literary history, born in 1730 at Apt, in Provence. In 1767 he went to Paris, where the duc de la Vallière appointed him his librarian. At the Revolution he became one of the most implacable of the anarchists, and denounced vengeance against the clergy and nobility. He died in 1792.

RIVET, (Andrew,) a French Protestant divine, was born at St. Maixent, in Poitou, in 1572, and educated at La Rochelle, and at Bearn, where he took his master's degree, and began the study of divinity. He was appointed minister of Sedan, and afterwards at Thouars. He was frequently the representative of the Protestant churches in national conventions and synods, and in some of these filled the chair of president, particularly in that of Vitry in 1617. In 1620 he was appointed professor of divinity at Leyden; and in the following year he visited Oxford, where he was incorporated D.D., which degree had been conferred on him at Leyden just before. He gave, on this occasion, several books to the Bodleian library. After his return to Leyden he resumed his professorship. He died in 1647. His works, consisting of commentaries on the Scriptures, sermons, and controversial pieces, were collected in 3 vols, fol. and printed at Rotterdam in 1651.—His brother, WILLIAM, who was likewise in the church, wrote a treatise on Justification, and another on Ecclesiastical Liberty. There is in English, A Relation of the last Hours of Dr. Andrew Rivet, 12mo, translated and published by Nehemiah Coxe, by which it appears that Dr. Rivet was no less a man of great piety than of great learning.

RIVET DE LA GRANGE, (Anthony,) a learned Benedictine, of the same family with the preceding, but descended from a Roman Catholic branch, was born in 1683 at Confolens, in Poitiers, and studied philosophy under the Jacobins at Poitiers. He took the Benedictine habit at Marmoutier in 1704. In 1716 he was transferred to the monastery of St. Cyprian, and summoned to Paris the year following, to assist some other monks in compiling a history of illustrious men of the Benedictine order; but this project failing, he turned his thoughts entirely to the literary history of France, which occupied the rest of his life. He was assisted in this work by three of his brethren, Joseph Duclou, Maurice Poncet, and John Coulomb. In 1723 he published at Amsterdam, Le Necrologe de Port Royal des Champs, a work of which he was very fond, and added to it a long historical preface. This publication, joined to his warm opposition to the bull Unigenitus, from which he had appealed, obliged him to retire into the abbey of St. Vincent, at Mans, the same year, where he laboured assiduously during more than thirty years to complete his Histoire Littéraire de la France. He published the first volume in 1733, 4to, and was finishing the ninth, which contains the first years of the twelfth century, when he died, in 1749. The work was afterwards continued to fifteen volumes. The tenth and eleventh volumes were written by Clémencet; the thirteenth fourteenth, and fifteenth, which were published in 1814, 1817, and 1820, are the production of a commission appointed by the Institute, consisting of MM. Brial, De Pastoret, Guinguené, Amaury Duval, Petit Radel, and Daunou.

RIVIÈRE, (Lazarus,) Lat. *Riverius*,

a physician, was born at Montpellier in 1589, and studied physic in the university of his native city, and was admitted to the degree of doctor in 1611. He obtained a medical professorship at Montpellier in 1622, and died in 1655. His principal works are, Praxis Medica cum Theoria; Observationes Medicæ et Curationes insignes; Methodus curandarum Febrium; and, Institutiones Medicæ. His works were published collectively at Lyons, in 1663, fol.

RIVINUS, (Andrew,) a learned physician and critic, was born at Halle, in 1600. His family name was Bachmann, which, according to the custom of the learned in that age, he Latinized to Rivinus. He studied philosophy and medicine at Jena, and was for some time rector of the college of Nordhausen. He took the degree of doctor of physic at Leipsic, and was nominated to the chair of poetry in that university; and in 1655 to that of physiology. He died in the following year. He published editions of several of the ancient Christian poets. One of his works, entitled, Kirani Kiranides, was published after his death with the title of, Mysteria Physico-Medica. He also gave an edition, with notes, of the Pervigilium Veneris; and published, Florilegium Epigrammatum veterum Græcorum; Columella de cultu hortorum; and, Veterum quorundam bonorum Scriptorum libri de Re et Materiâ Medicâ.

RIVINUS, (Augustus Quirinus,) a physician and botanist, son of the preceding, was born at Leipsic in 1652, took the degree of doctor of physic at Helmstadt in 1676, and in 1691 obtained the professorship of physiology and botany at Leipsic, which he held till his death, in 1723. The London Royal Society elected him a foreign member. His principal medical works are, De Peste Lipsiensi Ann. 1680; De Dyspepsiâ; De Febribus intermittentibus; Medicus superstitiosus; De Situ Ægrorum commodo; Censura Medicamentorum officinalium; and, Dissertationes Medicæ. It is, however, as a botanist that he has obtained the greatest celebrity, for he undertook a vast work, no less than that of a new system of botany, and figures of all plants. He published at Leipsic, first in 1690, Introductio generalis in Rem Herbariam; at the same time he began to publish plates, executed at his own expense, of which he gave three orders of the plants with irregular flowers, and a fourth which he had prepared was edited by Ludwig after his death. The figures are very fine; but as his object was to represent the flowers solely, they often are confined to the upper parts of the plants. Plumier has given the name of *Rivina* to a species of shrub.

RIZZIO, or RICCI, (David,) an Italian musician, born at Turin. He came in the retinue of the Piedmontese ambassador to the court of Scotland, and as his abilities were very great as a musician and a singer, he became a favourite with queen Mary, who placed him near her person, and made him her secretary for foreign languages. His influence with his mistress, as well as his religion, proved highly offensive to the Scotch nobles, and especially to Darnley, her husband, who headed a conspiracy against him, and dispatched the unfortunate favourite with fifty-six wounds in the queen's presence, in March, 1566.

ROBERT, king of France, surnamed The Wise and The Devout, succeeded his father, Hugh Capet, in October 996. He married Bertha, daughter of Conrad, king of Burgundy, and widow of the count de Blois; but as she was his cousin, this union was annulled by Gregory V. and the monarch afterwards took for his second wife Constance, daughter of the count of Arles and Provence. He died at Melun, on the 20th July, 1031, in the sixtieth year of his age, greatly lamented by his subjects. Early in his reign France was afflicted with a famine of four years' continuance, which is said to have cut off a third of the population.

ROBERT I. called Le Magnifique, or Le Diable, duke of Normandy, succeeded his brother Richard III. in 1027 or 1028. In 1035 he undertook a pilgrimage on foot to the Holy Land, and on his return was poisoned on the 2d July in the same year, at Nicæa, in Bithynia. He was succeeded by his natural son, William the Conqueror, afterwards king of England.

ROBERT, surnamed Short Shanks, was son of William the Conqueror, and obtained for his inheritance the dukedom of Normandy. He went to the Holy Land, where he behaved with great valour; but on his return, he found himself stripped of the throne of England, which belonged to him; and he afterwards lost Normandy, and, being made prisoner by his brother Henry, remained in captivity in the castle of Cardiff till his death, in February 1134.

ROBERT, of France, count d'Artois, brother of St. Louis, refused the empire of Germany offered to him by Gregory

IX. and he accompanied his brother to the Holy Land. He behaved with great valour at the battle of Mansourah, 9th Feb. 1250; but being too eager in pursuit of the flying enemy, he was slain by them.

ROBERT, count d'Artois, son of the preceding, and called The Good and the Noble, was a brave prince, and distinguished himself greatly in the African expedition, (1270); against the Arragonois in Sicily, (1289); against the English near Bayonne, and the Flemings at Furnes. He was killed in a battle with the Flemings near Courtrai, in 1302.

ROBERT II. king of Scotland, the first of the house of Stuart who reigned in that country, was born in 1316, and was the only child of Walter, the Stewart of Scotland, and his wife Marjory, daughter of king Robert Bruce. While yet only a youth of sixteen he commanded the second division of the Scottish army at the battle of Halidon, fought, and lost by the Scots, 19th July, 1333; and after that fatal day he was one of the first to uplift again the standard of the national independence. In 1335, in concert with the earl of Athol, he concluded with Edward III. the treaty of Perth. In Feb. 1371 he succeeded David II. He died on the 19th April, 1390, and was succeeded by his eldest son, Robert III.

ROBERT III. king of Scotland, eldest son of the preceding, succeeded his father in 1390. The truce which had been made with England in 1389, was kept up by various continuations throughout the reign of the English king, Richard II. But war broke out again on the accession of Henry IV. (1399) who, in August of the following year, entered Scotland at the head of a powerful army, and advanced as far as Edinburgh. In the following year Henry Percy (Hotspur) made a more destructive inroad as far as Preston, in East Lothian. Robert died at the castle of Rothsay, in Bute, on the 4th of April, 1406, and was succeeded by his son, James I.

ROBERT BRUCE. See Bruce.

ROBERT, elector palatine, was chosen emperor in 1400. He alienated from himself the affections of the German princes by his attachment to the anti-pope Gregory XII. and died the 18th May, 1410.

ROBERT OF GLOUCESTER, an old English chronicler, is supposed to have been a monk in the abbey there, and was living at the time of the battle of Evesham; but no particulars are known respecting his personal history. He has left an account, in verse, of English affairs from the earliest times down to the death of Sir Henry of Almaine, written in the vernacular language of the time; that is, in the language in which we find the Anglo-Saxon passing into the language of Chaucer and Wickliffe. It consists of more than ten thousand lines. The Bodleian, the Cottonian, and the Harleian MSS. of it are the best. There is also one in the library of the Heralds' College. The work was published in 1724, by Hearne, in 2 vols, 8vo, of which there was a reprint in 1810.

ROBERT, (Claude,) a French ecclesiastic and chronologist, was born at Cheslay, on the borders of Burgundy, in 1564, and studied at Paris, where he obtained an exhibition in the college of Cambray. In 1590 he was presented to a canonry of the chapel-au-Riche at Dijon. Afterwards he travelled with a pupil through France, Flanders, Germany, and Italy. At Rome he was introduced to persons of the greatest distinction, and received several marks of esteem from the cardinals Bellarmine, Baronius, and D'Ossat. He afterwards obtained a canonry at Chalons, where he died in 1637. His principal work is entitled, Gallia Christiana, in quâ Regni Franciæ, Ditionumque Vicinarum Diæceses, et in iis Præsules describuntur, Paris, 1626, fol. with an appendix, prefaces, and chronological tables of the popes and anti-popes, the Eastern and Western emperors, the kings of France and England, the councils of France, the indictions, &c. He left behind him materials for a second edition of this work, which were made use of by M. St. Marthe, whose new collections increased the work to three vols, fol. It was afterwards extended by the Benedictines to 12 vols, fol.

ROBERT, (Nicholas,) a French artist, was born at Langres in 1610. His talent lay in representing animals, insects, and plants, in miniature; and many of his performances are preserved in the Royal Library at Paris. Among his works is the celebrated Guirlande de Julie. He also etched several plates of animals and vases. He died about 1684.

ROBERT DE VAUGONDY, (Giles,) a geographer, was born at Paris in 1688. He was made geographer in ordinary to Louis XV., and died at Paris in 1766. His son, Didier, was for some time the assiduous companion of his labours, and

proved the heir both of his appointment and of his reputation. His works are, An Introduction to Sanson's Geography; An Abridgment of Different Systems of the World; Sacred Geography; The Use of the Globes; A portable Atlas, in 4to; and that grand performance, entitled, Atlas Universel, published in 1756, consisting of 108 maps, upon a very large scale. His son was jointly concerned with him in producing this work, to which is prefixed an historical preface, in six chapters, treating of the origin, progress, and present state of Geography.

ROBERT, (Hubert,) a painter, was born at Paris in 1733, and after learning the elements of his art in his native country, went to Italy, where he chiefly devoted himself to the study of the remains of ancient architecture. On his return to France he was elected a member of the Academy, when he painted for his reception a noble picture of the Pantheon at Rome. He had a fine taste, and a perfect knowledge of aërial perspective. During the horrors of the Revolution he was thrown into prison, where he beguiled the hours of his confinement by drawing and painting in water colours. His principal talent lay in the representation of antiquities, which he executed with great ability and spirit. He also etched a set of views, entitled, Les Soirées de Rome. Robert, after enjoying an uninterrupted share of health, died of apoplexy, the 15th April, 1808. Delille has described his enthusiastic devotion to his art in an episode in his poem, L'Imagination. The park of Méreville, and the baths of Apollo, in the park at Versailles, were executed after designs by Robert.

ROBERT, (Francis,) a geographer, was born in 1737, at Charmele, near Challon. In 1780 he obtained the title of royal geographer; in 1789 he joined the most active partisans of the Revolution; was nominated mayor of the commune of Besnote in 1793; and in 1797 was chosen a member of the Council of Five Hundred. He died in 1819. Besides some useful elementary works on geography, &c. he published, Travels in Switzerland, and a Description of France. He also contributed to the Encyclopédie Methodique the Dictionnaire de Géographie Moderne.

ROBERT, (Leopold,) a modern French artist of great and deserved celebrity, was born at Chaux de Fond, in the canton of Neufchâtel, in 1797; and in 1810 went to Paris to study engraving under Girardet, known for his print of the Transfiguration, after Raffaelle. In 1812 he obtained the second grand prize at the Ecole des Beaux Arts; after which he studied painting in the school of David. He then proceeded to Italy, and, renouncing engraving altogether, devoted himself entirely to his pencil. His picture of The Reapers, exhibited at the Louvre in 1832, is considered to be his *chef d'œuvre*. His other paintings are, The Neapolitan Improvisatore; the Madonna dell' Arco; and, the Venetian Fishermen. He drowned himself at Venice, March 20th, 1835.

ROBERTI, (John,) a professor of divinity among the Jesuits, born in 1569, at St. Huberts, in the Ardennes, and studied at Liege, and at Cologne, where he entered the society. Being appointed by his superiors professor of divinity, he discharged the duties of his post with great reputation at Mayence, Douay, and Treves. He died at Namur in 1651. He wrote, Mystica Ezekielis Quadriga; hoc est, Sancta Quatuor Evangelia Historiarum et Temporum Serie vinculata, Gr. et Lat.; Nathanael Bartholemæus; this is an attempt to prove that Nathanael and Bartholomew were only different names of the same apostle; and, Historia S. Huberti.

ROBERTI, (Giovanni Batista, count,) an Italian writer, was born, of a noble family, at Bassano, in 1719, and entered among the Jesuits. He became successively professor of philosophy in the college at Brescia, director of that at Parma, and, lastly, superior of the one at Bologna; of which last situation he was deprived on the suppression of his order. He published some Italian poems, particularly one entitled, La Commedia, in which he has given a history of that branch of the drama. He also wrote, An Inquiry relative to the Ancient Bassano; A Treatise on Civilization; another on the Slave Trade; An Essay on Metaphysics; and various pieces, all of which were printed at Bassano, in 1797, in 16 vols. He died in 1786.

ROBERTS, (Francis,) a Puritan divine, was born in 1609 at Aslake, in Yorkshire, and educated at Trinity college, Oxford. On the breaking out of the rebellion he went to London, took the Covenant, and was appointed minister of St. Augustine's, Watling-street, in the room of Ephraim Udal, ejected for his loyalty. In 1649 he was presented to the rectory of Wrington, in Somersetshire, by Arthur lord Capel. While at this living he was appointed one of the commissioners for the ejectment of those who were called ignorant

and insufficient ministers and schoolmasters. At the restoration, however, he conformed, tired out, as many others were, by the distractions of the contending parties, and disappointed in every hope which the encouragers of rebellion had held forth. He was afterwards appointed chaplain to his patron, lord Capel, when he became earl of Essex; and when that nobleman was made lord-lieutenant of Ireland in 1672, it is supposed he procured him the degree of D.D. from the university of Dublin. He died in 1675. He published, besides some single sermons, The Believer's Evidence for Eternal Life; The Communicant instructed; Clavis Bibliorum, the Key of the Bible, including the order, names, times, penmen, occasion, scope, and principal matter of the Old and New Testament; Mysterium et Medulla Bibliorum, or the Mystery and Marrow of the Bible; and, The True Way to the Tree of Life.

ROBERTS, (Peter,) a divine, was born in North Wales, and educated at Trinity college, Dublin. On entering into orders, he was presented to the rectory of Halkin, in the county of Flint, where he died in 1819. His works are, Observations on the Principles of Christian Morality; Christianity vindicated against Volney; Harmony of the Epistles; Sketch of the Early History of the Cymri, or Ancient Britons; View of the Policy of the Church of Rome; Chronicles of the Kings of Britain; and, Cambrian Popular Antiquities.

ROBERTS, (Barré Charles,) an antiquarian and medallist, was born in Westminster in 1789, and educated at Christ Church, Oxford, where he died of consumption, Jan. 1st, 1810. In 1814 his Letters and Miscellaneous Papers were printed, with a memoir, in 4to.

ROBERTSON, (Thomas,) an eminent grammarian, was born at, or near, Wakefield, in Yorkshire, and educated at Queen's college, and Magdalen college, Oxford. In 1525 he was elected a fellow of Magdalen. In 1532 he was collated to the prebend of Welton-Westhall in the cathedral of Lincoln; in the year following to that of Sleford; in 1534 to that of Gretton, in the same cathedral. He was also treasurer of the cathedral of Salisbury, and held the archdeaconry of Leicester, and vicarage of Wakefield, to which Browne Willis adds the rectory of St. Laud's, at Sherrington, Buckinghamshire. In 1549 he was associated with other divines, ordered by Edward VI.'s council to form the new Liturgy or Common Prayer; and thus far, as Dodd remarks, he complied with the reformers, but it does not appear that he advanced much further. In Mary's reign, (1557,) he was made dean of Durham, and refused a bishopric. This dignity he might have retained when Elizabeth came to the throne; but he refused to take the oath of supremacy. He died about 1560. Among the records collected at the end of Burnet's History of the Reformation, are, of Robertson's, Resolutions of some Questions concerning the Sacraments, and Resolutions of Questions relating to Bishops and Priests. His grammatical tracts, entitled, Annotationes in Lib. Gulielmi Lilii de Lat. Nom. Generibus, &c. were printed together at Basle, 1532, 4to.

ROBERTSON, (William,) a grammarian and lexicographer, a native of Scotland, was educated at Edinburgh. About 1650 he settled in London as a teacher of Hebrew, where one of his pupils was lady Ranelagh, sister of Mr. Boyle, to whom he dedicated his First and Second Gates to the Holy Tongue, printed in 1653. In 1656 he published, The Hebrew Text of the Psalms and Lamentations, without points, 12mo, 1656; and a Key to the Hebrew Bible. After the Restoration he went to Cambridge, where he published Phraseologia Generalis, or a General Phrase Book, Latin and English, 1681, 8vo; Thesaurus linguæ Græcæ, in Epitomen sive Compendium redactus; Thesaurus Linguæ Sanctæ, sive Concordantiale Lexicon Hebræo-Latino-Biblicum; Manipulus Linguæ Sanctæ et Eruditorum; and, Index Alphabeticus Hebræo-Biblicus. He died about 1686.

ROBERTSON, (William,) a divine, of questionable orthodoxy, was born in Dublin in 1705, and received his earlier education under the celebrated Dr. Francis Hutcheson, who then taught in Dublin, but was afterwards professor of philosophy in the university of Glasgow, whither Robertson went in 1722. In 1725 he took the degree of M.A. but he was expelled the university for the part he took in asserting the right of the students to choose a rector. Afterwards the proceedings were reversed, and he was restored. On taking orders he obtained some preferment in Ireland, which he vacated by avowing a change in his religious opinions. In 1768 he was chosen by the company of Merchant Tailors master of the grammar-school at Wolverhampton, where he died in 1783. He published, An Attempt to explain the words Reason, Substance, Person, Creeds, Orthodoxy,

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Catholic Church, Subscription, and Index Expurgatorius. On sending a copy of this heretical publication to the university of Glasgow, he was complimented with the degree of D.D.

ROBERTSON, (William,) a celebrated historian, was born in 1721 at Borthwick, in Mid Lothian, (of which parish his father was minister,) and received his earlier education at the school of Dalkeith. In 1733, when his father removed to Edinburgh, as minister to the Old Grey-Friars' church in that city, young Robertson accompanied him thither, and soon after entered upon his academical studies. Here his inquiries were not much directed to physical or mathematical subjects; but he attended closely to topics of moral philosophy, and to the principles of taste and criticism. He also joined a society of his fellow-students who exercised themselves in elocution, and extemporaneous discussion. After the completion of his course, which was in the theological class, he obtained a licence to preach in 1741; and in 1743 he was presented by the earl of Hopeton to the living of Gladsmuir, in East Lothian. Here he soon rendered himself distinguished by his eloquence; and a sermon which he delivered in 1755, before the Society for Promoting Christian Knowledge, and which was the only composition of that kind that he ever printed, raised him to fame as a pulpit orator. It passed through five editions, and was translated into German. Some years before he had begun to take a part in the debates of the General Assembly of the Church of Scotland; and as he possessed great talents for business, as well as the powers of a public speaker, he acquired an ascendancy in that body which, during a long period, gave him the lead in the ecclesiastical politics of that country. He steadily maintained the principles of the subordination of courts in the Presbyterian government, with the supremacy of the General Assembly, and of the regal right of patronage in the presentation to livings. In the meantime he was deeply engaged in the studies necessary for completing the plan of an historical work which he had formed soon after his first settlement as a minister; and after having taken a journey to London, for the purpose of making arrangements for the publication, his History of Scotland during the reigns of Queen Mary and King James VI. till his Accession to the Throne of England, and an Appendix containing original Papers, appeared early in 1759, in 2 vols, 4to. He had at this time obtained the degree of D.D. The History of Scotland appears to have been the most popular of the author's works, and he saw the fourteenth edition of it before his death. His preferments now multiplied rapidly. He had removed to Edinburgh in consequence of a presentation to one of the churches of that city, while the work was in the press; in the same year (1759) he was nominated chaplain of Stirling Castle; in 1761 one of the king's chaplains in ordinary for Scotland; and in 1762 he was elected principal of the university of Edinburgh. Two years afterwards the post of historiographer royal for Scotland, with a salary of 200*l.* per annum, was revived in his favour. In 1769 his History of the Reign of the Emperor Charles V, with a View of the Progress of Society in Europe from the Subversion of the Roman Empire to the beginning of the Sixteenth Century, was published in 3 vols, 4to. This is his great work. The introductory volume, corresponding to the second clause of the title, was particularly admired, as representing a masterly survey of the gradations by which the social institutions of antiquity have passed, through the barbarism of the dark ages, into all that characterises the state of modern Europe. In 1777 he published his History of America, in 2 vols, 4to. This work proved so acceptable to the Spanish nation, that the author was unanimously elected a member of the Royal Academy of Madrid. About 1780 he retired from the business of the General Assembly. It appears from a letter of his to a friend, that he thought of composing a history of England from the Revolution to the Accession of the house of Hanover; but after some consideration he gave up the project. In 1791 he published his last work—An Historical Disquisition concerning the Knowledge which the Ancients had of India, and the Progress of Trade with that Country prior to the Discovery of the Cape of Good Hope, 4to. This performance exhibits his characteristic excellencies of composition undiminished; though the more critical nature of the subject, and the superior lights in Indian history and antiquities since obtained by writers with greater local advantages, have rendered it less popular than his other publications. On a general consideration of Dr. Robertson's qualities as a historian, it may be said that his style is correct, dignified without stiffness,

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singularly perspicuous, and often eloquent; and that the arrangement of his materials is skilful and luminous, his mode of narration distinct, and his descriptions highly graphical. His health began to decline towards the close of 1791, and he removed from Edinburgh to Grange-house, in its neighbourhood. There he died on the 11th of June, 1793, in the seventy-third year of his age. He left three sons, and two daughters, the elder of whom married Mr. Patrick Brydone, the celebrated traveller, and author of a Tour to Sicily and Malta. To Robertson's private and social virtues the most liberal testimony has been given even by those who were his opponents in church politics. He was a member of the Royal Society of Edinburgh from its first foundation; and besides the honour he received from the Royal Academy of Madrid, he had that of being aggregated to the Academy of Sciences at Padua in 1781, and the Imperial Academy of Sciences at Petersburg in 1783. His works were published together in French, Œuvres complètes de W. Robertson, précédées d'une Notice par J. A. C. Buchot, 2 vols, large 8vo, Paris, 1837.

ROBERTSON, (Joseph,) a divine, was born in 1726 at Knipe, in the county of Westmoreland, and educated at the grammar-school of Appleby, and at Queen's college, Oxford. In 1758 he obtained the living of Herriard, in Hampshire; in 1770 that of Sutton, in Essex; and in 1779 the vicarage of Horncastle, in Lincolnshire. He died in 1802. His principal works are, An Introduction to the Study of Polite Literature; An Essay on Punctuation; The Parian Chronicle, or the Chronicle of the Arundelian Marbles, with a Dissertation on its Authenticity; Vindication of the authenticity of the Parian Chronicle; A translation of Telemachus; On Culinary Poisons; Essay on Female Education; and, Essay on the Nature of English Verse. In 1772 he edited Algernon Sidney's Discourses on Government.

ROBERVAL, (Gilles Persone de,) an eminent French mathematician, was born in 1602 at Roberval, in the diocese of Beauvais, and, while receiving a liberal education, discovered a predominant bias towards the study of philosophy and the mathematical sciences. In 1629 he obtained the professorship of philosophy in the college of Maître Gervais, and soon afterwards that which had been founded by Ramus at the College Royal. He also made the acquaintance of Mersenne, Gassendi, and John Morin; and when Morin was near his death, he requested that Roberval might be his successor in the mathematical chair at the College Royal, to which he was accordingly nominated, and he continued to fill it as long as he lived. He was chosen a member of the Royal Academy of Sciences in 1666. To this body he communicated some curious experiments on the Torricellian Vacuum, which he made in the years 1647 and 1648. He invented two new kinds of balances, one of which was adapted to the weighing of air, and may be seen described in Journal des Savants for February 1670, and in the Mémoires of the Academy of Sciences for 1666. A dispute in which he was involved with Descartes, by contesting with him the honour of his analytical inventions, and depreciating his skill in geometry, is said not to have terminated to the credit of Roberval. He died in 1675. He was the author of, A Treatise on Mechanics, inserted in Mersenne's Universal Harmony; On the Mundane System, a treatise in Latin, attributed by him to Aristarchus of Samos, but generally believed to be his own production; and several papers in the Mémoires of the Academy of Sciences for 1666, among which is his Treatise on Indivisibles: at the end of this he has explained a new method for the transformation of figures, to which Torricelli gave the name of Robervallian Lines.

ROBESPIERRE, (François Maximilien Joseph Isidore,) notorious for his sanguinary ferocity during the French Revolution, was born in 1759 at Arras, where his father was a lawyer, but so negligent of his affairs, that he left his three children (two sons and a daugter) in a state of absolute penury. M. de Conzié, the bishop of Arras, humanely took care of the education of the two sons, and Maximilien obtained through his means an exhibition at the college of Louis le Grand, at Paris, where he distinguished himself by his exercises. He was afterwards entered as a pupil with an advocate. Some popular causes, and a prize which he gained by a discourse on a subject proposed by the Academy of Metz, led to his being chosen by the majority of his fellow-citizens, when the States-General were convoked in 1789, as a representative of the tiers-état. By courting the people, and displaying a determined hostility to the royal prerogatives, he laid a foundation for future influence in the democratic party,

He had no physical advantages to assist him; he was a short, insignificant-looking man; his features small, his complexion pale, his face deeply marked with the small-pox, and his voice harsh, shrill, and dissonant. Notwithstanding these disadvantages he increased in popular estimation. It was on the 17th of June, 1789, that he delivered his first speech in the National Assembly. Thenceforth he became the idol of the populace, who gave him the title of "The Incorruptible." In fact, he cared not how his speeches were received in the Assembly, provided they pleased the mob. After the dissolution of the National Assembly, followed by the election of the Legislative Assembly, the members of which were all new, Robespierre's chief theatre of action was the famous Jacobin club. Here he decried every attribute of monarchy, and denounced those who would control the people as conspirators against their country, knowing that the pikemen of the suburbs, bloodthirsty and ungovernable, took the speeches of the Jacobins for their word of command. Robespierre laid down this principle, "that France must be revolutionized;" and for this object he laboured with a determination which his opponents could find no means of diminishing. Though he did not appear as an actor in the insurrection of August 10th, or the horrid prison massacres of September, it is supposed that he favoured them, but declined taking an open part, from that pusillanimity which belonged to his character. In the new assembly, called the National Convention, which met in September 1792, he was returned as a member for Paris. He soon became the head of the party called the Mountain (from its sitting in the "Montagne," or higher part of the room), which was opposed to that of the Brissotins, who then possessed the ministerial power. He underwent an accusation of aspiring to the dictatorship, from Louvet, one of that party, which he repelled by a long and artful speech; and in the end, the convention passed to the order of the day. The printing of Robespierre's speech was a means of extending his popularity; and his subsequent exertions to bring the unfortunate Louis XVI. to a trial, and procure his condemnation, greatly augmented his influence with the violent part of the nation. At this time the war in which the Brissotins had imprudently engaged with England and Spain, joined to the ill success of the French arms in Flanders, the defection of Dumouriez, and the rebellion in La Vendée, brought the public affairs into a very critical state, and filled men's minds with alarm. Suspicions of all public men were readily listened to, and vigorous measures were loudly called for. Scenes of tumult and intrigue succeeded, which terminated in the overthrow of the Brissotins. Robespierre, assisted by Danton and Marat, now gained a decided supremacy in the National Convention, and the period which has been emphatically termed the reign of terror, commenced. This dreadful period lasted from the 10th of March, 1793, to the 27th of July in the following year. The Girondist deputies, to the number of twenty-one, with their leader Brissot, were among the first victims, (31st May, 1793.) The queen and the duke of Orleans followed. The scaffold daily streamed with the blood of nobles, priests, and all who by character and condition could but be suspected of being attached to the ancient government. At length the tyrant's own confederates were notspared. Danton himself, with Desmoulins, Fabre d'Eglantine, and others, were accused of a conspiracy, and fell under the guillotine. In the midst of all these horrors Robespierre thought fit to exhibit at Paris a festival, in which the existence of a Supreme Being was solemnly recognised; and, as the restorer of national religion, he appointed decades and other days for public worship. All power was now concentrated in a junto, called the Committee of Public Safety, which regulated every thing, absolved or tried, spoiled or enriched, murdered or saved; and this committee was entirely regulated by the will of Robespierre, who governed it by means of his creatures, St. Just, and Couthon. In the short space of two years nearly 3000 persons perished by the guillotine in Paris alone. Even the revolutionary forms were thought too dilatory; the execution of four or five in a day did not satiate Robespierre's vengeance; the murder of thirty or forty was demanded, and obtained; the streets became deluged with blood; canals were necessary to convey it to the Seine; and experiments were actually made at one of the prisons with an instrument for cutting off half a score heads at a single stroke. Among the victims of this tyrant, it ought not to be forgotten, that the greater part of those men perished, who had been the means of revolutionizing the people, and so deluding them with the pretences of liberty, that they could calmly exchange the

mild government of a Louis XVI. for that of a Robespierre. In this, retributive justice was guided by a superior Hand! But the reign of terror was now become too intolerable to be endured, and the principle of fear, which had supported it, brought it to an end. Robespierre suddenly lost his popularity; he met with opposers in the Convention itself; and on the 27th July, 1794, a decree against him and his principal associates was passed, and he was arrested, and carried to the Luxembourg. Attempts were made by the Jacobin club to raise the populace of Paris in his favour, and he was for a time rescued, and carried to the Hôtel de Ville. But his enemies had gone too far to recede. A decree of outlawry was issued against him in the Convention, provided with which, a member at the head of an armed force burst into the Hôtel de Ville. Robespierre, who had manifested his constitutional cowardice on this emergency, attempted to blow his brains out with a pistol. The ball shattered his lower jaw, which was bound up with a slight bandage. He passed the remainder of that day, and the night following, in dreadful agony. He wished to wipe away the blood which filled his mouth; they gave him a bloody cloth, and as he pushed it from him, they said to him—"It is blood—it is what thou art fond of!" The next day, (28th July,) he was placed in a cart between Couthon and Henriot, and carried to the place of execution (Place Louis XV.), where at four o'clock in the afternoon he was beheaded, with ten of his accomplices, of whom he was the last to suffer. He was then in the thirty-fifth year of his age.

ROBINS, or ROBYNS, (John,) an astronomer and mathematician, was born in Staffordshire, and was entered a student at Merton college, Oxford, in 1516. Having taken the degree of bachelor of divinity in 1531, he was the year following made by Henry VIII., to whom he was chaplain, one of the canons of his college in Oxford. In 1543 he was made a canon of Windsor, and afterwards one of the chaplains to queen Mary. He died in 1558, and was buried in the chapel of St. George at Windsor. He wrote, De Culminatione Stellarum Fixarum; De Ortu et Occasu Stellarum Fixarum; Annotationes Astrologicæ, Lib. III.; Annotationes Edwardi VI.; and, Tractatus de Prognosticatione per Eclipsin.

ROBINS, (Benjamin,) an eminent mathematician and artillerist, born at Bath in 1707. His parents were Quakers, and in narrow circumstances; yet he received some instruction, which by severe application he greatly improved. His knowledge of mathematics was such, that he was recommended to Dr. Pemberton, and in 1725 settled in London as a mathematical teacher. Here he devoted much time to the study of the works of the most celebrated ancient and modern mathematicians; and in 1727 he published in the Philosophical Transactions a demonstration of the last proposition of Newton's treatise on Quadratures. The next year he attacked Bernoulli's dissertation in support of Leibnitz's Opinion of the Force of Bodies in Motion. After bestowing much attention on gunnery, and visiting some of the fortresses in Flanders, he engaged in a controversy against bishop Berkeley's Analyst on the Fluxionary Method, and published, in 1735, a discourse concerning the certainty of Sir Isaac Newton's Method of Fluxions, and of Prime and Ultimate Ratios. He afterwards defended Newton against Baxter, and printed Remarks on Euler's Treatise of Motion, on Smith's Optics, and on Jurin's Discourse concerning Vision. In 1739 he published three able political pamphlets, which attracted much attention; and in 1742 appeared his New Principles of Gunnery, a work of great merit, and the result of his own laborious experiments. In 1748 lord Anson's Voyage round the World was published, and though it appeared under the name of W. Walter, the chaplain of the *Centurion*, it is believed that Robins had a large share in the work. He afterwards wrote an apology for the unfortunate affair of Preston-Pans, in favour of Sir John Cope; and by the protection of lord Anson, he was employed in superintending the improvements made in Greenwich Observatory. His reputation was now such, that he was offered his choice, either to go to Paris as commissioner, to settle the boundaries of Acadia; or to proceed to the East Indies as general engineer of the company, in visiting and repairing their forts: he accepted the latter appointment. He reached India in July 1751, and immediately formed plans for the improvement of the forts of Madras, and of St. David; but the climate proved unfavourable to his constitution, and a consumption carried him off on the 29th July, 1751, in the forty-fourth year of his age. He left the publication of his works to his friends, Martin Folkes and

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James Wilson, and they appeared in 2 vols, 8vo, 1761.

ROBINSON, (Hugh,) a divine and schoolmaster, was born in St. Mary's parish, in the island of Anglesea, and educated at Winchester School, and at New college, Oxford, of which he became fellow in 1605. About 1614 he became head master of Winchester School. He afterwards became archdeacon of Winchester, canon of Wells, and archdeacon of Gloucester. Having sided with the Presbyterian party, and taken the Covenant, he lost his canonry and archdeaconry, but obtained the rectory of Hinton, near Winchester. He died in 1655. He wrote, for the use of Winchester School, Preces; Grammaticalis quædam; and, Antiquæ Historiæ Synopsis, printed together at Oxford in 1616, 8vo; Scholæ Wintoniensis Phrases Latinæ, Lond. 1654 and 1664, published by his son Nicholas; and, Annalium Mundi universalium, &c. Tomus Unicus, lib. xiv. absolutus, &c. Lond. 1677, fol. improved by Dr. Thomas Peirce, dean of Salisbury, by the king's command.

ROBINSON, (Sir Tancred,) a physician and botanist, and physician in ordinary to George I. by whom he was knighted, was the intimate friend of the celebrated Ray, who distinguishes him by the title of *amicorum alpha*. He was educated at St. John's college, Cambridge, where he took his degree of bachelor of medicine in 1679, and that of doctor in 1685. While at Montpellier he wrote a letter to Dr. Martin Lister, dated Aug. 4, 1683, concerning the Pont de S. Esprit, on the Rhine, which was printed in the Philosophical Transactions for June 1684; and after his return in that year he was elected a fellow of the Royal Society. To this learned body he made various communications, particularly an account of the first four volumes of the Hortus Malabaricus; on the natural sublimation of sulphur from the pyrites and limestone at Ætna, &c.; an account of Henry Jenkins, who lived 169 years; and on other topics of natural history. He died in 1748.

ROBINSON, (John,) a distinguished prelate and statesman, was born in 1650 at Cleasby, in Yorkshire, and educated at Oriel college, Oxford. He went about 1683 to Sweden, as domestic chaplain to the British ambassador; and in his absence was appointed first resident, then envoy extraordinary, and lastly ambassador. He remained in this rank until 1708. During this time he published his Account of Sweden, as it was in 1688, which is generally printed with lord Molesworth's account of Denmark. On his return to England queen Anne made him dean of Windsor, registrar of the order of the Garter, and prebendary of Canterbury. In 1710 he was preferred to the bishopric of Bristol. Through the influence of the earl of Oxford, then at the head of administration, he was first made lord privy seal, and afterwards was admitted to a seat at the council board, where he so distinguished himself that queen Anne made choice of him as one of her plenipotentiaries at the treaty of Utrecht. With what spirit he behaved on this occasion may be seen in the common histories of the treaty, and in Swift's Four last Years of queen Anne. He was also appointed one of the commissioners for finishing St. Paul's Cathedral, and for building fifty new churches in London; was a governor of the Charter-house, and dean of the Chapel Royal. On the death of Dr. Compton in 1714, he was translated to the see of London. He died in 1723.

ROBINSON, (Anastasia,) a musical performer, the daughter of a portrait painter, who had her instructed in music by Dr. Crofts, at first as an accomplishment; but afterwards, being afflicted with a total loss of sight, he was under the necessity of availing himself of his daughter's disposition for music, to turn it to account as a profession. She was subsequently instructed by Sandoni, an eminent Italian singing-master in London, and likewise by the opera singer called the Baroness. Her first public exhibition was at the concerts in York-buildings, where she usually accompanied herself on the harpsichord. Her father afterwards took a house in Golden-square, where he established weekly concerts, and assemblies in the manner of conversazioni, which were frequented by persons of taste and fashion. She next accepted an engagement at the Opera, where she made her first appearance in Creso, and her second in the character of Ismina, the principal female part in Arminio. She at length quitted the stage, in consequence of her marriage with the earl of Peterborough, who did not avow the union till a short time before his death, in 1735. She died in 1750.

ROBINSON, (Richard,) archbishop of Armagh, and lord Rokeby, the immediate descendant of the Robinsons of Rokeby, in the North Riding of the county

of York, was born in 1709, and educated at Westminster School, and at Christ Church, Oxford. In 1733 Dr. Blackburn, archbishop of York, appointed him his chaplain, and collated him to the rectory of Elton, in the East Riding of Yorkshire, and to the prebend of Grindal, in the cathedral of York. In 1751 he attended the duke of Dorset, lord-lieutenant of Ireland, to that kingdom, as first chaplain, and in the same year was promoted to the bishopric of Killala. In 1759 he was translated to the united sees of Leighlin and Ferns, and in 1761 to the see of Kildare. In 1765, when the duke of Northumberland was appointed to the lieutenancy of Ireland, Dr. Robinson was advanced to the primacy of Armagh, and made lord almoner and vice-chancellor of the university of Dublin. In 1783 he was appointed prelate to the order of St. Patrick; and on the death of the duke of Rutland, lord-lieutenant of Ireland, in 1787, he was nominated one of the lord justices of that kingdom. He died in 1794. He greatly improved the archiepiscopal palace, and school, of Armagh, built several churches, repaired the cathedral, and ornamented the town. Nor was he forgetful of the place of his education. On the new gate, built by Wyatt, for Christ Church, Oxford, the primate is commemorated as one of the principal contributors to the cost of building that gate and repairing Canterbury quadrangle, upon which he expended upwards of 30,000*l*.

ROBINSON, (Robert,) a Dissenting divine, of the Baptist persuasion, was born in 1735, at Swaffham, in the county of Norfolk, and was sent to a Latin school at his native place, and afterwards to an endowed grammar-school at Scarning, where he gained some knowledge of the French, as well as of the classical languages. He was next apprenticed to a hairdresser in Crutched-Friars, London. During his apprenticeship he attended the most celebrated preachers of the day among the Independents, the Baptists, and the Calvinistic clergy; and when about the age of twenty his indentures were given up, at his own request, as he had a strong desire to become a preacher. His first sermon was delivered to a small congregation at Mildenhall, in Suffolk; and he afterwards continued to preach among the Methodists, at various places, for about two years, when, being unsuccessful in forming a church among them, he left them, and formed a small Independent congregation at Norwich. In 1759 he became preacher to a congregation of Baptists at Cambridge; and thence in 1773, he removed to Chesterton, near Cambridge, and commenced farmer, to which, in time, he added the business of a dealer in corn and coals. In 1774 he published, Arcana, a pamphlet respecting the petition to parliament for relief in matters of subscription; and the following year an appendix to Alleyne's Legal Degrees of Marriage, which consists of a discussion of the question, Is it lawful and right for a man to marry the sister of his deceased wife? in which he maintained the affirmative. In the same year he published a volume of Sermons, translated from the French of Saurin, which was followed, at different periods, by four others. Introductory to these volumes are prefatory dissertations, containing memoirs of the Reformation in France, and the life of Saurin, together with reflections on Deism, Christian liberty, &c. In 1776, during the controversy respecting the divinity of Christ, which had been carried on principally by members of the Church of England, he published, A Plea for the Divinity of our Lord Jesus Christ, &c. Some years after, Mr. Lindsey published, An Examination of Mr. Robinson's Plea for the Divinity of Christ; to which Mr. Robinson, although frequently called upon, declined to reply. His silence, however, occasioned some suspicion that he was not very sincere, which his conduct afterwards confirmed. In 1777 he published a small tract, entitled, The History and Mystery of Good Friday, in which he ridiculed the commemoration of the death of our Saviour. In 1778, he published, A Plan of Lectures on the Principles of Nonconformity, for the Instruction of Catechumens; this piece contains an outline of the whole controversy of the Dissenters with the Church of England, and of their history, from the period of the Reformation to 1778. Towards the close of the same year he published, An Essay on the Composition of a Sermon, translated from the original French of the Rev. John Claude, with Notes, in 2 vols, 8vo. The preface to the first volume of the Essay consists of memoirs of the life of the author. This was followed by a tract addressed to his brethren of the Baptist denomination, entitled, The General Doctrine of Toleration, applied to the particular Case of Free Communion. He was found dead in his bed on the morning of the 8th June, 1790. Some time before he had become a convert to the doctrines of the modern Socinians; a

change which has been attributed to the writings of Dr. Priestley. His largest work, The History of Baptism, &c. (in which he professed to trace the history of that rite from its earliest use), appeared after his death, in 1790; 4to, and was followed in 1792 by another volume connected with the subject, but entitled, Ecclesiastical Researches.

ROBINSON, (Thomas,) a pious divine, was born in 1749 at Wakefield, in Yorkshire, and educated at the grammar-school of his native place, and at Trinity college, Cambridge, where he entered as a sizar, and greatly distinguished himself, and was chosen fellow. Soon after receiving his first degree he was ordained, and entered upon the curacy of Witcham, in the Isle of Ely; to this was added that of Wichford. About two years after he accepted the curacy of St. Martin's, Leicester. He was also chosen afternoon lecturer of All Saints, and in 1774, chaplain to the Infirmary. In 1778 a weekly lecture being founded at St. Mary's by Mr. Joseph Wheatley, an opulent manufacturer of Leicester, with the consent of the incumbent, and of the bishop of the diocese, Mr. Robinson was appointed first lecturer; and soon after, in the same year, on the death of the incumbent, he was instituted to the living by the lord chancellor. It was here that he preached a course of sermons on Scripture Characters, which were afterwards printed. He also published, The Christian System Unfolded, or Essays on the Doctrines and Duties of Christianity, 3 vols, 8vo, intended as a popular body of divinity, but drawn out in the form of Essays instead of Sermons, in which the subjects had been formerly discussed from the pulpit; The Parochial Minister's Address to his Parishioners; On Confirmation; Address on the Peace of 1802; The Serious Call; one or two occasional Sermons, and Prophecies on the Messiah.

ROBINSON, (Maria,) an ingenious writer, whose maiden name was Darby, was born at Bristol in 1758. After her marriage, and a career of extravagance, she had recourse to the stage, and, while performing the character of Perdita, in Shakspeare's Winter's Tale, captivated the youthful affections of a distinguished personage, whom she quitted in two years, when she formed another connexion of the same kind with a military officer, upon whom she lavished the whole of her disposable property. She also lost the use of her limbs in following him, during a severe winter night, to a sea-port, whither she had hurried to relieve him from a temporary embarrassment. Not long after she went to the continent for her health, and remained there about five years. On her return in 1788 she commenced her literary career, in which she had considerable success. She died in 1800. Her works are, Poems; Legitimate Sonnets, with Thoughts on Poetical Subjects, and Anecdotes of the Grecian Poetess, Sappho; A Monody to the Memory of the Queen of France; A Monody to the Memory of Sir Joshua Reynolds; Modern Manners, a Satire; The Sicilian Lover, a Tragedy; Thoughts on the Condition of Women, and the Injustice of Mental Subordination; Vancenza; The Widow; Angelina; Hubert de Sevrac; Walsingham; The False Friend; The Natural Daughter; these are novels; and, Lyrical Tales.

ROBISON, (John,) a natural philosopher and mathematician, was born in 1739, at Boghall, in the county of Stirling, and was educated at the university of Glasgow, where he studied the classics under Dr. Moore, moral philosophy under Dr. Adam Smith, natural philosophy under Dr. Dick, and the mathematics under Dr. Robert Simson. Declining the clerical profession, for which he had been intended, he went to London in 1758, and embarked, with a son of admiral Knowles, in the *Neptune*, of 90 guns, which was one of a fleet destined to cooperate with the land forces under general Wolfe in the reduction of Quebec. During the voyage Mr. Knowles was promoted to the rank of lieutenant on board the *Royal William*, and Robison, who was then rated as a midshipman, accompanied him. At the siege of Quebec he was sent with a party of seamen and petty officers to reinforce the crew of the *Stirling Castle*, Sir Charles Saunders's flag-ship, which was lying before the city, and was thus enabled to see much service both on board and on shore. He was also sometimes employed in taking surveys of different parts of the river. Upon the surrender of the city he returned to the *Royal William*, and spent the whole of the next year and part of the following in the Bay of Biscay, and on the coasts of Spain and Portugal. Afterwards he accompanied lieutenant Knowles on board the *Peregrine* sloop of war, of which the lieutenant was appointed commander. On the return of the *Royal William* to England, Robison accepted an invitation from admiral Knowles to reside with him at his seat in the country.

He soon after quitted the navy; and in 1763 he was appointed to take charge of Harrison's timekeeper, which it was proposed by the Board of Longitude to try during a voyage to the West Indies; and with this view he accompanied a son of Mr. Harrison to Jamaica. He now turned his attention to the physical sciences; and on the removal of Dr. Black to Edinburgh, he was appointed to succeed him at Glasgow, where for four years he gave lectures on natural philosophy. In 1770 he accepted the appointment of secretary to admiral Sir Charles Knowles, who had been invited by the empress of Russia (Catharine II.) to superintend the improvements which she contemplated making in her navy. Two years after his arrival at Petersburg, Sir Charles became president of the Board of Admiralty, and Robison was made inspector of the corps of maritime cadets at Cronstadt. In 1774 he succeeded Dr. Russel in the professorship of natural philosophy at Edinburgh, which he held till his death. On settling in Edinburgh he became a member of the Philosophical Society of that city. In 1798 he was made doctor in laws by the university of New Jersey; and in the following year, by that of Glasgow; and in 1800 he was elected a foreign member of the Academy of Sciences at Petersburg. He contributed to the Philosophical Transactions of Edinburgh a paper on the determination, from his own observations, of the orbit and motion of the Georgium Sidus; and another paper on the motion of light as affected by reflecting and refracting substances which are themselves in motion. He also contributed many articles to the third edition of the Encyclopædia Britannica and its Supplement. He likewise published in 1803, Dr. Black's Lectures on Chemistry; and in the following year he published, Elements of Mechanical Philosophy. In 1799 he published, A History of the German Illuminati, in which he attacks the freemasons. He died in 1805.

ROBORTELLO, (Francesco,) a learned philologist, was born at Udine in 1516, and educated at Bologna under Romolo Amaseo, and about 1538 was invited to occupy the chair of eloquence at Lucca. In 1543 he removed to Pisa, where he held a similar professorship till 1549, when he was invited to Venice to succeed Batista Egnazio. In 1552 he was called to Padua to fill the chair of Greek and Latin eloquence, vacant by the death of Lazaro Buonamici. He quitted Padua for Bologna in 1557; and in 1560 he was recalled by the senate of Venice to his chair at Padua, where he died in 1567, in his fifty-first year. The university gave him a splendid funeral, and the German nation erected a handsome monument to his memory in the church of St. Antonio. He published, Annotations on various Authors, Greek and Latin; An edition of Aristotle's Poetics, together with a Paraphrase on Horace's Art of Poetry; An edition of the Tragedies of Æschylus; of Ælian's Tactics, with a Latin version; and of Longinus de Sublimitate, with Annotations. He also published a valuable work, De Vitâ et Victu Populi Romani sub Imperatoribus Cæsaribus Augustis, with ten other dissertations on subjects of Roman antiquity; and a book, De Artificio dicendi.

ROCABERTI DI PERELADA, (Juan Tomaso,) a Spanish prelate, noted for his zeal in defence of the high claims of the papal see, was born in 1624, at Perelada, on the frontiers of Catalonia and Roussillon, and entered at an early age into the order of St. Dominic. In 1676 he was made archbishop of Valencia; and inquisitor general in Spain in 1695. He was also twice appointed viceroy of Valencia. His zeal for the papal authority led him to publish a treatise, De Romani Pontificis Auctoriate, 1693, in 3 vols, fol. This work was very favourably received in Spain and in Italy; but the sale of it was prohibited in France by a decree of the parliament of Paris. He also published at Rome an enormous collection, entitled, Bibliotheca Maxima Pontificia, in 21 vols, fol. He died in 1699.

ROCCA, (Angelo,) born in 1545 at Rocca Contrata, in the marche of Ancona, took the habit among the hermits of St. Augustine, and studied at Rome, Venice, Perugia, and Padua. In 1585 Sixtus V. placed him in the Vatican, and confided to his superintendence those editions of the Bible, the councils, and the fathers, which issued from the papal press during his pontificate. In 1595 Clement VIII. made him apostolical sacristan, and titular bishop of Tagoste, in Numidia. He collected a large library, which he left to the Augustinian monastery at Rome; but upon the express condition that it should be always open for the benefit of the public. This was the first library formed in that city, to which the public had freedom of access, and it was called, after the name of its beneficent founder, the Angelical Library. He died in 1620. Several of his works were printed in 2 vols, fol. in 1719. From his MSS. was also published in 1745,

a curious collection, entitled, Thesaurus Pontificiarum Antiquitatum necnon Rituum ac Ceremoniarum, in 2 vols, fol.

ROCHEFORT, (William de,) a French writer, was born in 1731, at Lyons, whence he went to Paris, and devoted himself to poetry, and Greek literature. He published a Refutation of the Système de la Nature; Critical History of the Opinions of the Ancients concerning Happiness; Translation of Sophocles; and a metrical version of Homer's Iliad and Odyssey, with preliminary discourses and notes; this was splendidly printed at the royal press in 1781, 1782, 4to. He was a member of the Academy of Inscriptions and Belles-Lettres. He died in 1788.

ROCHEFOUCAULD, (Francis, duc de la,) prince of Marsillac, was born in 1613. He distinguished himself as one of the most brilliant young noblemen about the court, and formed a connexion with the famous duchess of Longueville, which involved him in the civil war of the Fronde. At the battle of St. Antoine at Paris he signalized his courage, and received a musket-shot, which for some time deprived him of sight. When these troubles were terminated, and he had made his peace with the government, he devoted himself to the pleasures of society and literature. Huet asserts that he constantly refused to take a seat in the French Academy, because he was timid, and feared to speak in public. He died in 1680. He made himself famous by a work entitled, Réflexions ou Sentences et Maximes Morales, often printed, and abundantly both praised and criticized. The fundamental principle of this book is, that self-love is the motive of all our actions. La Fontaine, in his fable, L'Homme et son Image, has made an ingenious defence of Rochefoucauld's Maximes. He also wrote, Mémoires de la Régence d'Anne d'Autriche, 2 vols, 12mo, 1713.

ROCKINGHAM. See WENTWORTH.

RODNEY, (George Brydges, lord,) a brave naval officer, was born in 1718, at Walton-on-Thames, in the county of Surrey, and educated at Harrow. He entered early into the navy, and in 1742 was lieutenant in the *Namur*, commanded by admiral Matthews. In November of the same year he was promoted to the command of the *Plymouth*, 60; on returning home he was removed into the *Sheerness*, a small frigate; and in 1744 he was appointed to the command of the *Ludlow-castle*, 44. In May 1746, he was captain of the *Eagle*, 60, then employed on the Irish station. He was afterwards one of the commanders under the orders of rear-admiral Hawke, when in 1747 he defeated L'Etendiere's squadron. On the conclusion of the war, he was, in March 1749, appointed to the *Rainbow*, a fourth-rate; and in May following he was nominated governor and commander-in-chief in and over the island of Newfoundland, with the rank of commodore. In 1752 he returned home, and was elected member of parliament for the borough of Saltash. In 1757 he was engaged, under the command of admirals Hawke and Boscawen, to attempt a descent on the coast of France, near Rochefort. In 1759 he was advanced rear-admiral of the blue; and in the same year he was sent to bombard Havre de Grace. In 1761 he captured the islands of St. Pierre, Grenada, St. Lucia, and St. Vincent. For his skill and bravery he was, after the conclusion of the war, raised to the dignity of a baronet. In 1768, after an expensive, and to Sir George Rodney a ruinous contest with Mr. Howe, he was elected member of parliament for Northampton. In the month of October, 1770, he was progressively advanced to the rank of vice-admiral of the white and red squadrons, and in the month of August 1771, to that of rear-admiral of Great Britain. In the early part of this year he resigned the governorship of Greenwich Hospital, to which he had been appointed in 1765, and was immediately after made commander-in-chief on the Jamaica station, whither he repaired, having his flag on board the *Princess Amelia*, 80. After his return to England (1774) at the expiration of the time allotted for the continuance of his command, he retired to Paris, where he lived some years in obscurity, hoping to retrieve the losses he had suffered in the Northampton election. In May 1778, he returned to England, and was promoted to the rank of admiral of the white. The French, supported by Spain, had now united with the Americans in a war against this country, and about the close of 1779 the chief command of the Leeward islands was given to Rodney, upon which he hoisted his flag on board the *Sandwich*. His fleet consisted of twenty-two sail of the line, and eight frigates. Before he had been ten days at sea he had captured seven Spanish ships of war; and on the 16th of January, 1780, he fell in with a Spanish fleet, under admiral Langara, near Cape St. Vincent, consisting of eleven ships of the line, and two frigates. Of these five were taken, and two

destroyed. On the 17th of April, 1780, Rodney came in sight of the French fleet, under the comte de Guichen, near Martinique. Only five or six ships supported him, while in his own he engaged a 74 and two 80-gun ships for an hour and a half, and compelled them to bear away, and broke through the enemy's line. Rodney was rewarded with the thanks of the House of Commons, and a pension of 2,000*l.* a year. In 1780 he was chosen, free of expense, to represent the city of Westminster, and was also made a knight of the Bath. Soon afterwards war was declared against Holland, and instructions were sent to Rodney to attack their possessions in the West Indies. The Dutch island of St. Eustatius surrendered Feb. 3, 1781; and in the course of the spring, the Dutch colonies of Demerara, Essequibo, and Berbice, were taken. In 1781 Rodney returned home, and was created vice-admiral of England, and was appointed to the command of the West Indies. The French and Spanish fleets intended to form a junction and attack Jamaica. The French fleet was commanded by comte de Grasse, and consisted of thirty-three or thirty-four sail of the line, besides frigates. The British fleet was rather more in number, but much less in weight of metal. The general action commenced on the 12th of April, 1782, at seven o'clock in the morning, and lasted till half-past six in the evening. Rodney, in the *Formidable*, broke through the French line, and engaged the *Ville-de-Paris*, De Grasse's flag-ship, and compelled her to strike. Seven ships of the line and two frigates were taken by the British. Rodney reached England September 21, 1782, and was raised to the peerage, and received an additional pension of 2,000*l.* a-year. He died in May, 1792. A monument was erected to his memory in St. Paul's Cathedral. His portrait by Reynolds is in Greenwich Hospital.

RODOLPH I. of Hapsburg, born in 1218, was elected emperor of Germany in 1273. He made war against Ottocar, king of Bohemia, and obtained with victory the cession of Austria, Styria, and Carniola. This disgrace, and the doing of homage to the conqueror, disgusted Ottocar, who, by the advice of his queen, renewed the war, and was defeated and slain at the battle of Marckfeld, near Vienna, on the 26th August, 1278. Rodolph died at Gemersheim on the 30th September, 1291.

RODOLPH II., son of Maximilian II., was born at Vienna in 1552, and was made king of Hungary in 1572, of Bohemia and of the Romans in 1575, and the following year was elected emperor on his father's death. His dominions were invaded by the Turks, and he showed neither spirit nor courage to repress the attack; and when his brother Matthias revolted from him, he yielded up to him with little opposition the kingdoms of Bohemia and Hungary. He died on the 20th January, 1612.

RODON, or DE RODON, (David,) a celebrated French professor of philosophy in the seventeenth century, was born, according to Bayle, in Dauphiné, but more probably at Orange, where, as well as at Die, Nismes, and Geneva, he taught philosophy, and was accounted the greatest master of dialectics in his time. In physics he adhered to the principles of Gassendus. He had been educated in the Protestant religion, but embraced that of Popery in 1630, and published his reasons in a volume entitled, Quatre Raisons pour lesquelles on doit quitter la Religion pretendue Reformée, Paris, 1631, 12mo. He afterwards became again an adherent to the Reformed religion. In 1645 he published his Disputatio de Supposito; this was condemned to be burnt by the parliament of Toulouse. But the work of Rodon which made the most noise was his Tombeau de la Messe, published at Geneva in 1654, 8vo, 1662, Amst. 1682. For this he was banished from France by an arrêt of January 29, 1663, on which he took refuge at Geneva, where he died in 1664. Senebier, in his Literary History of Geneva, has given a complete list of Rodon's works.

RODRIGUEZ, (Ventura,) an eminent Spanish architect, was born at Cienpozuelos, in 1717, and studied under Esteban Marchand. After the death of Marchand (1733) Juvara engaged him as his assistant in making drawings for the design of the new palace at Madrid; and after the death of Juvara, he assisted Sachetti in the execution of that vast pile. In 1747 he was made honorary member of the Academy of St. Luke at Rome; and on that of St. Fernando being established at Madrid, (1752,) he was appointed chief director or professor of architecture in it. He was employed on various structures at Saragossa, Malaga, Toledo, Granada, Valladolid, and other places. Of these the principal are, the sanctuary at Cobadonga, the church of San Felipe Neri at Malaga, that of the hospital at Oviedo, and the palace of the Duque de Liria at Madrid. He died in 1785.

ROE, (Sir Thomas,) a distinguished traveller and diplomatist, was born at Low-Layton in Essex, about 1580, and educated at Magdalen college, Oxford, whence he was removed to one of the inns of court. In 1604 he was knighted by James I., and was soon after sent by prince Henry to make discoveries in America. In 1614 he was sent ambassador to the great Mogul, at whose court he continued till 1618. He afterwards visited the court of Shah Abbas, in Persia. In 1620 he was elected a member of parliament for Cirencester; and in the following year he was sent ambassador to Constantinople, where he continued under the sultans Osman, Mustapha, and Amurath IV. He kept an account of his proceedings at the Porte, which was published in 1740, under the title of, The Negotiations of Sir Thomas Roe, in his Embassy to the Ottoman Porte, from the year 1621 to 1628 inclusive, fol. During his residence in the East he made a large collection of valuable MSS. in the Greek and Oriental languages, which, in 1628, he presented to the Bodleian library. He also brought over the well-known Alexandrian MS. sent as a present to Charles I. by Cyril, patriarch of Constantinople; this has since been transcribed by Dr. Grabe; the original is now in the British Museum. In 1629 Sir Thomas was sent ambassador to mediate a peace between the kings of Poland and Sweden; and it was by his advice that Gustavus Adolphus entered Germany, where he gained the battle of Leipsic. He was afterwards employed in other negotiations. In 1640 he was chosen member of parliament for the university of Oxford; and in the following year he was sent ambassador to the diet of Ratisbon, in order to mediate the restoration of the late king of Bohemia's son to the Palatinate; and upon his return he was made chancellor of the Garter, and one of the privy council. He died in 1644. In 1730 proposals were published for printing by subscription, in 5 vols, fol., The Negotiations and Embassies of Sir Thomas Roe, from 1620 to 1644; but the design was dropped for want of encouragement, and only the volume mentioned above was published in 1740 by Richardson.

ROEBUCK, (John,) a physician and projector, was born at Sheffield in 1718, and was educated at the Dissenters' academy kept by Dr. Doddridge at Northampton, whence he went to the university of Edinburgh, and thence to Leyden. He next settled as a physician at Birmingham, where he conceived the idea of rendering chemistry subservient to the improvement of arts and manufactures. In concert with Mr. Samuel Garbet of that town he, in 1749, established a manufacture of the oil of vitriol at Preston-Pans. He now gave up the practice of medicine, and, having been led to bestow great attention on the processes of smelting iron-stone, he at length made choice of a spot for an extensive iron-foundery on the banks of the river Carron. He afterwards became lessee of the duke of Hamilton's extensive coal and salt works at Borrowstounness. By this step he ruined himself. He died in 1794.

ROELL, (Hermann Alexander,) a celebrated Protestant divine, was born in 1653, at Doëlberg, in Westphalia, and educated at the university of Utrecht, where he attended the lectures of Francis Burmann on divinity and the Scriptures, till the approach of the French army compelled him to retire to Groningen. He next studied at Marburg, and Heidelberg. Thence he went to Basle and Zurich; and in 1676 he once more visited the United Provinces, and spent two years at the universities of Utrecht and Leyden. In 1686 he accepted the offer of a professorship in divinity from the university of Franeker. In 1704 he was appointed to the divinity chair of Utrecht, and he retained that post till his death, in 1718. Among his publications are, A Commentary upon the Commencement of the Epistle of St. Paul to the Ephesians; the second part of the same, with An Analysis of the Epistle to the Colossians; An Analysis and Abridgment of the Prophetical Books of the Old and New Testament; and, An Explication of the Catechism of Heidelberg.

ROEMER, (Olaus,) a Danish astronomer, was born at Arhusen, in Jutland, in 1644, and educated at Copenhagen. He accompanied to Paris Picard, who had been sent by Louis XIV. to make astronomical observations in the North, and the king appointed him mathematical preceptor to the dauphin. In 1672 he was admitted a member of the Academy of Sciences. After ten years' residence at Paris he was, in 1681, recalled to Copenhagen by Christiern V., and made professor of astronomy there. He was also employed in reforming the coin of the kingdom, and in measuring the roads. He died in 1710. Some of his observations were published by his pupil Horrebow in 1735, under the title of, Basis Astronomiæ, 4to. His ob-

servations on the velocity of light were confirmed by the experiments of Dr. Bradley.

ROGER, or rather RICHARD OF HEXHAM, an ancient English chronicler, who flourished in the beginning of the twelfth century, was educated at the monastery of Hexham, in Northumberland, where he embraced the monastic life, and was elected prior. He wrote the History of the Campaign of the Scotch Army under David I., when the famous battle of the Standard was fought (September 1138.)

ROGER, first king of Sicily, born in 1097, was son of Roger, count of Sicily, and succeeded in his fourth year to the sovereignty of Sicily, under the guardianship of his mother Adelaide. In 1127 he sailed to Salerno, where he received an oath of fidelity from the inhabitants of that capital; and afterwards, at Reggio, was proclaimed duke of Apulia and Calabria. Convoking in Christmas of 1130 an assembly of his barons at Palermo, and availing himself of a schism in the papal see, in which he took part with the antipope Anacletus, he received the royal crown of Sicily from the hands of a cardinal delegated for the purpose. He was invested at the same time with the principality of Capua, and the dukedom of Naples. In 1139 he took Innocent II. prisoner, who purchased his liberty by the absolution of the king, and his investiture of Sicily, Apulia, and Capua. About 1146, Roger carried his arms into Africa, and after chastising the Greek emperor, Manuel, ravaged the coasts of the Morea. His admiral also advanced as far as Constantinople, the suburbs of which he pillaged and burnt. Roger died at Palermo in 1154, in the fifty-eighth year of his age, and twenty-fifth of his reign. This brave, politic, and successful prince caused to be inscribed on his sword, with no vain boast, "Apulus et Calaber, Siculus mihi servit, et Afer."

ROGER OF HOVEDEN. See HOVEDEN.

ROGERS, (John,) the proto-martyr in the days of queen Mary, was educated at Cambridge, and there entered into holy orders. Some time after this the company of merchant adventurers, as they were then called, appointed him their chaplain at Antwerp, where he remained for many years. This proved also the means of his conversion from Popery, for meeting there with Tyndale and Coverdale, he was induced by their conversation to examine the points in controversy more closely, the result of which was his embracing the sentiments of the Reformers. He also joined with these colleagues in making the first translation of the Bible into English, which appeared at Hamburgh in 1532, under the name of Thomas Matthew. Rogers was corrector of the press on this occasion, and translated that part of the Apocrypha which was left unfinished by Tyndale, and also contributed some of the marginal notes. At Antwerp he married, and thence went to Wittemberg, and was chosen pastor of a Dutch congregation there, which office he discharged until the accession of Edward VI., when bishop Ridley invited him home, and made him prebendary and divinity reader of St. Paul's. Mary made her triumphal entry into London, August 3, 1553; and Rogers had the boldness to preach a sermon at St. Paul's Cross on the following Sunday, in which he exhorted the people to abide by the doctrine taught in king Edward's days, and to resist Popery in all its forms and superstitions. For this he was immediately called before the privy council, in which were several of the restored popish bishops; but he appears to have defended himself so ably, that he was dismissed unhurt. This security, however, was not of long duration, and two days before Mary issued her proclamation against preaching the Reformed doctrines (August 18) he was ordered to remain a prisoner in his own house at St. Paul's; thence after six months he was removed to Newgate; and in Jan. 1555 he underwent an examination before Gardiner, bishop of Winchester, an account of which is given by Fox. The issue was that Rogers was condemned to be burnt at Smithfield on the 4th of the following month, which sentence he bore with the greatest fortitude.

ROGERS, (Daniel,) a statesman, was born about 1540, at Aston, in Warwickshire, and was educated at Wittemberg, under the celebrated Melanchthon. When the death of queen Mary had put an end to religious persecution, he returned to England, and took his degrees at Oxford. Afterwards he obtained a place at court, and was often employed by queen Elizabeth in embassies to the Netherlands and elsewhere, in 1575, 1577, and 1588. Many of his letters and instructions are among the Cotton MSS. in the British Museum. He died in 1590.

ROGERS, (Thomas,) a divine, was a native of Cheshire, and entered a student of Christ Church, Oxford, in 1568. He took orders very early, and became chap-

lain to Bancroft, bishop of London; and in 1581, rector of Horninger, near Bury St. Edmunds, where he died in 1616. His works are, A Philosophical Discourse, entitled, The Anatomy of the Mind; to this are prefixed some encomiastic verses by his fellow student, the celebrated Camden; Of the End of the World, and Second Coming of Christ; The English Creed, wherein is contained in tables an exposition on the articles which every man is to subscribe unto; this was afterwards published under the title of, An Exposition of the Thirty-nine Articles of the Church of England; A Golden Chain taken out of the rich Treasure-house of the Psalms of David; Historical Dialogue touching Antichrist and Popery; Sermons on Romans xii. 6, 7, 8; Miles Christianus, or, a Defence of all necessary Writings and Writers, written against an Epistle prefixed to a Catechism by Miles Moses; Table of the lawful Use of an Oath, and the cursed State of vain Swearers; and translations from various foreign divines, among whom are St. Augustine and Thomas à Kempis.

ROGERS, (Benjamin,) a composer of church music, was born at Windsor, and brought up there, under Dr. Nath. Giles. Thence he went to Ireland, and was appointed organist of the cathedral of Christ Church, in Dublin, where he continued till the breaking out of the Rebellion in 1641; at which time being forced to quit his station, he returned to Windsor, where he was again reinstated as choirman; but being soon after silenced in consequence of the civil wars, he procured a subsistence by teaching. At the Restoration he was chosen organist of Eton college, which he resigned soon after, on being invited to Oxford, where he was appointed to the same office in Magdalen college. The date of his death is not known.

ROGERS, (Thomas,) a divine, was born in 1660, at Bishops Hampton, in Warwickshire, and educated at the free-school there, and at Trinity college, and Hart hall, Oxford. In 1689 he was presented to the rectory of Slapton, in Northamptonshire. He died in 1694. He wrote, Lux Occidentalis: or, Providence displayed in the Coronation of King William and Queen Mary; The Loyal and Impartial Satyrist, containing eight Miscellany Poems; and, The Commonwealthsman Unmasked, a rebuke, as he calls it, to the Account of Denmark, by Molesworth. This he presented to William III. who received it very graciously.

ROGERS, (Dr. John,) a divine, was born in 1679, at Ensham, in Oxfordshire, and educated at New college school, Oxford, and at Corpus Christi college, of which he became fellow. He was presented to the vicarage of Buckland, in Berkshire; and in 1712 he went to London, where he was chosen lecturer of St. Clement's Danes. He afterwards became lecturer of the united parishes of Christ Church, and St. Leonard's, Foster-lane. In 1716 he was presented to the rectory of Wrington, in Somersetshire; and some time after he was elected canon residentiary of the cathedral of Wells, in which he also bore the office of sub-dean. In 1719 he engaged in the Bangorian controversy, and published, A Discourse of the visible and invisible Church of Christ: in which it is shown, that the powers claimed by the officers of the visible church, are not inconsistent with the supremacy of Christ as head, or with the rights and liberties of Christians as members, of the invisible church, 8vo. Dr. Sykes having published an Answer, Mr. Rogers replied to him in A Review of the Discourse of the visible and invisible Church of Christ. In 1722 the university of Oxford conferred on him, by diploma, the degree of D.D. In 1726 he was made chaplain to the prince of Wales, afterwards George II.; and in the following year he published, against the attacks of Anthony Collins, in his Scheme of Literal Prophecy, a volume of sermons, entitled, The Necessity of Divine Revelation, and the Truth of the Christian Religion, asserted; to which he prefixed, A Preface, with Remarks on the Scheme of Literal Prophecy. Collins having written, A Letter to the Rev. Dr. Rogers, on occasion of his eight Sermons concerning the necessity of Divine Revelation, and the Preface prefixed to them, Dr. Rogers published, A Vindication of the Civil Establishment of Religion, wherein some positions of Mr. Chandler, the author of the Literal Scheme, &c., and an Anonymous Letter on that subject, are occasionally considered. With an Appendix, containing a Letter from the Rev. Dr. Marshall, and an Answer to the same, 1728, 8vo. Having resigned his lecture of St. Clement's Danes, he retired from London, with an intention to spend the remainder of his life in the country: but he had not been there long, when he received an offer from the dean and chapter of St. Paul's, of the vicarage of St. Giles's, Cripplegate, in London, to which he was instituted in October 1728.

He did not enjoy his new preferment above six months; for he died May 1, 1729, in the fiftieth year of his age. After his decease several of his sermons were published; and two tracts—Reasons against Conversion to the Church of Rome, and, A Persuasive to Conformity, addressed to Dissenters. He was a man of good abilities, and an excellent writer, though no profound scholar, nor ambitious of being thought one. He neither collected nor read many books; being persuaded that from a few well chosen and carefully read, the most solid information may be acquired. It is said that Richard Hooker and Mr. Norris were his favourite authors.

ROGERS, (Woods,) an English voyager, known for his expedition against the Spanish settlements in the South Seas, in a small ship of war from Bristol. He returned to his country in 1711, after circumnavigating the globe, and published an account of his voyage. He died in 1732.

ROGERS, (Charles,) an antiquary and connoisseur, was born in Westminster in 1711. In 1731 he obtained a situation in the Custom-house, which he held nearly to the end of his life. In 1752 he was introduced to the Society of Antiquaries, of which he became a very useful member; and in 1757 he was chosen a fellow of the Royal Society. He formed a valuable collection of prints and drawings; and in 1777 he published, Description of a Collection of Prints in Imitation of Drawings, to which are annexed, Lives of their authors, with explanatory and critical notes, 2 vols, fol. The selection consists of 112 prints from original drawings, engraved by Bartolozzi, Ryland, Basire, and other artists of reputation. He also printed, A Translation of Dante's Inferno, 1782, 4to. He likewise published in the Archæologia, vol. iii. a paper on the antiquity of horseshoes; and in vol. vi. an account of certain masks from the Musquito shore. He died in 1784.

ROHAN, (Henry, duc de,) one of the most distinguished characters of his time, was born at the castle of Blein, in Brittany, in 1579. At the age of sixteen he distinguished himself at the siege of Amiens under Henry IV. to whom he was presumptive heir before the birth of the dauphin. After the death of Henry he headed the Calvinist party in France, a station which he retained during three religious wars against Louis XIII. In 1621 he defended Montauban, the siege of which was raised; and in the following year a favourable peace was granted to the Protestants. When Richelieu laid siege to La Rochelle, the stronghold of the Huguenots, the duc de Rohan vigorously maintained the war in Languedoc; but he was obliged in 1629 to make his submission; and he retired to Venice, where the republic nominated him its general-in-chief against the Imperialists; but the king of France took him from its service to send him ambassador to the Swiss and Grisons. At the head of the troops of the latter, he drove the Germans and Spaniards out of the Valteline in 1633. He afterwards defeated the Spaniards on the banks of the lake of Como; but the Grisons rose in arms, and he was obliged to make a separate treaty with them in 1637. Apprehending that he might incur the resentment of Richelieu on this account, he retired to Geneva, whence he went to join his friend, the duke of Saxe-Weimar, with whom he fought against the Imperialists at Rheinfeld in 1638. He received wounds in the action, of which, some weeks after, he died at the abbey of Konigfeld, in Switzerland, and his remains were interred in the church of St. Peter at Geneva, where a magnificent monument was erected to his memory. He wrote, Les Intérêts des Princes; Le parfait Capitaine, ou l'Abregé des Commentaires de César; Un Traité de la Corruption de la Milice ancienne; Un Traité du Gouvernment des Treize Cantons; Mémoires, containing the Transactions in France from 1610 to 1629; Recueil de quelques Discours politiques sur les Affaires de l'Etat, depuis 1612 jusqu'en 1629; Mémoires et Lettres de Henri Duc de Rohan sur la Guerre de la Valteline.—His wife, MARGARET DE BETHUNE, daughter of the great duc de Sully, warmly espoused the interests of her husband and his party, and rendered herself celebrated by her courage at the siege of Castres, (1625,) which she defended against maréchal de Themines. She died in 1660.—BENJAMIN DE ROHAN, lord of Soubise, his brother, acted a distinguished part in the Calvinist wars, and finally took refuge in England, where he died in 1630.—His sister, ANNE, was a zealous supporter of the Reformed religion during the civil wars, in which period she sustained with great courage the hardships of the siege of La Rochelle, and, with her mother, refused to be comprehended in the capitulation, choosing rather to remain a prisoner of war. She was generally respected for her learning

and capacity, and for her poetical talents. She studied the Old Testament in the original language, and used in her devotions the Hebrew Psalms. She died in 1646, at Paris, in the sixty-second year of her age.

ROHAULT, (James,) a French philosopher and mathematician, was born at Amiens in 1620, and studied at Paris. His attachment to the system of Descartes, proved the means of introducing him to the acquaintance of Claude Clerselier, an advocate, celebrated for his erudition, who engaged him to draw up an abridgment and explanation of the philosophical works of Descartes, and to illustrate it with notes. The result of his labours, which he entitled, Traité de Physique, is a methodical and perspicuous production, and was taught by him at Paris for several years before he published it. He died in 1675, and was buried in the church of St. Geneviève, close to the tomb of Descartes. His Traité de Physique was translated into Latin by Dr. Samuel Clarke, who accompanied his version with notes, in which the Cartesian errors are corrected upon the Newtonian system. The fourth and best edition of this translation was published in 1718, 8vo. There is an English version of it by Dr. John Clarke. Rohault also published Elements of the Mathematics; and Dialogues concerning Philosophy, 1671, 12mo, on the principles of the Cartesian system. His posthumous works were published in 1690.

ROLAND DE LA PLATIERE, (Jean Marie,) one of the earliest agents in the French revolution, was born in 1732 at Villefranche, near Lyons. He was the youngest of five brothers, who, though of respectable family, were left poor and early orphans. He went when young to Rouen, where he had the good fortune to be noticed. His knowledge of commerce and political economy led to his being appointed inspector of manufactures at Amiens, and afterwards at Lyons, where, in 1791, he was selected one of the deputies to the Constituent Assembly; and on his arrival in Paris he attached himself to the Jacobin party. His abilities recommended him to the court, and he became one of the ministers of Louis XVI. but instead of conciliating the good opinion of his master, he offended his feelings by his republican conduct, his blunt manners, and his plain attire. Though driven from the ministry by the monarch in consequence of his famous letter to Louis XVI. (May 1792,) he was restored by the voice of the people, and was appointed minister of the interior. But while he laboured for the establishment of liberty, he often permitted those excesses which proved so fatal to the dearest interests of France. He resisted, indeed, with manly indignation the violence of faction, and wished to repress the massacres of September, but in vain. The popular fury was too strong to permit a man of independent spirit to continue long in power; and when the fall of Brissot and of the Girondists was determined, (October 1793,) Roland saw his fate decreed in theirs, and retired to Rouen. There he might have remained concealed; but when he heard that his heroic wife had perished on the scaffold, he resolved not to survive her, and walking to Beaudoin, about four leagues from Rouen, on the Paris road, he there stabbed himself to the heart with his cane-sword, on the 15th of November, 1793.

ROLAND, (Manon Jeanne Philipon,) wife of the preceding, was born at Paris in 1754, and received from her father, who was an engraver, an excellent education. Early devoted to reading, she acquired an extensive knowledge of history and the arts, and became known for her wit and learning. At the age of twenty-five she married Roland, though twenty years older than herself; and when he was raised to consequence at the Revolution she lent all the resources of her mind to assist him, and often wrote the despatches, and letters, which were issued from his office. She was also the soul of the Gironde party, and secretly guided many of the public measures which were proposed in the Convention. Her influence escaped not, however, without envy; and when accused, (Dec. 7th, 1792,) she appeared before the Convention, and cleared herself with all the energy of innocence; and by her presence of mind, her acuteness, and her wit, baffled and mortified her accusers. The recollection of this defeat is said to have so haunted the minds of Marat, Danton, and Robespierre, that in every subsequent difficulty, and in every attack made upon their proceedings, they imagined they recognised the boldness, sagacity, or sarcasm of Madame Roland. When her husband was proscribed, she hoped to be permitted to remain secure at Paris; but she was soon after seized, (31st May, 1793,) and sent to the prison of the Abbaye, and thence to Sainte Pélagie, and lastly to the Conciergerie; and after five months'

confinement she was dragged to the scaffold, as the active accomplice of the Girondists, and was guillotined on the 8th November, 1793. As she was going to suffer, she exclaimed, bending before a statue of Liberty close to the scene of death (Place de la Revolution,) "O Liberty, what crimes are committed in thy name!" Her works consist of tracts on moral topics, besides her Memoirs which she wrote during her captivity, and in which she gave an interesting history, or appeal to posterity, about her husband, his conduct, his ministry, and their private life. She also published an account of her travels in England and Switzerland, two countries in which she had imbibed true principles of liberty and government. In her character she was an amiable woman; but unfortunately her partiality for republican liberty tinctured her conduct with an affectation of Roman virtues, and ancient forms. The celebrated letter of M. Roland to Louis XVI. (May 1792,) which occasioned her husband's dismissal by the court, was drawn up by her. She had only one child, a daughter, to whom shortly before her execution she addressed a letter, which is one of the most affecting of farewells.

ROLANDINO, an early Italian chronicler, was born at Padua in 1200, and studied at Bologna under Buoncompagno. He died in 1276. An edition of his History, with other chronicles, was published at Venice in 1636, by Felix Osius, and has been reprinted by Muratori in the 7th volume of his Italian Historians.

ROLLE, (Henry,) a lawyer and judge, was born at Heanton, in Devonshire, in 1589, and educated at Exeter college, Oxford. He became a student of the Inner Temple, and was called to the bar. He was also chosen a member of parliament for Kellington, in Cornwall; and in 1640 he was made a serjeant-at-law. In 1648 he was made chief justice of the court of King's Bench; but resigned his seat some time before his death, in 1656. His Reports, in French, were printed in 2 vols, fol. 1675. He also wrote, An Abridgment of Cases and Resolutions of the Law, which was published by Sir Matthew Hale.

ROLLE, (Michael,) a French mathematician, was born at Ambert, in Auvergne, in 1652, and was at first employed as an attorney's clerk. In 1675 he went to Paris, where he supported himself by giving lessons in penmanship. But as it was his inclination for the mathematics which had drawn him to that city, he attended the masters in that science, and soon became one himself. Ozanam proposed a question in arithmetic to him, to which Rolle gave so neat a solution, that Colbert procured his admission into the Academy of Sciences, then (1685) recently formed; and he was named second geometrical-pensionary on its renewal in 1699, which office he enjoyed till his death, in 1719. He attacked the algebra of Descartes, and the differential calculus discovered in his time by Newton and Leibnitz, and which found a zealous and temperate advocate in Varignon. This dispute agitated the Academy of Sciences for a long time. It was renewed by Berkeley in his Analyst.

ROLLI, (Paolo Antonio,) a learned Italian, was born at Rome in 1687. He was brought to London by an English nobleman, who introduced him to the female branches of the royal family as their master in Italian; and he remained in England until the death of queen Caroline. In 1729 he was elected a fellow of the Royal Society. He returned to Italy in 1747, and died in 1767. While in London he superintended editions of Ariosto, Berni, the Decameron of Boccaccio, and the Lucretius of Marchetti. He also translated into Italian verse Milton's Paradise Lost, 1735, fol., and Anacreon, 1739, 8vo.

ROLLIN, (Charles,) a popular and eloquent writer, the second son of a master-cutler at Paris, was born there in 1661. He was intended for his father's profession; but a Benedictine monk, perceiving in him a peculiar taste for literature, persuaded his mother, now left a widow, in narrow circumstances, to consent to his entering the Collége du Plessis, where he was placed with a pension. Here he became known and esteemed by the minister, Le Peletier, whose two eldest sons were in Rollin's class. After studying theology for three years at the Sorbonne, he, in 1683, became assistant professor of rhetoric at the Collége du Plessis, to Hersan, who, in 1687, gave up the chair to him. In the following year Hersan declined the professorship of eloquence in the Royal College in favour of his disciple Rollin, who was admitted into it. In 1694 he was chosen rector of the university, and continued in that office for two years. He made many useful regulations in the university, and revived the study of the Greek language, which was at that time much neglected.

Upon the expiration of the rectorship, cardinal Noailles engaged him to superintend the studies of his nephews, who were in the college of Laon; and in 1699 he was made coadjutor to the principal of the college of Beauvais, where he remained till 1712, when, the contests between the Jesuits and the Jansenists drawing towards a crisis, he fell a sacrifice to the prevalence of the former. Having lost his academical office, he now began to employ himself upon Quintilian. He retrenched in him whatever he thought rather curious than useful for the instruction of youth; he placed summaries, or contents, at the head of each chapter; and he accompanied the text with short, select notes. His edition appeared in 1715, in 2 vols, 12mo, with a preface, setting forth his method and views. In 1720 he was again chosen rector of the university of Paris; but he was displaced in about two months by a lettre-de-cachet, and the university was desired to choose a rector of more moderation. In 1726 he published his Traité de la Manière d'étudier et d'enseigner les Belles-Lettres, a work which, though deficient in philosophical principles, and inferior to subsequent writings of the same nature, contributed to diffuse a general taste for literature throughout France. It was translated into English in 1735, under the title of, Thoughts concerning Education, translated from the French. There is extant a letter from Bishop Atterbury to Rollin, in which he speaks in high terms of it. He next composed his Histoire Ancienne, in thirteen volumes, which appeared successively in the interval between 1730 and 1738. His last work was a history of Rome, which was afterwards continued by Crevier, his disciple, from the end of the republic to the time of Constantine, in completion of the original plan, in sixteen vols, 12mo. He died on the 14th September, 1741. A new edition of all his works has lately been published at Paris. He is said to have written a History of the Arts and Sciences of the Ancients, London, 1768, 3 vols. 8vo.

ROLLO, a Norwegian chieftain, driven from his country by the king of Denmark. In 912 he landed in Normandy, of which he obtained the sovereignty by permission of Charles the Simple, who gave him his daughter Giselle in marriage. He on this occasion became a convert to Christianity, and took upon him the title of duke of Normandy. He died, according to some authorities, in 917; according to others, in 932.

ROLLOCK, (Robert,) a learned Scotch divine, was born near Stirling, in 1555, and studied at St. Salvator's college, in the university of St. Andrew's, of which he was chosen regent. In 1580 the magistrates of Edinburgh petitioned James VI. for permission to establish a university in that city; which was built in 1582, when Rollock was elected to the office of principal and first professor of divinity, though he was then only twenty-seven years of age. In 1597 he was chosen moderator of the General Assembly of the kirk of Scotland. He died in 1598. He wrote, In selectos aliquot Psalmos Davidis Commentarius; In Danielem Prophet. Comment.; In Evangelium sec. Sanct. Johannem Commentarius; In Epistolam S. Pauli ad Romanos Comment.; In Epistolam S. Pauli ad Colossenses Comment.; Analysis Logica in Epist. Pauli Apost. ad Galatas; and, Analysis Logica in Epistolam ad Hebræos. He also published some Sermons, and devotional treatises.

ROLT, (Richard,) a historical and miscellaneous writer, was born, as is supposed, at Shrewsbury, in 1724, or 1725. He was first placed under an officer of the excise in the North of England; but having, in 1745, joined the rebel army, he was dismissed. He published, A Dictionary of Trade and Commerce; to this Dr. Johnson wrote the preface; Lives of the Reformers; Life of John Earl of Craufurd; History of the General War from 1739 to 1748; Universal Visitor, with several Songs; Account of Capt. Northall's Travels through Italy; History of England; History of France; History of Egypt; History of Greece; besides some dramatic pieces and poems. He died in 1770.

ROMAGNOSI, (Gian Domenico,) a writer on political economy, was born near Piacenza in 1761, studied in the College Alberoni, and at Parma, where he took his degree of doctor of law in 1786. He afterwards practised as an advocate. In 1791 he published his Genesi del Diretto Penale. Soon after the prince bishop of Trent named him prætor, or chief magistrate, of that town. In 1793 he published, Che Cosa è Eguaglianza; Che Cosa è Libertà, which had a direct reference to the French Revolution. In 1802 he was appointed professor of law in the university of Parma, where he published his Introduzione allo Studio del Diritto Pubblico Universale. A second edition of this appeared at Milan in 1825, with the addition of five letters by the author to

Professor Valeri, of Sienna. In 1806 he was requested by the government of the so-called kingdom of Italy, then under Napoleon, to repair to Milan, in order to assist other distinguished jurists in compiling a code of criminal procedure. The code, as revised by Romagnosi and his colleagues, was adopted, and published under the title of, Codice di Procedura Penale del Regno d'Italia, 8vo, Brescia, 1807. The suggestions of Romagnosi during the discussion of the code were published separately under the title, Ultime e più necessarie Aggiunte e Riforme al Progetto del Codice di Procedura Penale, Milano, 1806. In 1807 Romagnosi was appointed professor of civil law in the university of Pavia; and in 1809 he was recalled to Milan to lecture on legislative science, when he published his Discorso sul Soggetto ed Importanza dello Studio dell' alta Legislazione, and, Principii fondamentali di Diritto Amministrativo. From his lectures he compiled, in 1820, his Assunto primo della Scienza del Dirittot Naturale. When Napoleon's power was overthrown in 1814, Romagnosi lost his offices, but he continued to lecture on jurisprudence till September 1817, when the special chairs at Milan were suppressed. He continued, however, to teach privately at Milan. He was a member of the Italian Academy, of the Academy of the Georgofili, of the French Insitute for the class of moral sciences, and of other learned societies. He died in 1835.

ROMAINE, (William,) a divine, was born in 1714, at Hartlepool, in the county of Durham, where his father, one of the French Protestants who took refuge in England upon the revocation of the Edict of Nantes, resided as a merchant, and dealer in corn. He was educated at the grammar-school of Houghton-le-Spring, which was founded by the celebrated Bernard Gilpin, rector of that parish at the Reformation, and at Hertford college, and Christ Church, Oxford. In 1736 he was ordained, and his first clerical engagement was the curacy of Loe Trenchard, near Lidford, in Devonshire. In the year following he appears to have been resident at Epsom, in Surrey, and was ordained priest by Dr. Hoadly, bishop of Winchester. His title was probably a nomination to the church of Banstead, which he served for some years, together with that of Horton, near Epsom. At Banstead he became acquainted with Sir Daniel Lambert, lord-mayor of London, in 1741, who appointed him chaplain during his mayoralty. The first sermon which he printed had been preached before the university of Oxford, March 4, 1739. It was entitled, The Divine Legation of Moses demonstrated, from his having made express mention of, and insisted so much on, the doctrine of a future state; whereby Mr. Warburton's attempt to prove the Divine Legation of Moses from the omission of a future state, is proved to be absurd, and destructive of all revelation. This was followed by a second sermon, preached also before the university, entitled, Future Rewards and Punishments proved to be the Sanctions of the Mosaic Dispensation. In 1742 he preached another sermon before the university, entitled, Jephthah's Vow fulfilled, and his daughter not sacrificed. [The same point had been contended for in a sermon printed in the works of Dr. Thomas Taylor, of Aldermanbury, an eminent Puritan divine, who died in 1632.] Besides other sermons before the university, he preached one in 1757, entitled, The Lord our Righteousness, in consequence of which he was refused any future admission into the university pulpit. He interpreted the Articles of the Church in the strict Calvinistic sense, which at this time gave great offence. He had been engaged in superintending for the press a new edition of Calasio's Hebrew Concordance and Lexicon, in four volumes fol., a work which occupied him seven years; and in 1747 he published the first volume. The original of this work was the Concordance of Rabbi Nathan, a Jew, entitled, Meir Nethib, published at Venice in 1523, fol. A second edition was published at Basle, by Froben, much more correct, in 1581, fol. The third edition is this of Calasio, which he swelled into four large volumes, by adding, 1. A Latin translation of Rab. Nathan's explanation of the several roots, with the author's own enlargements. 2. The Rabbinical, Chaldee, Syriac, and Arabic words derived from, or agreeing with the Hebrew root in signification. 3. A literal version of the Hebrew text. 4. The variations of the Vulgate and Septuagint. 5. The proper names of men, rivers, and mountains. Romaine's edition is, however, disfigured by numerous inaccuracies. In 1748 he was chosen lecturer of the united parishes of St. George's, Botolph-lane, and St. Botolph's, Billingsgate. In the following year he was elected lecturer of St. Dunstan's in the West. In the person of his predecessor in the latter (Dr. Terrick), two lectureships were united; the one founded by Dr. White,

for the use of the benchers of the Temple; the other a common parish lectureship. Romaine was elected to both, and continued for some years in the quiet exercise of his office, until an opposition arose, which ended in a law-suit that deprived him of the parish-lectureship, but confirmed him in that founded by Dr. White, and endowed with a salary of 18*l.* a-year. Lest this should be removed from the parish, the use of the church was granted to him; but as Lord Mansfield's decision was, that seven o'clock in the evening was a convenient time to preach the lecture, the churchwardens refused to open the church till that hour, and to light it when there was occasion. Romaine, however, used to preach by the light of a single candle held in his own hand, till this unseemly contest was put an end to by the mediation of Dr. Terrick, now become bishop of London; and Romaine continued quietly to exercise his ministry there till his death. In 1750 he was appointed assistant morning preacher at St. George's, Hanover-square. The rector, who both appointed him to this place, and removed him from it, was Dr. Trebeck. The Rev. William Bromley Cadogan, Romaine's biographer, states that "the first act originated not in personal friendship, but in the recommendation of his character: the latter arose from the popularity and plainness of his ministry." About 1752 he was appointed professor of astronomy in Gresham college. His knowledge of the subject was sufficient to qualify him for this situation, but his zeal for Hutchinsonian principles led him to dispute some parts of the Newtonian philosophy in a way which did not greatly advance his reputation, and he soon gave up his professorship. He was far more popular in his opposition to the bill brought in, in 1753, for naturalizing the Jews. In 1756 he became curate and morning preacher at St. Olave's, Southwark; which office he held till 1759, when he became morning preacher at St. Bartholomew the Great, near West Smithfield. In 1764 he was chosen rector by the inhabitants of St. Andrew's by the Wardrobe, and St. Anne's, Blackfriars. This election produced a suit in Chancery, which was decided in his favour in 1776. In this situation he continued for thirty years. He died on the 26th July, 1795. Besides the works already mentioned, he wrote a Comment on the 107th Psalm; Twelve Sermons upon Solomon's Song; Twelve Discourses upon the Law and Gospel; The Life of Faith; The Scripture Doctrine of the Sacrament of the Lord's Supper; The Walk of Faith; An Essay on Psalmody; The Triumph of Faith; and A Seasonable Antidote to Popery, in a Dialogue upon Justification. Romaine was zealously attached to the doctrines and discipline of the Church of England.

ROMAN, (John Helmich,) a celebrated Swedish composer and musician, was born at Stockholm in 1694, and in 1714 was sent to England at the expense of queen Ulrica Eleonora, in order that he might study thorough bass and composition under Handel and Pepusch. During his residence in this country he was patronized by the duchesses of Marlborough and Newcastle, and resided three years in the house of the latter. In 1721 he returned to Sweden, and in 1727 was appointed master of the band in the Royal Chapel. He died in 1758.

ROMANELLI, (Giovan Francesco,) an eminent painter, was born at Viterbo in 1617, and was a pupil of Pietro da Cortona. He then went to Rome, where he attracted the notice of cardinal Barberini, and became head of the Academy of St. Luke. Mazarin invited him to Paris, where he painted several pieces for Louis XIV, who recompensed him liberally, and created him a knight of St. Michael. He died at Viterbo in 1662. In the church of St. Ambrogio at Rome is a fine picture by him of the Descent from the Cross, which excited the jealousy of Cortona so much, that he painted his piece, of the Stoning of Stephen, in opposition to it. For the church of St. Peter, in the same city, Romanelli painted the Presentation in the Temple, which has been executed in mosaic.

ROMANO, (Eccelino, or Ezzelino, da,) surnamed Il Balbo, a celebrated warrior and Ghibelline chieftain, born in 1194, was invested with the government of Bassano on the death of his father in 1215. In 1225 he was chosen podestà by the senate of Verona, and in 1236 he was made governor of Vicenza by the emperor Frederic II., and in the following year he took Padua, and treated the inhabitants with great cruelty. In 1256 Alexander IV. proclaimed a crusade against him. He made head against his enemies for some time, but fell at last at Cassano, on the 16th Sept. 1259.

ROMANO, (Giulio,) a celebrated painter, whose family name was Pippi, was born at Rome in 1492, and was placed in the school of Raffaelle, of whom he became the most distinguished disciple, and

who appointed him his heir conjointly with Giovanni Francesco Penni, called Il Fattore, and recommended to him the completion of his unfinished works. During the life of Raffaelle, he contented himself with contributing, by the exercise of his talents, to the advancement of the great and extensive undertakings which his instructor was engaged in; and it was not till after the death of his master that he attempted anything himself. It was then that his faculties had an opportunity of developing themselves, when he displayed an elevated mind, a poetic genius, unusual grandeur of conception, and a correct, though occasionally an extravagant design. His contours, harsh and severe, were destitute of those graces which were the inseparable companions of the pencil of his preceptor; and his colouring was cold, crude, and unharmonious. These defects were, however, in a great measure counterbalanced by the extraordinary fecundity of his imagination, and his acquaintance with history. After the death of Raffaelle, he was employed by Leo X. and Clement VII. in conjunction with Il Fattore, to finish the hall of Constantine, in the Vatican; and he executed several considerable works for the public edifices at Rome. For the church of La Trinitá de Monti he painted a fine picture of Christ appearing to Mary Magdalen; and the marriage of St. Catherine, for S. Andrea della Valle. It was about this time that he painted his celebrated picture of the Stoning of Stephen, for the church of S. Stefano, at Genoa, which, for the grandeur of the composition, and the pathetic expression of the martyred saint, is regarded as one of the most admirable productions of the art. Giulio Romano had also distinguished himself at Rome as an architect; and the Conte Baldassare Castiglione, the ambassador of Federigo Gonzaga, duke of Mantua, at the papal court, invited him to visit Mantua, where he was immediately employed by the duke in rebuilding the Palazzo del T, and embellishing it with his designs. This is regarded as the great monument of his fame, both as an architect and a painter. In this immense work he was assisted by his disciples, Francesco Primaticcio, Rinaldo Mantonano, and Benedetto Pagni. He was afterwards employed in ornamenting the ducal palace at Mantua, where he painted in fresco the History of the Trojan war. On the death of San Gallo, the architect of St. Peter's, Giulio Romano was appointed to succeed him; and he was preparing to return to Rome to enter on his office, when he died at Mantua, in 1546.

ROMANUS, (Pope,) a native of Gallesium, who upon the expulsion of Stephen VI. or VII, from the see of Rome in 897, was preferred to that dignity: but he died in January, 898, before he had been in possession of it quite four months.

ROMANUS I. emperor of the East, surnamed Lecapenus, was a native of Armenia, and was raised to distinction, from the obscurity of a common soldier, by saving the life of the emperor Basil, in a battle against the Saracens. Constantine X. married his daughter, and then raised him as his associate on the throne in 919. He defeated the Muscovites and the Turks; but when he wished to restore greater powers in the empire to his son-in-law, he was driven, by the jealousy of his own son Stephen, into a monastery, where he died in 946.

ROMANUS II. the Younger, was son of Constantine Porphyrogenitus, whom he succeeded in 959. He was an effeminate and worthless prince; he drove his mother Helena from the palace, and destroyed himself by his intemperance in 963. During his short reign, Nicephorus Phocas, and Leo, his generals, were successful against the Saracens in Candia and the East.

ROMANUS III., son of Leo, the imperial general, obtained the crown by marrying Zoe, the daughter of Constantine the Younger, in 1028. His indolence, and the success of the Saracens, who seized upon Syria, offended his subjects; and his wife, having fallen in love with Michael, the treasurer of the empire, determined to depose her husband, and raise her favourite to the throne; Romanus was therefore poisoned, and afterwards strangled, in 1034.

ROMANUS IV., surnamed Diogenes, by marrying Eudoxia, the widow of Constantine Ducus, ascended the throne of Constantinople. He marched against the Turks, and defeated them; but in 1071 he was taken prisoner by Alp Arslan, the enemy's general, who, instead of insulting his misfortunes, generously set him at liberty. On his return he found the throne usurped by Michael, the son of his predecessor; and in a subsequent battle he was defeated by his rival, who ordered his eyes to be put out. Romanus died in consequence in 1071.

ROMANZOFF, (Peter Alexandrowitsch, count de,) a distinguished Russian general, born of an illustrious family, about 1730. He defeated the Turks in

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1770, at the battle of the Pruth, and afterwards at Kagoul, where 100,000 of the enemy were left on the field; and thus, by his extraordinary successes, he contributed to the enlargement of the Russian dominions, and to the free navigation of the Black Sea, and of the Dardanelles. In the war of 1787, he refused to share the command with the favourite, Potemkim, and was permitted, on account of his great age, to retire from the service. He died in 1796.

ROMANZOFF, (Nicholas, count,) son of the preceding, was born in 1753, and appointed Russian minister at Frankfort-on-the-Main in 1785. Under the emperor Alexander he was nominated minister of commerce; and it was owing to his exertions that the first Russian expedition round the world, under Krusenstern and Lisianski, was sent out in 1803. In 1807 he was appointed chancellor of the empire, or minister for foreign affairs. In 1814 he left public life, and devoted his time and fortune to the promotion of literature, science, and education. The scientific expedition round the world by captain Kotzebue in the years 1815-18, was undertaken, and the account of it was published, at the expense of Romanzoff. He died in 1826 without issue, leaving his immense fortune to his brother, Michael Paul, who died in 1838.

ROMBOUTS, (Theodore,) a painter, was born at Antwerp in 1597, and was a pupil of Jansens. He afterwards studied at Rome and Florence. He was very successful in historical subjects, but particularly excelled in the representation of low scenes, ale-houses, markets, musicians, &c. He had the vanity to oppose his productions to the works of his contemporary Rubens; and the pictures which he executed in competition with that great master were, St. Francis receiving the Stigmata; the Sacrifice of Abraham, in the Church of the Recolets; and Themis with the Attributes of Justice, in the town-house of Ghent. The Taking Down from the Cross, in the cathedral of the same city, is a composition which proves that Rombouts possessed most of the qualities of an able artist. He died in 1637.

ROME DE L'ISLE, (John-Baptist Louis,) a naturalist, born in 1736, at Grai, in Franche-Comté. He published, Letter to M. Bertrand on Fresh-water Polypes; L'Action du Feu Central bannie de la Surface du Globe, et le Soleil rétabli dans ses Droits; Christallographie; Charactères extérieurs des Minéraux; Métrologie, ou Tables pour servir à l'Intelligence des Poids et Mesures des Anciens, d'après leur Rapport avec les Poids et les Mesures de la France. He died in 1790.

ROMILLY, (John,) an ingenious mechanic and clock-maker, born at Geneva in 1714. He wrote all the articles on clock-making in the Encyclopédie, and published a Letter against the Possibility of Perpetual Motion. He also established the Journal de Paris, 1st January, 1777. He died in 1796.—His son, JOHN EDME, born in 1739, was a Calvinistic minister at Geneva and London, and published three volumes of Discourses. He was the friend of D'Alembert, Voltaire, and J. J. Rousseau. He contributed to the Dictionnaire Encyclopédique the articles *Vertu* and *Tolérance*. He died in 1770.

ROMILLY, (Sir Samuel,) an eminent lawyer, was born in London in 1757, and was descended from a Protestant family which had quitted France in consequence of the revocation of the Edict of Nantes. His father, who followed the trade of a jeweller, sent him to a day-school, frequented by the children of the French refugees in London, the master of which was ignorant and tyrannical, and incompetent to instruct his pupils in anything beyond reading, writing, and the rudiments of the French language. At the age of fourteen he applied himself assiduously to the study of ancient history, English poetry, and works of criticism. When he was between fifteen and sixteen years of age he determined to learn Latin, and he acquired so much proficiency as enabled him, in the course of three or four years, to read through almost all the classical writers of Rome. His father now articled him for five years to one of the clerks in chancery, with a view to the purchase of a seat in the Six Clerks' Office at the expiration of his articles. But his dislike to the business led him to renounce his prospects in the Six Clerks' Office, and to qualify himself for the bar. Accordingly, in May 1778, he entered himself at Gray's-inn, and placed himself in the chambers of an equity draughtsman. Soon after an attack of severe illness compelled him to lay aside his studies, and he undertook a journey to Switzerland, where he visited his brother-in-law, the Rev. John Roget, and, returning by way of Paris, he became acquainted in that capital with D'Alembert and Diderot. He afterwards contracted an intimacy with Mirabeau. In 1783 he was called to the bar, and opened his practice with drawing chancery pleadings. In the following spring he joined the Midland circuit. His

practice, both on the circuit and in the Court of Chancery, within ten years after he was called to the bar, became considerable. In 1800 he was made king's counsel; and now his business in the Court of Chancery rapidly increased. About 1805 the bishop of Durham gave him the office of chancellor of the County Palatine of Durham, which he held for many years. In the autumn of 1805 he was offered a seat in parliament by the prince of Wales (afterwards George IV.), who at that time adhered to the Whig party; but this offer he declined. On the formation of the Grenville administration in 1806, he was appointed solicitor-general, was knighted, and was brought into parliament by the government for the borough of Queenborough. He was appointed one of the managers for the Commons on the trial and impeachment of Lord Melville, and summed up the evidence in support of the charge. After the dissolution of parliament, which took place at the close of 1806, he was re-elected for the borough of Queenborough, and greatly distinguished himself as a parliamentary speaker. On the dissolution of parliament, which took place after the change of ministers, he purchased his return for the borough of Horsham from the duke of Norfolk; but he was unseated upon a petition. He soon after purchased his election for the borough of Wareham. In the autumn vacation of 1807, he had applied himself to the consideration of the criminal law, to the improvement of which he devoted himself with perseverance during the last ten years of his life. One of his earliest steps was the publication of a pamphlet, entitled, Observations on the Criminal Law as it relates to Capital Punishments, and on the Mode in which it is administered. In 1812, after an unsuccessful contest for the representation of Bristol, he was returned by the duke of Norfolk for his borough of Arundel. In the interval between the dissolution of the former parliament and the meeting of the new one in 1813, he published a pamphlet, entitled, Objections to the Project of creating a Vice-Chancellor of England. He supported Mr. Whitbread's resolution against declaring war with France upon the return of Napoleon from Elba in 1815; he opposed the bills for suppressing Irish insurrections, and for the suspension of the Habeas Corpus Act in 1817; and he moved resolutions condemning lord Sidmouth's circular to magistrates respecting the prosecution of seditious libels. He also spoke and voted against the Alien Act, and in favour of an extension of the elective franchise, and of Roman Catholic emancipation. In 1818 a dissolution of parliament took place, and he was returned for Westminster. He died, however, before the meeting of parliament. Lady Romilly, whose health had been for some months declining, died at Cowes, in the Isle of Wight, on the 29th of October, 1818; and this event produced a delirium, under the influence of which he committed suicide on the 2d of November, 1818. Sir Samuel Romilly was an earnest advocate for an improved system of prison discipline, and many of his suggestions on that subject have recently been carried into effect.

ROMNEY, (George,) an eminent painter, was born in 1734, at Dalton, in Lancashire, where his father was a wealthy cabinet-maker. At the age of nineteen he was placed under the tuition of an itinerant painter, named Steele, who was at that time at Kendal, in Westmoreland. In 1762 he came to London; and in the following year he gained the second premium of fifty guineas, offered by the Society of Artists, for a picture of the Death of General Wolfe. In 1765 he obtained the second premium offered by the society, for an historical painting. He was, however, chiefly employed in painting portraits. In 1773 he went to Italy, in company with Humphrey, the celebrated miniature painter. His studies at Rome were pursued with the most persevering assiduity; and the great productions of art with which he was surrounded were so much the objects of his delight and admiration, that it was for some time his intention to devote himself entirely to historical painting. During his stay at Rome he painted his beautiful picture of the Wood Nymph. He next visited Venice, where he painted the portrait of Wortley Montagu in a Turkish dress. He returned to England in 1775, and established himself in Cavendish-square, where he became one of the most popular portrait painters in London, and shared the public favour with Sir Joshua Reynolds, who, in a spirit of jealousy, used to call his rival, "the man in Cavendish-square." He rather shunned than courted the intimacy of the artists of his time; and against Reynolds he ever cherished an implacable enmity. Of his historical or fancy subjects, perhaps the most admired was his picture of the infant Shakspeare, painted for Boydell's Gallery, which was originated by Romney. After an uninterrupted success in his profession

for more than twenty years, he in 1799 suddenly retired to his native place, where he rejoined his amiable wife, whom for thirty-seven years he had treated with cold neglect, and who during that long period never suffered a murmur to escape her lips against his unfeeling treatment. The last two years of his life were passed in a state of imbecile unconsciousness, and he died on the 15th November, 1802. He was the friend of the poet Cowper, and of Flaxman the sculptor. Some of his designs were presented, in 1817, by his son, the Rev. John Romney, to the university of Cambridge, to be deposited in the Fitzwilliam Museum; and the Cartoons, so much admired by Flaxman, were by the same gentleman presented, in 1823, to the Royal Institution of Liverpool. They consist of eight from the story of Cupid and Psyche, two from that of Orpheus and Eurydice, and one from each of the following subjects:—Prometheus chained, Descent of Odin, Medea, Birth of Shakspeare, Infant Shakspeare, Death of Cordelia, Ghost of Darius, and, Atossa's Dream. Romney was not a member of the Royal Academy, and he never sent any of his works to its exhibitions. His Life has been written by Cumberland, Hayley, the Rev. John Romney, his son, and Allan Cunningham.

RONCALLI, (Cavaliere Cristoforo,) called Delle Pomarance, a painter, was born at Pomarance, in the diocese of Volterra, in 1552, and studied at Rome under Niccolo Circignani. He was employed by Paul V. in the embellishment of the Capella Clementina, where he represented the Death of Ananias and Sapphira; and in the Basilica of S. John of Lateran he painted a large picture of the Baptism of Constantine. With these works the pope was so well satisfied, that he conferred on Roncalli the order of Christ. In the church of S. Giovanni Decollato, at Rome, is a fine picture by him, representing the Visitation of the Virgin to St. Elizabeth; and in S. Andrea della Valle there is an altar-piece by him, representing St. Michael discomfiting the Evil Spirits. One of his most distinguished works is the Cupola of La Santa Casa di Loretto. At Naples, in the church of S. Filippo di Neri, is one of his admired productions, representing the Nativity. He died in 1626.

RONDELET, (William,) a physician and naturalist, was born at Montpellier in 1507. After studying medicine at Paris, and at his native place, he revisited Paris, where he studied Greek, and lived for some time with the viscount Turenne as preceptor to his son. Returning to Montpellier, he was admitted to the degree of M.D. in 1537, and in 1545 was nominated to a medical chair in the university. He warmly solicited at court the erection of an anatomical theatre at Montpellier, which took place under Henry II. in 1556. In that year he was elected chancellor of the university, which office he filled till his death, in 1566. Rabelais, his contemporary, has thrown some ridicule upon him under the name of *Rondibilis*, alluding both to his real name and to the rotundity of his form. He is best known for his works on fishes, which were, *De Piscibus Marinis*, Lib. XVIII., *fol.* 1554; and *Universæ Aquatilium Historiæ Pars altera*, *fol.* 1555; both translated into French by Laurence Joubert under the title of, *Histoire entiere des Poissons*, fol. 1558.

RONSARD, (Peter de,) a French poet, was born in 1524, of a noble family, at the castle of La Poissonière, in the Vendômois, and was educated at the college of Navarre in Paris; but he quitted his studies at an early age, and became page to the duc d'Orleans, son of Francis I. who transferred him to the service of James (Stuart) V. of Scotland, who married Magdalen of France. With that king he passed two years, partly in Scotland, and partly in England; and then, returning to France, he was again employed by the duc d'Orleans, who sent him to Scotland, Ireland, and other countries. He accompanied Lazare du Baif, master of requests, to the diet of Spire; and he applied with great assiduity to the study of Greek under Dorat. He at length devoted himself to poetry, and composed a great number of works; he also gained the first prize at the floral games of Toulouse. Charles IX. entertained a poetical correspondence with him. Mary queen of Scots also greatly esteemed him, and made him a rich present. He displayed great zeal in opposing those of the Reformed religion, against whom, in 1562, he fought at the head of some troops in the Vendômois. The Calvinist ministers have not spared him, on account of his severities towards their sect; and Rabelais maintained a constant warfare against him. He died in 1585, at St. Cosme-les-Tours, one of his benefices, and his memory was honoured by eulogies from many of the literary characters of the time. The compositions of Ronsard were odes, eclogues, epigrams, sonnets, hymns, and a poem

entitled, La Franciade. He is praised by Montaigne, De Thou, Scaliger, Muret, and Pasquier; but he is censured by Boileau, Malherbe, and La Bruyère. The most complete edition of his works is that by Richelet, Paris, 1623, 2 vols, fol.

ROOKE, (Lawrence,) a mathematician and astronomer, was born at Deptford, in 1623, and educated at Eton, and at King's college, Cambridge; but, after taking his master's degree, he went to Oxford, and entered himself at Wadham college. In 1652 he obtained the Gresham professorship of astronomy, which he afterwards exchanged for that of geometry. He was one of the first members of the Royal Society, and several of his papers are in the Philosophical Transactions. He died in 1662.

ROOKE, (Sir George,) a distinguished naval officer, the eldest son of Sir William Rooke, was born at his father's seat, the priory of St. Lawrence, near Canterbury, in 1650. At the age of thirty he attained the rank of post-captain; and in 1689 he was sent out as commodore to the coast of Ireland, to prevent the intercourse of James II. with Scotland. William III. promoted him to the rank of rear-admiral of the red; and he soon afterwards bore a part in the decisive action between the earl of Torrington's fleet and that of the French admiral Tourville, off Beachy Head. In 1692 he was advanced to the rank of vice-admiral of the blue, and greatly distinguished himself in the battle of Cape La Hogue between the French fleet and the combined English and Dutch fleets under admiral Russell (May 19, 1692). On this occasion he burnt ten ships of the line that had escaped into La Hogue, with the loss on his side of only ten men. For this exploit he was rewarded with the rank of vice-admiral of the red, a pension of 1,000*l.* a-year, and the honour of knighthood. In 1697 he was elected member of parliament for Portsmouth; and queen Anne, on her accession in 1702, appointed him vice-admiral and lieutenant of the admiralty, and also lieutenant of the fleets and seas of this kingdom. In the war of the Spanish Succession, while the duke Ormond stormed the town of Vigo, the English and Dutch fleets, under the command of Sir George, took and destroyed seventeen of the enemy's ships; six galleons being taken by the English, and five by the Dutch, who burnt five others. The value of the specie and goods taken was estimated at five millions of dollars. Sir George having been joined by Sir Cloudesley Shovel, with a large reinforcement from England, they both resolved to attack Gibraltar, which surrendered, after a terrific cannonade, on the 22d of July, 1704. On the 13th of August, 1704, Rooke had a hard-fought, but undecided, action off Malaga, with the French fleet under the comte de Toulouse, who had recently put to sea from Toulon, with fifty-two ships of the line and twenty-four galleys. Sir George on his return to England was received by queen Anne at Windsor with great distinction; but finding that the government was hostile to him, he resigned his employments, and passed the rest of his life at his seat of St. Lawrence, where he died on the 24th of January, 1709, in the fifty-ninth year of his age, and was buried in the cathedral of Canterbury. He was thrice married. He left behind him a moderate fortune; so moderate, that when he came to make his will it surprised those who were present. "I do not leave much," said he, "but what I leave was honestly gotten; it never cost a sailor a tear, nor the nation a farthing."

ROOKER, (Michael Angelo,) a landscape painter and engraver, was born in London about 1743, and was taught engraving by his father, Edward Rooker, who executed the head-pieces to the Oxford Almanack for several years, from his own drawings. In landscape-drawing, which was his favourite occupation, he was instructed by Paul Sandby. For several years he painted the scenes for the Haymarket Theatre. He was one of the earliest associates of the Royal Academy. He died in 1801.

ROOS, (Philip Peter,) a painter, commonly called Rosa da Tivoli, from his long residence at that place, was born at Frankfort in 1655, and was instructed by his father. He afterwards studied at Rome, where he occupied himself chiefly in painting animals, which he designed mostly from nature. He also painted pastoral scenes, with herdsmen and cattle, and works of a similar nature. His groups are composed with great judgment; and the landscapes in his backgrounds, his skies and distances, are treated with surpassing truth, and executed in a masterly style. He was a member of most of the principal academies of Europe. He died in 1705.

ROQUE, (John de la,) a writer of voyages and travels, was born at Marseilles in 1661, and studied in his native city. He afterwards travelled into the East, and visited Syria, Mount Lebanon, and

some other countries. He appears to have been resident in Paris in 1715; and when his brother Anthony had in 1722 obtained the privilege of writing and publishing the Mercure de France, he was associated in the work. He died in 1745. He wrote, Voyage de l'Arabie Heureuse par l'Océan Oriental et le détroit de la Mer Rouge; Voyage dans la Palestine; to this is annexed a translation of Abulfeda's description of Arabia; and, Voyage de Syrie et du Mont Liban.

ROQUE, (Anthony de la) brother of the preceding, was born in 1672, at Marseilles, and employed twenty years as editor of the Mercure de France, in which he acquired considerable reputation. He wrote the words of the operas, Médée et Jason, and Theonoé, though they pass for the abbé Pellegrin's. He was created knight of the military order of St. Louis after the battle of Malplaquet (11th Sept. 1709), where he was wounded. He died in 1744.

ROQUES, (Peter,) a learned French Protestant divine, was born in 1685, at Caune, in Languedoc, and educated at Lausanne, and Geneva. In 1710 he was chosen pastor of the French Protestant church at Basle. He died in 1748. He wrote, The Evangelical Pastor; this is a popular work; Elements of the Historical, Dogmatic, and Moral Truths contained in the Sacred Scriptures; and, Genuine Pietism. He also edited Moreri's Dictionary; Saurin's Discourses on the Old and New Testament; Martin's Translation of The Bible, with prefaces, corrections, notes, and parallel passages; in 2 vols, 4to; Basnage's Dissertation on Duelling, and Orders of Chivalry; various theological and critical Dissertations; controversial treatises; and numerous papers inserted in the Journal Helvetique, and the Bibliothèque Germanique.

RORARIUS, (Jerome,) a native of Pordenone, in Italy, who, about the middle of the sixteenth century, appeared in the character of nuncio from pope Clement VII. at the court of Ferdinand king of Hungary. He was the author of a curious book, entitled, Quod Animalia Bruta Ratione utantur melius Homine; in which he undertook to show, not only that beasts are rational creatures, but also that they make a better use of their reason than man. Among the proofs which he brings forward will be found a great number of singular particulars relating to the ingenuity of beasts, and the perversity of man. This work was published by Naudé, Paris, 1645.

ROSA, (Salvatore,) a distinguished painter, was born in 1615, at Arenella, in the vicinity of Naples, and was a pupil of Francesco Francazano, an artist of some reputation, who had married his sister. By the death of his father he was reduced to such a state of indigence, that he was under the necessity of maintaining himself by the produce of his juvenile performances, which he exposed for sale in the public market-place, (Strada della Carità) at Naples. He had languished for some time in this obscurity, when some of his sketches attracted the notice of Giovanni Lanfranco, who relieved his wants, and encouraged him in the pursuit of his studies. He also received some instruction from Anniello Falcone, an eminent painter of battles, and afterwards became a disciple of Giuseppe Ribera, called Il Spagnuoletto, under whom he studied until he was twenty years of age, when he accompanied that master to Rome. The cardinal Brancacci, who had become acquainted with his merit at Naples, took him under his protection, and conducted him to his bishopric of Viterbo, where he painted an altar-piece, representing the Incredulity of St. Thomas, for the Chiesa della Morte; and other historical works. On his return to Rome in 1639, he met with more powerful patronage from Prince Giovanni Carlo de' Medici, who invited him to return with him to Florence, where he was employed to paint in the Pitti Palace, and where, during a residence of nine years, he distinguished himself not less by his abilities as a satirical and dramatic poet, and his extraordinary talents of performing the principal parts in his own comedies, than by his powers as a painter. On his return to Rome he painted some altar-pieces for the churches, among which are four pictures in S. Maria di Monte Santo, representing Daniel in the Lions' Den, Tobit and the Angel, the Resurrection of Christ, and the Raising of Lazarus; and in the church of S. Giovanni de Fiorentini, the Martyrdom of St. Como and St. Damain. Although Salvatore possessed an inventive genius, and a commanding facility of execution, his powers were better adapted to the scale of easel pictures, than to figures of larger dimensions. Of this he has given evident proof in his admirable picture of Atilius Regulus, formerly in the Palazzo Colonna, at Rome, and now in the possession of the earl of Darnley, at Cobham Hall. His landscapes are marked by an eccentric austerity, which is peculiarly his own. Instead of selecting the

cultured amenity which captivates in the views of Claude or Poussin, he made choice of the lonely haunts of wolves and robbers; for the delightful vistas of Tivoli, or the Campagna, he substituted hollow glens, or rocky precipices. The inhabitants of these gloomy regions are admirably suited to their savage abode, and consist of assassins, outlaws, and ferocious banditti. Rosa's sea-views represent the desolate and shelvy shores of Calabria, whose terrific aspect is sometimes heightened by the terrors of shipwreck. He frequently represented battles and attacks of cavalry, in which the fury of the combatants, and the fiery animation of the horses, are perfectly delineated. Notwithstanding the singularity of his style, he fascinates us by the unbounded wildness of his fancy, and the picturesque solemnity of his scenes. "He gives us," says Sir Joshua Reynolds, "a peculiar cast of nature, which, though void of grace, elegance, and simplicity, though it has nothing of that elevation and dignity which belong to the grand style, yet has that sort of dignity which belongs to savage and uncultivated nature. But what is most to be admired in him is, the perfect correspondence which he observed between the subjects he chose, and his manner of treating them: every thing is of a piece; his rocks, trees, skies, even to his handling, have the same rude and wild character which animates his figures." He died at Rome in 1673, and was buried in the vestibule of the church of Santa Maria degli Angioli, which was erected over the ruins of the baths of Diocletian, by Michael-Angelo. He left one son, by Lucrezia, a mistress, who accompanied him from Florence, and to whom he was married shortly before his death. His most celebrated painting is the Conspiracy of Catiline, formerly in the Casa Martelli, and now at the Pitti Palace at Florence. There are a great number of his pictures in England, several of which are in the National Gallery, and in the collections of the marquis of Westminster, lord Francis Egerton, the duke of Devonshire, the earl of Darnley, the duke of Buckingham, and others. The Finding of Moses, at Stowe, was purchased from the Orleans collection for 2,500*l*. His etchings are about ninety in number, and are executed in a spirited and masterly style.

ROSALBA, (Carriera,) a painter, was born in 1675, at Chiozza, near Venice, and was instructed by Giovanni Diamentini, from whom she learned design, and also the art of painting in oil. She applied herself to miniature with extraordinary diligence; but after practising it with great reputation, she quitted it for crayons, which she carried to a degree of perfection that few artists have ever been able to attain. In 1709 Frederic IV. of Denmark, passing through Venice, sat to Rosalba for his portrait, and he soon after employed her to paint twelve portraits of Venetian ladies, which she performed so much to his satisfaction, that he recompensed her with princely munificence. She visited France in company with Pellegrini, who had married her sister, and at Paris had the honour to paint the royal family, with most of the nobility, and other persons of high distinction. During her residence there she was admitted into the Academy, to which she presented a picture of one of the Muses. On her return to Venice she continued her profession till she was seventy, when, by incessant application, she lost her sight. She died in 1757.

ROSCELLINUS, RUZELIN, or RUCELIN, a canon of the church of St. Cornelius, in Compiegne, who flourished about the end of the eleventh century, was born in Bretagne. He was the most eminent doctor of the Nominalists, and by applying some of their tenets to the subject of the Trinity excited a warm controversy in France about 1089. He held it inconceivable and impossible that the Son of God should assume the human nature alone, that is, without the Father and the Holy Ghost becoming incarnate also, unless by the three persons in the Godhead were meant, three distinct objects or natures existing separately (such as three angels or three distinct spirits,) though endued with one will and acting by one power. He was, however, obliged to retract this error in a council held at Soissons in 1092; but he resumed it when the council was dismissed, and the danger apparently over. Compelled to quit France, he took refuge in England, where he excited a controversy of another kind, by maintaining, among other things, that persons born out of lawful wedlock ought to be deemed incapable of admission to holy orders. Some even of the prelates being in this condition, Roscellinus made very powerful enemies, among whom was Anselm, archbishop of Canterbury; and he was finally obliged to quit England. He then went to Paris, and by propagating his doctrine concerning the Trinity, occasioned such contests as made him glad to retire to Aquitaine, where he

passed the rest of his days unmolested, He is supposed to have died about 1106. None of his writings are extant.

ROSCHID IBN, called also Averroës, or Aven-Roschid, an eminent philosopher, who flourished in the twelfth century, was a native of Corduba, the capital of the Saracen dominions in Spain, where his grandfather and father had possessed the offices of chief priest and chief magistrate. In his youth he was well instructed under Thophail in law, and in the Aristotelian philosophy; as well as in the Mahometan theology. Under Avenzoar he studied medicine, and the mathematical sciences under Ibnu-Saig. The khalif Jacob Al Mansor appointed him chief judge and priest of Morocco, where he remained till he had appointed through the kingdom able judges, and settled an improved plan of administration: he then returned to Corduba. Here he was accused of holding heretical opinions, his goods were confiscated, and he was obliged to reside in those precincts of the city which were inhabited by the Jews. His pupil, Maimonides, that he might escape the necessity of joining the general cry against him, left Corduba. Averroës himself, soon afterwards, found means to escape to Fez. He was, however, in a few days discovered, and committed to prison, but was released on making a recantation of his errors. He remained a short time at Fez, and read lectures in the civil law; but he met with so little encouragement, that he determined to return to Corduba, where he passed several years in retirement and poverty. At length, however, the people of the city entreated that Averroës might be restored, and he was accordingly reinstated in all his former honours. Returning with his family to Morocco, he passed the remainder of his days in that city, and taught in its schools. According to Leo Africanus, he died in the 603d year of the Hegira, or A.D. 1206. As a philosopher, he was an idolatrous admirer and zealous follower of Aristotle. Yet it is certain, that he was unacquainted with the Greek language, and read the works of Aristotle only in miserable Arabic translations, not rendered from the original, but from Latin or Syriac versions. His commentaries on Aristotle were so famous, that he was called by way of eulogy, The Commentator. He also wrote a paraphrase of Plato's Republic, and a treatise in defence of philosophy, under the title of Habapalah, Altabapalah. He also studied medicine, and wrote a medical work entitled, Coliget, or Universal, in which he undertakes to teach the general principles of the science, and promises another work concerning Particulars. He entertained so much jealousy of his great rival in this science, Avicenna, that he affectedly avoids naming him in his writings, and in confuting a doctrine maintained by Avicenna, treated it only as the opinion of Galen. Averroës wrote various other treatises on medicine, law, theology, and philosophy. His commentary on Aristotle was published in Latin at Venice, 1495, fol. An edition of his work was published, in 4to, at Lyons, in 1537; another in fol. with the former Latin translations, by Bagolin, at Venice, in 1552; and a third, by Mossa, at Venice, in 1608. With respect to the opinions of Averroës, there can be no doubt that, though he professed the Mahometan religion, he had little reverence for his prophet. It is related of him, that he called Christianity an impossible religion, because it taught men to eat their God; (Ecquem tam amentem esse putas, qui illud quo vescatur, Deum credat esse? Cic. de Nat. Deor. lib. iii. c. 16;) that Judaism, on account of its rites and ceremonies, was the religion of children; and that Mahometanism, offering only sensual rewards, was the religion of swine; and that he exclaimed, "Let my soul be, at death, among the philosophers!" Some have said that he furnished the materials of the work entitled, De Tribus Impostoribus.

ROSCOE, (William,) an historian and poet, was born in 1753, of parents in humble life, near Liverpool; and received a common school education till he was twelve years of age. In his sixteenth year he was apprenticed to Mr. Eyres, an attorney in Liverpool; and in 1774 he was admitted an attorney of the Court of King's Bench, and began to practise. A poem which he wrote on the origin of the art of engraving, made him known to Sir Joshua Reynolds, Fuseli, and other artists. In 1784 he was elected honorary member of the Manchester Literary and Philosophical Society. He wrote several pamphlets against the slave-trade; and when the French revolution began, he became one of its warmest partisans, and he wrote Strictures on Burke's Two Letters addressed to a Member of the Present Parliament, reflecting in severe terms upon what Roscoe considered as an Apostasy in Burke's political conduct. In 1796 he published the Life of Lorenzo de' Medici,

called the Magnificent, which went through several editions, and was translated into Italian, German, and French. This was attacked by several writers, and among others, by Sismondi. To these Roscoe replied in pointed though temperate language in his Illustrations, Historical and Critical, of the Life of Lorenzo de' Medici, 4to, London, 1822. In 1805 he published his Life and Pontificate of Leo X. This was translated into Italian by count Bossi, who added notes, in which he rebutted several of the charges brought against Roscoe's former work concerning Lorenzo. Roscoe contributed greatly to encourage among his countrymen a taste for Italian literature and the fine arts; and the Liverpool Royal Institution owes its formation to him. In 1806 he was returned to parliament for Liverpool in the Whig interest. In the latter part of his life he became partner in a banking-house, in which, however, he was not successful. He died in 1831. Besides the works already mentioned he wrote several political pamphlets, and in 1824 edited the works of Pope.

ROSCOE, (Henry,) youngest son of the preceding, was born in 1800, and was called to the bar in 1826. Independent of many Digests of different branches of the law, he was the author of Lives of eminent British Lawyers, in Lardner's Cyclopædia; a Life of his father, 2 vols; and he was the editor of North's Lives. He died in 1836.

ROSCOMMON. See DILLON.

ROSE, (John Baptist,) a doctor in divinity, and member of the academy of Besançon, was born at Quingey in 1716. He published, Traité élémentaire de Morale; La Morale évangélique, comparée à celle des différentes Secies de Religion et de Philosophie; Traité sur le Providence; L'Esprit des Pères, comparé aux plus célèbres Ecrivains, sur les Matières intéressantes de la Philosophie et de la Religion. In 1778 he sent to the Academy of Sciences, at Paris, a Mémoire sur une Courbe à double Courbure, and a paper relative to the passage of Venus over the Sun. He died in 1805.

ROSE, (George,) a statesman, was the son of an episcopal clergyman at Brechin, in the shire of Angus, and was born there in 1744. He was brought up under an uncle, who kept a school near London, after which he went into the navy; but, by the interest of the earl of Marchmont, he was made keeper of the records in the Exchequer, and was appointed to superintend the publication of the Domesday Book; after which he was employed to complete the Journals of the Lords, in 31 vols, fol. When Mr. Pitt returned to power, after the short peace, Mr. Rose was made president of the board of trade, and treasurer of the navy. On the death of Mr. Pitt, another change occurred; but when the Grenville administration retired, Mr. Rose resumed his former station, and continued in it till his death, in 1818. He published, A Report on the Records; A brief Examination into the Increase of the Revenues, Commerce, and Navigation, of Great Britain; a pamphlet on Friendly Societies; Considerations on the Debt due by the Civil List; Observations on the Poor Laws; Observations on the Historical Work of the late Right Hon. Charles James Fox, with a narrative of the Events which occurred in the Enterprise of the Earl of Argyle, in 1685, by Sir Patrick Hume; A Letter to Lord Melville, relative to the creation of a naval arsenal at Northfleet; Observations respecting the Public Expenditure, and the Influence of the Crown; A Speech delivered in the House of Commons on the Report of the Bullion Committee; and, A Speech relative to the Corn Laws. He presented to George III. a MS. translation of the History of Poland, which is in the royal library.

ROSE, (Samuel,) a lawyer, was born in 1767, at Chiswick, where he was educated under his father, Dr. William Rose, who conducted an academy there for many years. He next went to Glasgow, where he gained several prizes; after which he attended the courts of law at Edinburgh, and in 1786 entered himself a student of Lincoln's-inn. In 1796 he was called to the bar. He died in 1804. He wrote the Life of Goldsmith, and edited Comyns's Reports and Digest. He also published a translation of Sallust, and several contributions to the earlier numbers of the Monthly Review.

ROSE, (Hugh James,) a learned divine, was born in 1795 at Little Horsted, in the county of Surrey, and was educated at Trinity college, Cambridge. In 1814 he gained the first Bell's scholarship; and in 1817 he took his degree. In 1818 he became private tutor to the younger son of the duke of Athol; and on Christmas-day in the same year he was ordained deacon, and became curate of Uckfield, in Surrey. About this time he published, Remarks on the first Chapter of the Bishop of Llandaff's (Marsh's) Horæ Pelasgicæ; this was followed, in 1820,

by, A Critical Examination of that part of Mr. Bentham's Church-of-Englandism which relates to the Church Catechism. In October 1821, there appeared in the Quarterly Review an article from his pen, on Hone's Apocryphal New Testament. In 1821 he was presented to the vicarage of Horsham, in the county of Surrey. In 1824 he was compelled by ill health to travel on the continent; and he visited Prussia, Austria, and Italy. On his return home in the following year he was appointed to the office of select preacher at Cambridge, and was shortly after presented to the prebend of Middleton, in the cathedral of Chichester, which he resigned in 1833. In June 1827 he proceeded to the degree of B.D.; and in 1829 he was appointed Christian Advocate at Cambridge, which office he continued to hold till 1833. In 1826 he published a series of sermons on the Commission and consequent Duties of the Clergy. He also published sermons on German Protestantism, and Inscriptiones Græcæ Vetustissimæ; a commencement sermon on The Tendency of Prevalent Opinions about Knowledge; Christianity always Progressive; German Discourses, with answers to opponents. About this time (1826) he was appointed chaplain to Dr. Howley, bishop of London, now archbishop of Canterbury. In 1830 he was presented to the living of Hadleigh, in Suffolk, which in 1833 he exchanged for the livings of Fairsted, and Weeley, in Essex; the latter of which he immediately exchanged for the small benefice of St. Thomas's, Southwark, which he retained till his death. In March 1832 he started, and became the editor of, the British Magazine. In 1833 he was appointed to the divinity chair in the university of Durham, and in the Michaelmas and Lent terms of 1833 and 1834 delivered his inaugural and first terminal lectures, which were published; the first entitled, An Apology for the Study of Divinity; the other, The Study of Church History recommended. The state of his health obliged him to relinquish this post, after he had held it for only six months. In 1834 he was nominated domestic chaplain to the archbishop of Canterbury, in which post he continued till his death. In October 1836 he was appointed principal of King's College, London; he then resigned his living of Fairsted. He delivered two courses of divinity lectures on the Evidences of Christianity; and on Ecclesiastical History. An increase of an inveterate asthmatic complaint rendered necessary another visit to the continent, and in October 1838 he embarked for Calais, with the view of proceeding to Italy. He reached Florence, but died soon after his arrival there, on the 22d of December following, in the forty-third year of his age. In 1836 he succeeded Mr. Smedley as editor of the Encyclopædia Metropolitana; he prepared new editions of Parkhurst's Greek Lexicon, and of Middleton on the Greek Article; he was joint editor, with archdeacon Lyell, of the Theological Library; and he projected this Biographical Dictionary. Some important improvements in the academical course at Cambridge were made at his suggestion. And the cause of Primitive Christianity was most ably sustained by him against the assaults of German Neology. To the earnestness of his zeal as a Christian pastor, no less than to the vigour of his arm as a champion for the Truth against open or covert Infidelity, the most ample testimony has been borne.

ROSEL, (John Augustus,) a painter and entomologist, descended from a noble family, was born near Arnstadt in 1705. He at first practised as a miniature painter at Nuremberg, but afterwards devoted himself to the representation of insects, which he drew with uncommon accuracy after nature. He also wrote some works on that branch of natural history, illustrated with plates. He died in 1759.

ROSEN, (Nicholas,) a physician, was born in 1706, near Gottenburgh, and was educated at the college of that place. He afterwards studied medicine at Lund, under Kilian Stobæus, and in 1728 became substitute professor of physic at Upsal, where he was chosen member of the Academy of Sciences. In 1739 he was received a member of the Royal Academy of Stockholm. In 1740 he became ordinary professor in the room of Rudbeck; in 1757 he was created a knight of the order of the Polar Star; and he was ennobled in 1762, when queen Louisa Ulrica gave him the name of Rosenstein. He died in 1773. His principal works are, A Medical Repository of Domestic Medicine; and, A Treatise on the Diseases of Children, which was translated into German, English, Dutch, French, and Italian.

ROSEN, (Frederic Augustus,) an eminent linguist, was born at Hanover in 1805, and educated at Göttingen, Leipsic, and Berlin. In 1824 he turned his attention to the Sanscrit; and soon after

made himself acquainted, with his father's assistance, with the ancient language of the Brahmans, in which he received further instruction at Berlin from professor Bopp, who had just been appointed professor of Sanscrit at the university there. In 1826 he published his Corporis Radicum Sanscritarum Prolusio, which was followed in the next year by his larger work, Radices Sanscritæ. He also applied himself to the study of Arabic and Persian; and he had prepared for publication several large episodes of the Sháh Náhmah, the great epic poem of the Persians. He was subsequently appointed professor of Oriental languages in the University of London; and here he applied himself with great industry to the Hindustani, in order that he might qualify himself to teach the language. Some years afterwards he resigned his professorship of Oriental languages; but he subsequently accepted the Sanscrit professorship. He was also appointed honorary foreign secretary of the Royal Asiatic Society, and secretary to the Oriental Translation Committee, then just established. This brought him into communication with that great Oriental scholar, Colebrooke, by whose advice he published, under the sanction of the Translation Committee, the Arabic text of the Algebra of Mohammed ben Musa, with an English translation, accompanied with notes; he also prepared for publication the great Biographical Dictionary of Ibn Khallikan. In 1830 he published his Rig Vedæ Specimen. He also revised the Dictionary, Bengali, Sanscrit, and English, published by Sir Graves Houghton, London, 1833-4, and made the Catalogus Codicum Manuscriptorum Syricorum et Carshunicorum in Museo Britannico, which has been published since his death, under the care of the Rev. Mr. Forshall. To qualify himself for this labour Rosen made himself master of the Syriac language. In 1836 he began to print the collection of the hymns of the Rig Veda, giving the Sanscrit text, a Latin translation, and explanatory notes. But he was prematurely cut off on the 12th of September, 1837, in the thirty-second year of his age, and was buried in the cemetery at Kensall Green. The Translation Committee published his book after his death, under the title, Rig Veda Sanhita Liber Primus, Sanscrite et Latine, London, 1838, 4to.

ROSENMULLER, (John George,) a German divine and critic, born in 1736, at Ummerstadt, in the county of Hildburghausen. In 1773 he was appointed to the divinity professorship of Erlangen, whence he removed in 1783 to Giessen, and in 1785 to Leipsic, where he was appointed professor of divinity in the university, and superintendent in the Lutheran church in that city. His chief works are, Historia Interpretationis Librorum Sanctorum in Ecclesiâ Christianâ, ab Apostolorum Ætate ad Literarum Instaurationem, 5 parts, 8vo, 1795-1814; and, Scholia in Novum Testamentum, 5 vols, 8vo. He died in 1815.

ROSENMULLER, (Ernest Frederic Charles,) son of the preceding, was born in 1768, and for many years held the office of professor of Oriental languages in the university of Leipsic. His chief works are, Scholia in Vetus Testamentum, 23 vols, 8vo; this is an excellent work, though left unfinished by the author; a Compendium of the Scholia, in 5 vols, 8vo, containing the Pentateuch, Isaiah, the Psalms, Job, Ezekiel, and the Minor Prophets, has been executed by Dr. J.C.S. Lechener, under the author's superintendence; Handbuch der Biblischen Alterthumskunde; this treats on the geography and natural history of the Bible; Institutiones Linguæ Arabicæ; this is an excellent Arabic grammar, chiefly founded upon De Sacy's Grammaire Arabe; Aanalecta Arabica; Vocabularium Veteris Testamenti; Das Alte und Das Neue Morgenland. He died in 1835.

ROSINUS, (John,) in German *Roszfeld*, an able antiquary, was born at Eisenac, in Thuringia, about 1550, and educated at Jena. In 1579 he became subrector of a school at Ratisbon, and afterwards was chosen minister of a Lutheran church at Wickerstadt, in the duchy of Weimar. In 1592 he was invited to Naumburg in Saxony, to be preacher at the cathedral church. He died in 1626. He was the first who composed a body of Roman antiquities, entitled, Antiquitatum Romanarum Libri decem, Basle, 1585, fol. It went through several editions; the latter of which have large additions by Dempster. That of Amsterdam, 1685, in 4to, is printed with an Elzevir letter. He wrote also, De Priscis Romanis Gentibus ac Familiis; De Tribubus Rom. xxxv. Rusticis atque Urbanis; and, De Ludis Festisque Romanis ex Kalendario Vetere.

ROSS, or ROSSE, (Alexander), a divine, and voluminous writer, was born in 1590, in Scotland, but left that country in the reign of Charles I., and was appointed one of his majesty's chaplains, and master of the free-school at South-

ampton. He died in 1654. His principal works are, Virgilius Evangelizans; this is a cento on the life of Christ, collected entirely from Virgil; Medicus Medicatus, or, the Physician's Religion cured; this is an attack upon Sir Thomas Browne's Religio Medici; Refutation of Dr. Browne's Vulgar Errors; Observations upon Sir Kenelm Digby's Discourse on the Nature of Bodies; Observations upon Hobbes's Leviathan; Observations upon Sir Walter Raleigh's History of the World; he also published a Continuation, and an Epitome, of that history; and, A View of all Religions; this is the work for which he is best known, and it has passed through several editions.

ROSS, (John,) a learned prelate, was born in Herefordshire, and educated at St. John's college, Cambridge, where he took his degree of D.D. in 1756. Previous to this his classical and critical powers had been made known to the world in a defence of the epistles said to have been written by Cicero to Brutus; and an edition of the Epistolæ Familiares, 2 vols, 8vo. He became vicar of Frome, in Somersetshire, and in 1778 was made bishop of Exeter, where he died in 1792.

ROSS, (Alexander,) a Scotch poet, was born in Aberdeenshire in 1699, and educated at Marischal college, Aberdeen. He was afterwards a parish schoolmaster at Lochlee, in Angusshire. He published, Helenore, or the Fortunate Shepherdess, a poem. He died in 1784.

ROSSI, (Girolamo,) Lat. *Rubeus*, a physician and man of letters, was born at Ravenna in 1539, and educated at Rome. He died in 1607. He wrote, Historiarum Ravennatum Lib. X., first printed at the expense of the senate of that city in 1572, fol., and reprinted in 1589.

ROSSI, (Giovanni Vittore,) a learned Italian, commonly known by the name of *Janus Nicius Erythræus*, was born at Rome in 1557, and educated in the college of the Jesuits. He studied the law under Lepido Piccolomini; but he afterwards devoted himself wholly to literature, and became a member of the Academy of the Umoristi. In 1608 cardinal Peretti took him into his service as secretary, and with him he lived until the cardinal's death, in 1628. He died in 1647. He wrote, Eudemiæ Libri VIII.; Dialogues; and, Pinacotheca imaginum illustrium Doctrinæ vel ingenii laude Virorum, qui Auctore Superstite Diem suum obierunt.

ROSSLYN. See WEDDERBURN.

ROSSO, (Del,) an Italian painter, called by the French Maître Roux, was born at Florence in 1496, and acquired the art of painting from the study of the works of Michael Angelo and other masters. After losing all his property at the sack of Rome (1527), he visited France, where he was taken into the service of Francis I., who made him superintendent of all his works at Fontainebleau, where he erected the little gallery, which he decorated with many curious works of art, and especially with fourteen large pictures representing the actions of Francis I., and stories from ancient history and mythology. Several of his works at Fontainebleau were destroyed by his rival Primaticcio, to make room for his own. He died in 1541.

ROSTGAARD, (Frederic,) a learned writer, was born at Kraagerup, in Denmark, in 1671, and educated in the school of Copenhagen. He afterwards visited the most celebrated universities of Germany, Holland, England, France, and Italy. After his return, in 1699, he was made private keeper of the records to the king of Denmark, and in 1702 was ennobled, and appointed a counsellor of justice. In 1721 he became chief secretary in the Danish chancery, and was nominated in 1735 a counsellor of conference. He died in 1745, and bequeathed to the library of the university of Copenhagen a great many of his MSS. and several printed books, consisting mostly of historical works, together with a fount of Arabic and Persian types. His works are, Deliciæ Poetarum Danorum; A Danish Translation of Corneille's Cid; Project d'une nouvelle Méthode pour dresser le Catalogue d'une Bibliothèque selon les Matières, avec le Plan; Enchiridion Studiosi, Arabicè cum Versione Latinâ, edit. ab Hadriano Relando; Variantes Lectiones ad Thucydidem, inserted in Duker's edition, Amst. 1731. He collected also with great care, and at considerable expense, in various parts of France and Italy, manuscripts of Libanii Epistolæ, from which the edition of J. C. Wolf, of Hamburgh, was published, Amst. 1738, fol.

ROSWEIDE, (Heribert,) a learned and voluminous writer in ecclesiastical antiquities, was born at Utrecht in 1569, and educated among the Jesuits at Douay. He filled successively the chairs of philosophy and divinity, first at Douay, and afterwards at Antwerp. He died in 1629. He published, Fasti Sanctorum quorum Vitæ in Belgicis Bibliothecis Manuscriptæ asserventur; this paved the way for the

immense collection by Bollandus and his successors, under the title of, Acta Sanctorum; Notationes in Vetus Martyrologium hactenus desideratum a Baronio, et aliis; Vitæ Patrum, seu, de Vitâ et Verbis seniorum Lib. X. Historiam Heremeticam complectentes; Vindiciæ Kempenses, in support of the claims of Thomas à Kempis to the celebrated book, De Imitatione Christi, against the authors who have attributed it to John Gerson; The Lives of the Saints; An Account of the Hermits of Egypt and Palestine; An Ecclesiastical History from the Time of Christ to Pope Urban VIII.; and, The History of the Belgic Church.

ROTARI, (Conte Pietro,) a painter, was born in 1707, at Verona, and was a disciple of Antonio Balestra. He next went to Venice, where he studied the works of Titian and Paolo Veronese; but, for his further improvement, he travelled to Rome, and spent four years in copying the antiques and other curiosities of art, under the direction of Francesco Trevisani. From Rome he went to Naples, to profit by the advice of Solimena, with whom he resided three years. He then executed several grand designs in different cities of Italy, and visited most of the courts of Germany. At Dresden he painted the portraits of the electoral and imperial family; and at Vienna the emperor was so pleased with his performances, that he ordered his portrait to be placed in the Florentine Gallery. He next visited Petersburg, where he painted the portraits of the empress Catharine, the grand duke Peter, and his consort, Sophia Augusta. He died in 1762.

ROTGANS, (Luke,) a Dutch poet, was born, of a distinguished family, at Amsterdam in 1645. He wrote, a Life of William III. in eight Books, an epic poem. His other pieces are moral and miscellaneous, and, with two tragedies, were printed at Lewarden in 1715, 4to. He died in 1710. He shares with Vondel and Antonides the honour of being at the head of the bards of Holland.

ROTHENHAMER, or ROTTENHAMER, (John,) a painter, was born at Munich in 1564, and was instructed by an artist named Donouwer, whom he soon left, to seek improvement at Rome, where he painted historical subjects in a small size on copper, delicately pencilled, and agreeably coloured; but soon after he finished, for one of the churches, a picture of large dimensions, representing the saints in glory. From Rome he went to Venice, and there made Tintoretto his model. He painted, in that city, the Annunciation, in the church of St. Bartolommeo; and St. Cristina, in the Incurabili. For the duke of Mantua he painted several fine pictures, particularly one representing a Dance of Nymphs. From Italy he removed to Augsburg, where he painted a grand picture of the saints, for the high altar of the church of the Holy Cross. But he excelled in small paintings, in which he was assisted by Paul Bril and Velvet Breughell, who executed the landscapes and back-grounds. For the emperor Rodolph II. he painted the Banquet of the Gods. He died very poor, owing to his extravagance, in 1606.

ROTHERAM, (John,) a divine, was born in Cumberland, and educated at Queen's college, Oxford. He became a curate in Yorkshire, where he wrote, A Treatise on the Doctrine of Justification by Faith. The bishop of Durham gave him the living of Houghton-le-Spring, where he died in 1788. His other works are, An Apology for the Athanasian Creed; Sketch of the grand Argument for Christianity; Essay on the Soul and Body; and, Essay on Establishments, against the Confessional.

ROTROU, (John de,) a celebrated French dramatic poet, born in 1609, of an ancient family, at Dreux. He is styled by Voltaire, "the founder of the theatre." Cardinal Richelieu esteemed and patronized him; and Corneille used to call him his father in tragedy. He was expensive in his habits, and wrote many of his works under the pressure of immediate necessity. At length he purchased the office of lieutenant-particular of his native place, where he died in 1650. Of his numerous plays, Cosroës, Antigone, and Venceslas, are reckoned the best.

ROUBILIAC, (Louis Francis,) an eminent sculptor, was a native of Lyons, in France; but of his early history no memoirs have been discovered. He appears to have come to England about the time when Rysbrach's fame was at its height, and became a very formidable rival to that excellent artist, who had at the same time to contend with the rising fame of Scheemacker. Roubiliac is said, however, to have had little employment until Sir Edward Walpole recommended him to execute several of the busts for the library of Trinity college, Dublin; and, by the same patron's interest, he was employed on the monument of John, duke of Argyle, in Westminster Abbey, on which the statue of Eloquence is particularly graceful and masterly. Rou-

biliac's chief works are, the monuments of Sir Peter Warren, and of the Nightingale family, in Westminster Abbey; those of the duke and duchess of Montague, in Northamptonshire; and one in memory of bishop Hough, in Worcester Cathedral. His principal statues are those of George I. in the Senate-house, at Cambridge; of George II. in Golden-square, London; of Handel, in Westminster Abbey; and those of the duke of Somerset and Sir Isaac Newton, at Cambridge. He died in 1762. Lord Chesterfield used to say, that "Roubiliac only was a statuary, and all the rest were stone-cutters." Roubiliac had a turn for poetry, and wrote some satires in French verse.

ROUILLE, (Peter Julian,) a learned Jesuit, born at Tours in 1681, was educated in the Jesuits' college of that city. He successively taught the languages, philosophy, and mathematics, in their seminaries, and in 1724 was called to Paris by his superiors to assist father Catrou in the composition of his Roman History, to which he contributed the dissertations and notes. He also revised and corrected the work of father d'Orleans on the Revolutions of Spain; and had a share in the Mémoires de Trévoux, from December 1733, to February 1737. He also wrote a Discourse on the Excellence and Utility of Mathematics. He died in 1740.

ROUS, or ROUSE, (Francis,) one of the fanatics of the Commonwealth, was born at Halton, in Cornwall, in 1579, and educated at Broadgate hall, now Pembroke college, Oxford. He afterwards studied the law; and in the first parliament called by Charles I. he was returned for Truro, in Cornwall, for Tregony in the third, and for Truro again in the fifteenth and sixteenth of that reign. He was one of the few laymen appointed by the Commons to sit in the Assembly of Divines at Westminster. In the parliament called in 1653 he was one of the representatives for Devonshire, and at that time was first chosen chairman, and then speaker for a month. He procured a vote, that Cromwell, Lambert, Harrison, Disbrowe, and Tomlinson, should sit in that house as members; and he afterwards proposed that the parliament should resign the government into Cromwell's hands, with the title of Protector. His original intention was to form the English commonwealth after the model of the Jewish; but as a theocracy was rejected, he made the above proposal in favour of Cromwell, whom he affected to look upon as a compound of the characters of Moses and Joshua. In return for this he was declared one of Cromwell's privy-council. In 1656 he was returned one of the members for Cornwall; and in the year following he was seated in the House of Lords. He had been made provost of Eton in 1643. He died in 1659, and was buried with great pomp at Eton. His writings were printed in London in 1657, under the title of, The Works of Francis Rous, Esq., or Treatises and Meditations dedicated to the Saints, and to the Excellent throughout the three Nations, fol. He published also, a tract, The Lawfulness of obeying the present Government, 1649, 4to; and, Mella Patrum, containing what may be termed the beauties of the fathers of the first three centuries; Interiora Regni Dei; and a translation of the Psalms into English metre, printed in 1645, by order of the House of Commons.—His son, FRANCIS, was a young physician of great talents, but died early in life in 1643. When at Merton college he was distinguished for his classical attainments, and published a work on Greek antiquities, Archæologiæ Atticæ Libri tres.

ROUSE, or ROSS, (John,) commonly called The Antiquary of Warwick, was born in that town, and educated there, and at Balliol college, Oxford, where he took his master's degree in arts, and became soon afterwards a canon of Osney. He took up his residence at Guy Cliffe, in Warwickshire, where he had a possession granted him either by the earls of Warwick, or by Edward IV., and died in 1491. He wrote much on the civil and ecclesiastical antiquities of Warwick, and a history of our kings, which is extant in the Cotton library, and that of Bene't college, Cambridge, and was published by Hearne in 1716. There is a MS. of his history of the earls of Warwick in the Bodleian library.

ROUSSEAU, (James,) a painter, was born at Paris in 1630, and studied under Swanefelt, and afterwards in Italy, where he acquired great skill in landscape, architecture, and perspective. On his return to France he was employed by Louis XIV.; but, being a Protestant, he went to Holland, whence he came to England, and painted several pictures, particularly at Montague-house, now the British Museum. He died in 1694.

ROUSSEAU, (John Baptist,) the most eminent of the lyric poets of France, was born at Paris in 1670. His father, who was a shoemaker, gave him a liberal edu-

cation in the colleges of the metropolis. In 1688 he attended the French ambassador to Denmark in quality of page; and he afterwards came with marshal Tallard to England, where he contracted an intimacy with Saint Evremond. In 1703 he was domiciliated with M. Rouillé, director of the finances, by whom he was taken to court, and introduced to the first society. It was at this period that he began to write his Sacred Odes. About this time a number of men of letters were accustomed to meet at the Café Laurent, in the Rue Dauphine, in Paris, and Rousseau, La Motte, Joseph Saurin, and Crebillon, were the leading personages of this assembly, when, in 1708, Danchet's successful opera of Hesione made its appearance. Rousseau, who had already displayed an envious and caustic disposition, wrote five couplets to the measure of an air in this opera, highly satirical upon the author, the music, and the ballet of the piece. That these anonymous couplets were his, is an acknowledged fact; but they were followed by others of a similar kind, in which the most indecent licence of personal satire was employed against many known characters. The general voice attributed them to Rousseau; but he vehemently protested that they were none of his. The result, however, was, that by an arrêt of parliament, in April 1712, Rousseau was condemned to perpetual banishment from the kingdom. He had already retired to Switzerland, where he was protected by the count de Luc, the French ambassador to the Cantons, whom, in 1714, he accompanied to Baden, where he became known to prince Eugene, who took him to Vienna, where he resided in his palace for three years. He went thence to Brussels, where he first became acquainted with Voltaire, then a young candidate for fame. They began with reciprocal compliments, and soon formed a confidential intimacy, which almost as speedily gave place to bitter enmity. In 1721 Rousseau visited England, where he prepared a new edition of his works, which was published in 1723, in 2 vols, 4to, and produced him 10,000 crowns, which he placed in the fund of the Ostend Company. The failure of this company sunk all his fortune, and he was reduced, in the decline of life, to subsist on the benevolence of his friends. He now returned to Brussels, where he was received under the protection of the duke d'Aremberg, who, on being obliged to quit Brussels for Germany in 1733, settled upon him a pension of 1500 livres, besides an apartment and table in his palace. This patron, too, he had the misfortune to displease, on account of something he published against Voltaire. Failing in his efforts to obtain permission to remain for one year at Paris, he returned from that city to Brussels, where he died in March 1741. He expressed much religious fervour on his death-bed, and solemnly protested that he was not the author of the couplets for which he had been condemned. Of his Odes there are four books, of which the first consists of sacred topics, taken from the Psalms. He wrote besides, Two Books of Epistles in Verse; Cantatas, in which species he is regarded as original and unrivalled; Allegories; Epigrams; Miscellaneous Poems; Four Comedies in Verse, and Three in Prose; and, a Collection of Letters. A beautiful edition of his works was published at Paris, in 1820, in 5 vols, 8vo.

ROUSSEAU, (John James,) an eloquent but visionary writer, was born in 1712 at Geneva, where his father was a watch-maker. His school education was very imperfect; and he grew up in habits of idleness, lying, and pilfering. He was first apprenticed to an attorney, who soon discharged him for negligence; and he was then placed with an engraver, who disgusted him by what he thought tyranny. The fear of chastisement rendered him, in his sixteenth year, a fugitive from this master, and he wandered into Savoy, where he was hospitably entertained by a parish priest, who pleased himself with the idea of making a proselyte of a Genevan heretic, and sent the youth to Annecy, to a madame de Warens, a new convert to the Roman Catholic church, who had left her husband at Lausanne, and employed all the zeal of her character in the work of proselyting. This lady sent him to a seminary of catechumens at Turin, where his conversion was completed, and he received from his religious instructors a donation of twenty florins. When this money was spent, he found no better resource than to enter into the service of a countess of Vercellis, after whose death he entered the family of a nobleman, whose son, a man of letters, took pains to instruct him in literature, and treated him rather as a companion than a servant. But the flattering prospects opened to him by this connexion he destroyed by his misconduct; and being turned out of doors, after passing some time as a vagabond, he returned to madame de Warens, who was now settled near Chambery, and

with her he resided for ten years. In 1740 he finally quitted her, and was recommended by her to the office of tutor to the children of M. de Mably, at Lyons. This place he did not keep long. He acted in succession as preceptor, musician, and private secretary to the French envoy to Venice, whom he followed to that city. From Venice he went to Paris, in 1745. On alighting at an inn, he became acquainted with a servant girl, Thérèse Levasseur, with whom he formed a connexion which lasted for the rest of his life. He attempted to compose music for the stage, but he did not succeed in selling it. His next employment was as a clerk in the office of M. Dupin, fermier-général. In 1748 he became acquainted with his steadfast friend, madame d'Epinay, at whose house he formed the acquaintance of D'Alembert, Diderot, and Condillac, and by them he was engaged to write the musical articles for the Encyclopédie. In 1750 he made his first appearance, under his own name, on the theatre of letters. The Academy of Dijon had proposed for its prize question, Whether the re-establishment of the arts and sciences has contributed to purify morals? Rousseau, it is said, had intended to take the affirmative side, but, by the persuasion of Diderot, was induced to support the negative, as more likely to attract notice; and he displayed so much ingenuity and eloquence in his discourse on this occasion, that it was crowned by the Academy, and was generally read with the interest usually inspired by a splendid paradox. The part, however, which Rousseau chose to take, seems durably to have impressed him with that preference of savage to civilized life, which was so frequent a subject of his declamation. In 1752 he wrote a comedy, entitled, Narcisse, ou l'Amant de lui-même; and he also composed his musical entertainment of Le Devin du Village, both the words and the music; a piece of charming simplicity, which was represented with the greatest success at Paris. In the midst of the applause it excited, he took occasion, in his Lettre sur la Musique Française, to prove that the French had no such thing as vocal music. This gave great offence. Returning to Geneva in 1754, he abjured the Roman Catholic religion, and was restored to his rights of citizenship. In return for this favour he dedicated to the republic his Discours sur les Causes de l'Inégalité parmi les Hommes, et sur l'Origine des Sociétés, which had been written upon a prize question proposed by the Academy of Dijon, and was crowned by it. In 1756, at the invitation of madame d'Epinay, he took up his residence at her country-house, called l'Hermitage, in the pretty valley of Montmorency, near Paris. Here he began to write his celebrated novel, Julie, ou la Nouvelle Héloïse, which he finished in 1759. In 1758, at Montmorency, near Paris, he published his Letter to M. D'Alembert on the design of establishing a theatre at Geneva. This work is said to have laid the foundation of that hatred which Voltaire never ceased to entertain for Rousseau. It was replied to by D'Alembert and Marmontel. Not long after the Nouvelle Héloïse, appeared the author's tract, Du Contrat Social, ou *Principes du Droit Politique*. This work was prohibited in France and in Switzerland. In 1762 he published his principal work, entitled, Emile, ou de l'Education. His fundamental idea in education is, to suffer the young mind to unfold of itself, rather preventing it from imbibing any thing mischievous, than hastening to impress it with lessons of preceptive instruction; presenting to it objects of nature, rather than of art; and regulating conduct more by the restraints of necessity than of principle, till a foundation is laid for the operation of reason unbiassed by habit and prejudice. Of the futility of his own system, however, Rousseau himself seems to have been afterwards fully sensible. The author gave great offence to the religious world by the manner in which he spoke of the attempts to furnish the youthful mind with theological ideas; and he made enemies of the different sects of Christians by a profession of faith put into the mouth of a Savoyard vicar, which was little more than a system of theism. Nor did he give less displeasure to the French philosophers; so that there was scarcely any party to which he did not stand in opposition. The Emile was anathematized by the archbishop of Paris in an express *mandement;* and it was ordered to be burnt by the parliament of Paris, which proceeded criminally against the author. About the same time it was burnt at Geneva. Rousseau fled from France, and was protected at Yverdun, till the sovereigns of Berne ordered him to quit their territory. He then took refuge at Motiers, in the Val de Travers, in the principality of Neufchatel, where he received the hospitable protection of the governor, marshal Keith, and published a Letter to the Archbishop of

Paris, in answer to the Mandement of that prelate. His Lettres de la Montagne, published in 1764, were a remonstrance against the proceedings of the republic of Geneva, the citizenship of which state he formally renounced. The ferment which the clergy of Neufchatel had raised in the minds of the people occasioned some insults to be offered to Rousseau, who, under the apprehension of more serious outrages, removed to the little island of St. Pierre, in the lake of Bienne. Driven, however, to seek another asylum, he arrived at Strasburg, where the marshal de Contades gave him a kind reception. After hesitating for a time upon an intention to go to Berlin, he suddenly changed his plan, and went to Paris, where he appeared, no one knows why, in an Armenian costume. The celebrated David Hume was at this period in that capital, in the quality of chargé d'affaires from the English court; and having been applied to in favour of Rousseau, who was desirous of making England his asylum, he willingly undertook the charge of conducting him thither in January 1766. In the following March Rousseau removed to Wootton, in Derbyshire, where Hume had obtained for him from Mr. Davenport, a gentleman of fortune and family, the use of his house, in which he and the gouvernante who had long lived with him, were boarded at a very moderate expense. Here he wrote his autobiography, under the title of his Confessions (which were first published in 1788). But it was not long before he quarrelled both with Hume and Davenport, and suddenly returned to France. In the following year (1767) he published his Dictionnaire de Musique. He also engaged in botanical pursuits, and in the summer of 1768 collected plants on the mountains of Dauphiné. In 1769 he married his mistress, (Thérèse Levasseur, already mentioned,) by whom he had five children, all of whom he sent to the Foundling Hospital. This woman, who possessed neither mental nor personal attractions, employed her ascendency over him in fomenting his quarrels with his friends. She was, however, a faithful and valuable nurse to him under his infirmities. In 1770 he returned to Paris, and took lodgings in the Rue Plâtrière, which has since been called Rue J. J. Rousseau. He was now growing old and infirm, the labour of copying music became too irksome, and all his income consisted of an annuity of 1,450 livres, not quite 60*l*. His wife was also in bad health, and provisions were very dear, and he found that he could not remain in Paris. The marquis de Girardin, being informed of this, offered him a permanent habitation at his beautiful seat of Ermenonville, near Chantilly. Rousseau accepted for his residence a detached cottage near the family mansion, whither he removed in May 1778. But he did not long survive. He died on the 3d of July following, and was buried, according to his request, in an island, shaded by poplars, in the little lake of the park of Ermenonville, where a plain marble monument was raised to his memory. The best edition of his works is that published by Lequien, Paris, 1821, 1822, in 21 vols, 8vo.

ROUSSEL, (William,) a learned French Benedictine of the congregation of St. Maur, was born at Conches, in the diocese of Evreux, in 1658. After obtaining reputation at Paris as a preacher, he withdrew to Rheims, and afterwards to Argenteuil, where he died in 1717. He published a translation of The Letters of St. Jerome, 3 vols, 8vo; the two first of which appeared in 1704, and the third, containing the critical letters of that father on the Scriptures, in 1707. They are accompanied with a good preface, learned and useful notes and remarks, and moral maxims collected from the works of St. Jerome. He was also the author of an Eloge on Mabillon, which is inserted in the different Bibliothèques of the authors who were members of the congregation of St. Maur. He made collections for a Literary History of France, which were delivered over to father Rivet, a member of the same congregation, who availed himself of them, with due acknowledgments of his obligations, in the work which he published under the same title.

ROUSSET, (John de Missy,) a political writer, born at Laon, in Picardy, in 1686. He resided for many years in Holland, where the prince of Orange made him his counsellor and historiographer; but at last he lost the favour of his patron, and was obliged to leave the country. He died at Brussels in 1762. His principal works are, Description of Sardinia; Histoire du Prince Eugène, du Duc de Marlborough, et du Prince d'Orange; Supplément au Corps Diplomatique de J. Dumont; Intérêts des Puissances de l'Europe; Recueil Historique d'Actes et de Négociations; and, Relation Historique de la grande Révolution arrivée dans la République des Provinces-Unies.

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ROWE, (Nicholas,) an eminent dramatic poet, descended from an ancient family in Devonshire, was the son of John Rowe, Esq., serjeant-at-law, and was born in 1673 at Little Berkford, in Bedfordshire. After a preliminary education in a private school at Highgate, he was placed under Dr. Busby at Westminster, as a King's scholar. He was removed from school at the age of sixteen to the Middle Temple, and proceeded so far in the study of the law as to be called to the bar; but the death of his father, in about three years after, freed him from the necessity of applying to a pursuit foreign to his taste, and he turned his attention to poetry and polite literature. At the age of twenty-five he produced his first tragedy, The Ambitious Step-Mother; this was acted at Lincoln's-inn-fields, and, though marked with all the faults of a juvenile composition, met with some success. His next dramatic performance was Tamerlane, acted in 1702. This was intended to have a political signification; Bajazet being a type of Louis XIV., then considered as the great foe of liberty, civil and religious; and Tamerlane, metamorphosed into a perfect prince, representing William III. This was received with great applause. In 1703 he published, The Fair Penitent, which is, perhaps, his most striking performance; for though the plot is borrowed from Massinger's Fatal Dowry, yet it is rendered highly interesting, and abounds with poetry and sentiment. He made an attempt in comedy (The Biter) in 1706, but did not succeed. He afterwards brought out in succession the tragedies of Ulysses, The Royal Convert, Jane Shore, and Lady Jane Grey. He also appeared as an editor of Shakspeare. When the duke of Queensberry was made secretary of state, Rowe was appointed by that nobleman his under-secretary, and this post he held for nearly three years, when the duke died, and his services were no more called for during the remainder of Anne's reign. On the accession of George I. the place of laureate was conferred upon him. He was also appointed one of the land-surveyors of the port of London, clerk of the closet to the prince of Wales, and secretary of presentations to lord-chancellor Parker, afterwards lord Macclesfield. He died in December 1718, in the forty-fifth year of his age, and was interred in Westminster Abbey, where his widow raised a monument to his memory, for which Pope wrote an epitaph, but not that which now appears inscribed upon it. Rowe gave poetical versions of the Golden Verses of Pythagoras, and of the first book of Quillet's Callipædia; but his chief work of this kind was a translation of Lucan's Pharsalia, which was not printed till after his death, when it was published by Dr. Welwood.

ROWE, (Elizabeth,) an ingenious and pious lady, was the daughter of Mr. Walter Singer, a Dissenting minister of Ilchester, in Somersetshire, where she was born in 1674. At the age of twenty-two she published a volume of poems, under the signature of Philomela. In 1709 she married Mr. Thomas Rowe, who wrote some poetical pieces, and a supplement to Plutarch's Lives. He died in 1715. His widow published, without her name, in 1728, Friendship in Death, in twenty Letters from the Dead to the Living; which was followed soon afterwards by Letters Moral and Entertaining. In 1736 appeared, The History of Joseph, a poem. She died in 1737. Dr. Watts published her Devout Exercises of the Heart; and in 1739 were printed her Miscellaneous Works, in 2 vols, 8vo, with a memoir prefixed, written by Mr. Henry Grove. She was well acquainted with bishop Kenn, at whose request she wrote her paraphrase on the xxxviiith chapter of Job.

ROWLANDSON, (Thomas,) an eminent caricaturist, born in the Old Jewry, London, in 1756. At the age of sixteen he was sent to Paris as a student in an academy for drawing, where he made rapid advances in the study of the human figure. Returning to London he attended at the Royal Academy, and availed himself of the advantages which it afforded for the improvement of his skill and taste. Having received a legacy of 7,000*l.* from a female relation, he plunged into all the follies of fashionable life, and particularly gave himself up to gambling, by means of which he dissipated much valuable property. It was in the occasional intervals of abstinence from this mischievous pursuit that he produced the illustrations of the Tour of Dr. Syntax in Search of the Picturesque; the Dance of Death, the Dance of Life, and various political caricatures and sketches, which have procured him great reputation. He died in the summer of 1827.

ROWLEY, (William,) a dramatic writer and actor, who flourished during the reign of James I. His principal plays are, A new Wonder, a Woman

never vext, a comedy; All's Lost for Lust, a tragedy; A Match at Midnight, a comedy; A Shoemaker a Gentleman, a comedy; The Witch of Edmonton, a tragi-comedy; and, The Birth of Merlin; Shakspeare is said to have assisted him in this play. Several of his plays are printed in Dodsley's Collection. He is the author of a tract, entitled, A Search for Money; or, the lamentable Complaint for the losse of the wandering Knight Monsieur l'Argent. Two extracts from his plays are given in Lamb's Specimens of English Dramatic Poets.

ROWNING, (John,) a divine, mathematician, and philosopher, was born about 1699, and educated at Magdalen college, Cambridge, of which he became fellow. Afterwards he was presented by his college to the rectory of Anderby, in Lincolnshire; and was chosen a member of the Spalding Society. He died in 1771, about the age of seventy-two. He was the author of, A Compendious System of Natural Philosophy, which has gone through several editions; A preliminary Discourse on the Fluxionary Method; A Description of a Barometer wherein the Scale of Variation may be increased at Pleasure, inserted in the Philosophical Transactions for 1733; and, Directions for making a Machine for finding the Roots of Equations universally, with the Manner of using it, inserted in the same work for 1770.

ROXBURGH, (William,) a botanist, was born at Craigie, in Ayrshire, in 1759, and educated at Edinburgh, where he served his time as a surgeon. He afterwards proceeded to India in the medical service of the East India Company. In 1781 he was stationed at Samulcottah, where he paid particular attention to the cultivation of pepper. Into the plantations established for this purpose he introduced the coffee, cinnamon, nutmeg, annotto, bread-fruit tree, sappanwood tree, and mulberry. He also endeavoured to introduce the culture of silk. In 1793 he was removed to Calcutta, where he was appointed superintendent of the botanic garden which had been established by colonel Kyd. He died in 1815. At the request of the Court of Directors, Sir Joseph Banks undertook the general superintendence of the publication of the work now known as Roxburgh's Coromandel Plants, in 3 vols, fol., with 300 coloured engravings. Dr. Roxburgh's general descriptive work of the plants of India, called Flora Indica, was published after his death. A complete edition, in 3 vols, was published by his sons in 1832.

ROY, (Louis le,) Lat. *Regius*, a learned professor, born at Coutances, in Normandy, towards the beginning of the sixteenth century, settled at Paris, where, in 1570, he succeeded the celebrated Lambin as professor royal of Greek. He died in 1577. He wrote a life of the learned Budæus, and translated into French parts of the writings of Plato, Aristotle, Demosthenes, and Xenophon, which he enriched with learned commentaries.

ROY, (Julien David le,) an architect and antiquary, born at Paris in 1724, was the son of a celebrated watchmaker. After passing some years at Rome, he visited Greece in 1754, and on his return published his Ruines des plus beaux Monumens de la Grèce, fol. 1758, 1769; this work obtained for the author an admission into the Academy of Inscriptions; and though it is much less accurate than the works of Stuart and others on the same subject, it has considerable merit. He also wrote, Histoire de la Disposition et des Formes différentes des Temples de Chrétiens; Observations sur les Edifices des anciens Peuples; De la Marine des anciens Peuples; he published two other works on the construction of the ships of the ancients; and a Mémoire on cutting masts in the Pyrenees. He died in 1803.

ROY, (Peter le,) brother of the preceding, was watchmaker to Louis XVI. He published, Etrennes Chronometriques; and, A Treatise on the Labours of Harrison and Le Roy, for the Discovery of the Longitude. He died in 1785.

ROYE, (Guy le,) archbishop of Rheims in the fourteenth century, was first canon of Noyon, then dean of St. Quintin, and lived at the papal court while the popes resided at Avignon; but he followed Gregory XI. to Rome, and afterwards attached himself to the party of Clement VII. and of Peter de Luna, afterwards Benedict XIII. He was successively bishop of Verdun, Castres, and Dol, archbishop of Tours, then of Sens, and lastly, archbishop of Rheims in 1391. He was killed in a riot near Genoa in 1409. He founded the college of Rheims at Paris in 1399. He left a book, entitled, Doctrinale Sapientiæ.

ROYEN, (Adrian van,) a physician and botanist, born (probably in Holland) in 1705, succeeded Boerhaave in the botanical chair at the university of Leyden, and in the direction of the academical garden. His Floræ Leidensis Prodromus appeared in 1740, 8vo, and was one

of the first that adopted the Linnæan nomenclature. He resigned his professorship of botany in 1754, and died in 1779.

ROZIER, (Francis,) an eminent writer on agriculture, was born in 1734 at Lyons, where he obtained the place of director of the school. In this situation he joined La Tourette in publishing, in 1766, Elementary Demonstrations of Botany. He afterwards went to Paris, where, in 1771, he began to publish the Journal de Physique et d'Histoire Naturelle, which he long conducted with reputation. Having been presented to a valuable priory, he turned his attention to his favourite project of drawing up a complete body of rural economy. Purchasing a domain at Beziers, he engaged in country labours, and at the same time employed himself in the abridgment of the great works from which his compilation was to be formed. This was at length finished, under the title of, Cours d'Agriculture, in 10 vols, 4to, of which the last did not appear till after his death, which took place at Lyons, in 1793.

RUBENS, (Peter Paul,) the great Flemish painter, the son of John Rubens and Mary Pipelings, both descended from distinguished families of the city of Antwerp, where his father filled the situation of one of the principal magistrates, was born at Cologne in 1577, on the feast of St. Peter and St. Paul, on which account he received at the baptismal font the names of those Apostles. In his early years his mind was cultivated with the most attentive care; and in the progress of a classical education he discovered uncommon vivacity of genius, and docility of temper. When Antwerp was again placed under the dominion of Spain, by the victories of the duke of Parma, the mother of Rubens, now a widow, returned to that city from Cologne, (where the calamities of the civil war had compelled her husband and herself to take refuge). On finishing his studies young Rubens was placed as a page to the countess of Lalain, with whom he remained only a short time. He now, at his own desire, was placed under the tuition of Tobias Verhaecht, a landscape painter; but his genius leading him more immediately to historic painting, he became a disciple of Adam van Oort, whose school he soon quitted for that of Otho Venius, at that time one of the most distinguished masters of the Flemish school. In 1600, when Rubens had reached his twenty-third year, his instructor recommended him to visit Italy. He first stopped at Venice, where he passed some time in examining the most celebrated works of the Venetian masters, and then pursued his journey to Mantua, where he was received with the most marked distinction by the duke Vincenzio Gonzaga, to whom he carried letters of recommendation from the archduke Albert, then governor of the Netherlands. The duke appointed him one of the gentlemen of his chamber, a post which gave him the opportunity of studying the works of Giulio Romano, in the Palazzo del T. In 1601 he made a short visit to Rome, and, after returning to Mantua, received the permission of his patron to revisit Venice, for the purpose of studying the works of Titian and Paolo Veronese. On his return to Mantua he evinced how much he had profited by his studies at Venice, in the three magnificent pictures he painted for the church of the Jesuits. He was also employed by the archduke Albert to paint three pictures for the church of S. Croce in Gerusalemme, representing the Finding of the Cross by St. Helena, Christ bearing his Cross, and the Crucifixion. In 1605 the duke of Mantua, having occasion to send an envoy to the court of Spain, selected Rubens for the purpose, and sent him to Madrid, with magnificent presents for the duke of Lerma, the favourite minister of Philip III Soon after his return the duke of Mantua permitted him to revisit Rome, where, having been engaged to ornament the tribune of S. Maria, in Vallicella, he painted three admirable pictures, in which he appears to have imitated the style of Paolo Veronese. He then visited Genoa, where he was employed in several considerable works. He had now been absent eight years from his native country, when he received intelligence that his mother was dangerously ill; and, though he returned to Antwerp with all possible speed, he did not arrive until after she had expired. He had formed the project of returning to Italy, when the archduke Albert and the Infanta Isabella persuaded him to remain in Flanders. He consequently established himself at Antwerp, where he built a magnificent house, with a saloon in the form of a rotunda, which he enriched with antique statues, busts, vases, and pictures by the most celebrated painters. It was in the midst of these select productions of art that he executed the greater part of the works that have immortalized his name. He now passed several years in the tranquil and success-

ful exercise of his great abilities, during which time he embellished the public edifices of the Low Countries with an incredible number of admirable paintings. His fame had long been established at the court of France, when he was commissioned by Mary de' Medici, in 1620, to ornament the palace of the Luxembourg. This great work embraces twenty-four compartments, representing, in ingenious allegorical and emblematical subjects, the principal events of the life of that princess. The whole series was painted at Antwerp, for the most part by the hands of his numerous pupils, except two pictures, which he finished at Paris, in 1623, when he arranged the whole in the gallery. The original sketches, now in the Munich gallery, are far superior to the finished pictures. It was at this period that he became acquainted with the duke of Buckingham, who accompanied prince Charles through France, in his way to Madrid, and who afterwards became the purchaser of his rich museum of works of art. On his return to the Netherlands he was honoured with several conferences with the Infanta Isabella, on the then critical state of the government of the Low Countries; and she placed so much confidence in his political intelligence and capacity, that she sent him to Madrid for instructions, preparatory to a negotiation for a peace between Spain and England. In 1628 he arrived in the Spanish capital, where he was received in the most gracious manner by Philip IV. and the duke de Olivares. The duke had just completed his foundation of a convent of Carmelites, at the small town of Loeches, near Madrid; and the king, as a mark of favour to his minister, commissioned Rubens to paint four pictures for their church, which he executed in his grandest style, and the richest glow of his colouring. The first is an allegorical subject of the Triumph of the New Law, in which the figure of Religion is represented, seated on a triumphal car, drawn by four angels, with others bearing the Cross, with characteristical symbols; four figures expressive of the various characters of Infidelity or Ignorance, over which Religion is supposed to triumph, follow the car, as captives, bound with chains. The companion picture represents the Interview of Abraham with Melchisedec. The other two pictures represent the Four Doctors of the church, and the Four Evangelists, with their distinctive emblems. He also painted eight grand pictures for the great saloon of the palace at Madrid, which are regarded as matchless specimens of his colouring; they represent the Rape of the Sabines; the Battle between the Romans and Sabines; the Bath of Diana; Perseus and Andromeda; the Rape of Helen; the Judgment of Paris; Juno, Minerva, and Venus; and the Triumph of Bacchus. For those extraordinary productions he was magnificently rewarded, received the honour of knighthood, and was presented with the golden key, as gentleman of the chamber to the king. In 1627 he returned to Flanders, and had no sooner rendered an account of his mission to the Infanta, than he was sent to England, for the purpose of sounding the disposition of the government on the subject of a peace, the principal obstacle to which had been removed by the death of the duke of Buckingham. Though he was not at first presented to the king in the quality of an envoy, Charles I. was too zealous a lover of the art not to receive this illustrious painter with every mark of distinction. He engaged him to paint the ceiling of the Banqueting House of Whitehall, where he represented the Apotheosis of James I. In the frequent visits with which the king honoured the great painter while he was engaged in this work, Rubens, with infinite delicacy and address, took a favourable opportunity of touching on the subject of a peace with Spain, and finding Charles no way averse to such a measure, at length produced his credentials; and the king appointed some members of his council to negotiate with him on the subject of a pacification, which was soon after effected. It was on this occasion that the well-known allegorical painting of War and Peace, now in the National Gallery, was executed by Rubens as a suitable present to the king. On the 21st of February, 1630, Charles conferred on Rubens the honour of knighthood. For the ceiling of Whitehall, which was sketched in England, but painted at Antwerp at a later period, Rubens is said to have received 3,000*l*. In 1635 he became subject to the gout in the hands, which disabled him from painting with ease on a large scale. He continued, however, to exercise his art until 1640, when he died, at the age of sixty-three, and was buried with extraordinary pomp in the church of St. James, at Antwerp, under the altar of his private chapel, which he had previously decorated with one of his finest pictures. His widow and children erected a monument to his memory, with a Latin epitaph.

Perhaps no painter has left behind him so many and so considerable proofs of the excellence and variety of his powers. He painted history, portraits, landscapes, animals, fruit, and flowers; and it would be difficult to decide in which he most excelled. Flanders, France, Italy, and England, abound with the admirable productions of his pencil. The picture commonly referred to as his chef-d'œuvre, is the Descent from the Cross, at Antwerp. The best of his works are in the Munich Gallery (principally derived from the Düsseldorf collection). Among these are his noble picture of the Last Judgment, and that of the Battle of the Amazons. Some of his works also are at Blenheim and Vienna. Many fine pictures by him remain in Spain, and many of course at Antwerp. His principal pupils were Vandyck, Jordaens, Van Thulden, Krayer, Diepenbeck, and Quellin. Rubens married in 1609 Elizabeth Brant, who died in 1626. In 1631 he married Helena Forman, a beautiful girl of sixteen, whose portrait often recurs in his pictures.

RUBEUS. See Rossi, (Girol.)

RUCELLAI, (Bernardo,) Lat. *Oricellarius*, a writer and patron of letters, was born, of a noble family, at Florence, in 1449. He married Nannina, daughter of Piero, and sister of Lorenzo de' Medici; and, in 1480 he was elected gonfaloniere of justice, and four years afterwards went as ambassador to Genoa. In 1494 he was deputed in the same quality to Ferdinand of Naples; and in the same and the following year to Charles VII. of France. After the death of Lorenzo he was a munificent patron and protector of the Platonic academy, for the use of which he erected a sumptuous edifice, with fine gardens and groves, furnished with monuments of antiquity. These Horti Oricellarii have been celebrated by various writers. He died in 1514, and was buried in the church of St. Maria Novella, the front of which, begun by his father, was finished by him with great magnificence. He wrote, De Urbe Româ; De Magistratibus Romanis; De Bello Italico; and, De Bello Pisano. Erasmus speaks highly of his Latin style. A poem of his, entitled Trionfo della Calunnia, was printed among the Canti Carnascialeschi, at Florence, in 1759.

RUCELLAI, (Giovanni,) son of the preceding, a distinguished Italian poet, born at Florence in 1475. He took a leading part, together with his brother Palla, in the tumult raised by the younger citizens in 1512, to promote the return of the Medici to Florence. After the elevation to the pontificate of Leo X., Giovanni repaired to Rome, and entered the ecclesiastical order. Clement VII. appointed him keeper of the castle of St. Angelo, whence he obtained the name of Il Castellano. He died in 1525. His poem, Le Api, bears a high rank among Italian compositions of that class. His two tragedies, Rosmonda and Oreste, are imitations, the former of the Hecuba of Euripides, the latter of his Iphigenia in Tauris.

RUDBECK, (John,) a learned Swedish bishop, was born in 1581, and educated at Upsal, where he was appointed professor of mathematics, and afterwards of Hebrew. In 1619 he was nominated bishop of Vesteras. It was chiefly through his zeal and exertions that the Swedish Bible, commonly called the Bible of Gustavus Adolphus, was published in fol. in 1618. He died in 1646.

RUDBECK, (Olof,) a learned physician, son of the preceding, was born in 1630, and studied at Upsal, where he made so much progress in the different branches of knowledge to which he applied, that in 1652 he disputed there De Circulatione Sanguinis. He directed his attention in particular to anatomy, and discovered, as is said, the lymphatic vessels, which he made known in 1653. This discovery was disputed with him by Thomas Bartholin, a Danish physician. In 1653 he published Nova Exercitatio Anatomica exhibens Ductus hepatis aquosos, et Vasa Glandularum serosa. In 1658 he was appointed professor of medicine. Before this period he had established, at his own expense, a botanical garden, which he continued to improve during the remainder of his life. He laboured conjointly with his son on a large botanical work, called Campi Elysii, the greater part of which was destroyed by the fire that took place at Upsal in 1702. A new plant which they discovered was named after them *Rudbecia*. Having spent several years in the instruction of youth, and other useful occupations, Rudbeck resigned the professor's chair to his son, and died in 1702. He is best known in foreign countries for his Atlantica, a laborious work, in 4 vols, fol., in which he asserts that Sweden was the seat of Paradise, as well as the Atlantis of Plato. He also wrote, Catalogus Plantarum in Horto Academiæ Upsaliensis instructo.

RUDBECK, (Olof,) son of the preceding, was born at Upsal in 1660, and educated there, and at Utrecht. In 1720,

in conjunction with the librarian, Eric Benzelius, who was afterwards archbishop, he founded the Academy of Sciences at Upsal. He died in 1740. His works, besides theses, are, Campi Elysii; Lapponia illustrata; and, Lapo Hebraizans, sive de Convenientia Linguæ Hebreæ cum Lapponica. He likewise published some works on the plants and animals mentioned in the Bible. He had laboured also on an extensive work, entitled, Thesaurus Linguarum Asiæ, Africæ, et Europæ harmonicus, still preserved in MS. at Upsal.

RUDBORNE, (Thomas,) a bishop, was born in Hertfordshire, or in Wiltshire, and studied at Merton college, Oxford; after which he became chaplain to Henry V., whom he accompanied to France. In 1426 he was chosen warden of his college, and in 1433 was made bishop of St. David's. He died about 1442. He was an excellent architect, and built the gateway and tower of Merton college.—Thomas Rudborne, a monk of Winchester, wrote, Historia Major Wintoniensis.

RUDDIMAN, (Thomas,) an eminent grammarian and critic, was born in 1674 in the parish of Boyndie, in Banffshire, and educated at King's college, Aberdeen, where he took the degree of M.A. in 1694; and in the following year he was elected master of the public school of Lawrence-kirk. Here his merit accidentally became known to Dr. Pitcairn, who drew him to Edinburgh in 1700; and two years afterwards he was appointed librarian to the faculty of Advocates. In 1707 he commenced auctioneer. In 1709 he published Johnston's Latin metrical paraphrase of Solomon's Song; and to the folio edition of Gawin Douglas's translation of the Æneid, in 1711, he added an accurate glossary. In 1714 he published, The Rudiments of the Latin Tongue, which became a standard work in the schools of Scotland. In 1715 he edited Buchanani Opera omnia, 2 vols, fol., with notes critical and explanatory. In that year he commenced the business of a printer, in conjunction with his brother Walter. Of his Grammaticæ Latinæ Institutiones, the first part appeared in 1720, and the second in 1721; his Grammatical Exercises were published in 1725; and he continued in subsequent editions to correct and improve his works on Latin grammar. Of the works that issued from his press the most important were, the Greek Testament; and Livy; this is a very correct edition. He also edited Anderson's Diplomata et Numismata Scotiæ, to which he prefixed a learned preface. He showed his abilities in classical criticism by a Vindication of Buchanan's Version of the Psalms, against the objections of Mr. Mann; and by Critical Observations on Burmann's Commentary on Lucan's Pharsalia. He was the conductor of a newspaper, called The Caledonian Mercury, which is still in existence. At an advanced age his sight began to fail, and he resigned the office of librarian to the faculty of Advocates in 1752, and was succeeded by David Hume. Though much afflicted by bodily complaints, he preserved his powers of mind to his eighty-third year, when he died in January 1757.

RUDING, (Rogers,) a divine, was born at Leicester in 1751, and educated at Merton college, Oxford, of which he became fellow, and by which he was presented, in 1793, to the vicarage of Maldon and Chessington, in Surrey. In 1798 he published a pamphlet, entitled, A Proposal for restoring the ancient Constitution of the Mint, so far as relates to the expense of Coinage; together with a Plan for the Improvement of Money, and for increasing the Difficulty of Counterfeiting. In 1812 he issued proposals for his great work, which was published in 1817, in four quarto volumes, under the name of, Annals of the Coinage of Britain and its Dependencies, from the earliest Period of authentic History to the End of the fiftieth Year of his present Majesty King George III.; this was republished in 1818, in 8vo, with a Supplement. A new edition of this work, extended to the commencement of the reign of her present majesty, has lately been published by Mr. Hearne, in 3 vols, 4to, edited by J.Y. Akerman, Esq. aided by other numismatists. Mr. Ruding also published some papers in the 17th and 18th volumes of the Archæologia of the Society of Antiquaries, of which he was a fellow. He was likewise an honorary member of the Antiquarian Society of Newcastle-upon-Tyne. He died in 1820.

RUE, (Charles de la,) a learned Jesuit, was born at Paris in 1643, and, after having completed his education, became professor of Latin and rhetoric. In 1667 he distinguished himself by a Latin poem in celebration of the conquests of Louis XIV., which was translated into French verse by Peter Corneille. He afterwards became the favourite preacher at court and in the capital; and Voltaire says that he had two sermons, entitled,

The Sinner Dying, and, The Sinner Dead, which were so popular, that public notice was given by bills when they were to be delivered. He was sent, after the dragoons had done their part, to make converts among the Protestants in the Cevennes, and had considerable success. He died in 1725. His Latin poems in four books, consisting of tragedies and miscellaneous pieces, have been several times printed. His French works are, Panegyrics of Saints, Funeral Orations, and Sermons. He was one of the learned men employed in the Delphin editions of the classics, and Virgil fell to his share, first printed in 1675, 4to.

RUE, (Charles de la,) a learned Benedictine of the congregation of St. Maur, was born at Corbie, in Picardy, in 1684, and at the age of nineteen took the vows in an abbey at Meaux. In 1712 Montfaucon admitted him into his friendship, and became the guide of his studies. He also persuaded him to undertake an edition of all the works of Origen, the Hexapla excepted. Accordingly de la Rue applied himself to this task with becoming diligence, and in 1733 published the two first volumes, in folio, with prolegomena, and learned and useful notes. The third volume was ready for the press in 1737, when he was compelled to devolve the superintendence of the impression on his nephew Vincent de la Rue, a learned member of the same order, whom he had chosen as an assistant in his labours. Charles de la Rue was carried off by a paralytic attack in 1739, in the fifty-sixth year of his age. From his papers his nephew carefully printed the third volume of Origen; and with the aid of his materials he completed and published the fourth in 1739. Vincent de la Rue died in 1762.

RUFFHEAD, (Owen,) a miscellaneous writer, was born in Westminster about 1723. He entered at the Middle Temple, and was called to the bar. He published an edition of the Statutes; and he conducted a periodical paper, called the Contest. He was also the author of the Life of Pope, and several pamphlets. He died in 1769.

RUFFI, (Anthony de,) a lawyer and historian, born at Marseilles in 1607, was made a counsellor of state in 1654, and died in 1689. He published, A History of Marseilles, 1643, fol.; A Life of Gaspard de Sinicane, known by the name of the Chevalier de Coste; and, A History of the Counts of Provence.—His son, Louis Anthony, pursued a similar line of study, and added to his father's history of Marseilles a volume published with a new edition of the first in 1696. He likewise published, in 1712, Dissertations Historiques et Critiques sur l'Origine des Comtes de Provence, de Venaissin, de Forcalquier, et des Vicomtes de Marseille, 4to; and in 1716, Une Dissertation Historique, Chronologique, et Critique, sur les Evêques de Marseille. He died in 1724.

RUFFINUS, or, according to the more generally received orthography, RUFINUS, surnamed by some Tyranius, a celebrated Italian ecclesiastical writer and Scripture commentator, was probably a native of Aquileia, and was born about the middle of the fourth century. Having received a liberal education, and made choice of the ecclesiastical profession, he was baptized about the year 369, and became a presbyter of the church in that famous city. Here he contracted an intimate friendship with St. Jerome. About the year 371 he devoted himself to the monastic life, and to the study of ascetic discipline under the monks in the deserts of Egypt Visiting Rome on his way thither, his design recommended him to the confidence of Melania, a widow of a noble family and great wealth, who resolved to accompany him to that country, and to expend her riches on the establishment of monastic and charitable institutions. From Egypt he was compelled by the Arians to flee into Palestine, where, with Melania, he took up his residence at Jerusalem. Here he built a monastery on Mount Olivet, where he lived for many years. About the year 390 a violent quarrel having arisen between Epiphanius, and John, patriarch of Jerusalem, concerning the opinions of Origen, which the latter maintained, Rufinus espoused his cause, and strenuously defended the African father The part which he took on this occasion gave such offence to his former friend Jerome, that the intimacy between them ceased, till a temporary revival of it was brought about by the mediation of Theophilus, patriarch of Alexandria. In 397 Rufinus and Melania returned to Rome. Here the controversy between Rufinus and Jerome excited much notice: each had his zealous advocates; but those of Jerome were so active in creating prejudices against Rufinus, that, though he appears to have enjoyed the favour of Syricius, who was then bishop of that city, he thought it advisable to retire to Aquileia. By Anastasius, the successor

of Syricius, he was summoned to return to Rome, and vindicate himself against the accusations of Jerome; but as he did not choose to obey the summons, Anastasius condemned him as a heretic. In 410 the ravages of the Visigoths in Italy under Alaric compelled him to take refuge in Sicily, where he appears to have died during the same, or the succeeding year, Mosheim says, that "he would have obtained a very honourable place among the Latin writers of this century, had it not been his misfortune to have had the powerful and foul mouthed Jerome for his adversary." And Dupin acknowledges that, "though very ill used by St. Jerome, he was one of the ablest men of his time. Perhaps he had not so much learning as that father; but his temper was better and less violent." His original works, besides the pieces in controversy with Jerome, already noticed, consist of, De Benedictionibus Judæ et Reliquorum XI. Patriarcharum, Lib. II.; Commentariorum in Hoseam Lib. III. cum Prefatione in xii. Minores Prophetas; Comment. in Prophetas Joel et Amos; Expositio Symboli, ad Laurentium Episcopum; Historiæ Ecclesiasticæ Lib. II., added by him to his Latin version of Eusebius, and continuing the history of the church to the death of the emperor Theodosius. He is by some thought to have been the author, but by others only the translator from some lost work, of the Vitæ Patrum, which constitute the second and third books of Rosweide's collection. His Explanation of the Apostles' Creed is of great importance, inasmuch as it contains a complete catalogue of the books of the Old and New Testaments. All his works, excepting his apologies for Origen, and declaration to Anastasius, were published at Paris by Sonnius, in 1580, fol. He translated from the Greek into Latin, The Works of Josephus; Eusebius's Ecclesiastical History, reduced into nine books; The Ten Books of the Recognitions of St. Clement of Rome; The Epistle to James, the Brother of our Lord; and, The Book of Anatolius concerning Easter.

RUFUS, the Ephesian, an eminent physician, is said by Suidas to have lived in the time of Trajan. He was the author of numerous works in the Greek language, all of which, except three, have perished. His principal extant work is a treatise in three books on The Greek Names of different Parts of the Body. There is also extant his Treatise of the Diseases of the Kidneys and Bladder; and a Fragment concerning Purgative Medicines. The first-mentioned work of Rufus was published under the title of, Appellationes Partium Corporis humani, at Paris in 1554, and has been several times reprinted, together with his other remains. There is an edition of it by Clinch, Gr. and Lat. 4to, 1724. The most complete is that by Matthæi, Moscow, 1806, 8vo, Græcè, in which he has supplied, from a MS. at Moscow, several fragments that had never before been published. A Latin translation of Rufus is inserted in the Medicæ Artis Principes, by H. Stephens, Paris, 1567, fol. Some Greek fragments are to be found in the fourth volume of the collection of Classici Auctores è Vaticanis Codicibus editi, published by Angelo Mai, Rome, 8vo, 1831. C. G. Kühn published, Lips. 1831, Rufi Ephesii de Medicam. Purgant. Fragm. è Cod. Paris, descript.; and F. Ossann wrote a dissertation, De Loco Rufi Ephes. Med. ap. Oribasium servato, sive de Peste Lib., Giss. 1833. Rufus also composed a poem in Greek hexameters, Περι Βοτανων, in four books, which are mentioned by Galen.

RUGGLE, (George,) a dramatic writer, was born in 1575, at Lavenham, in Suffolk, and entered at St. John's college, Cambridge, but removed thence to Trinity college, and next to Clare hall, where he obtained a fellowship. In 1614 his Latin play of Ignoramus was performed at Cambridge before James I. He died about 1622.

RUHNKEN, (David,) an eminent critic, was born in 1723 at Stolpe, in Pomerania, and was educated at the Frederician college at Königsberg, and at the university of Wittemberg, where he attended the lectures of Ritter on jurisprudence and history, and those of Berger on Roman eloquence and antiquities, and also paid attention to mathematics, dialectics, and philosophy. A strong passion for philological inquiries induced him to repair to Leyden, where the young scholar was received with the utmost kindness by the learned Hemsterhuis, who procured him some private pupils. In 1749 he first made himself known as a critic by a Latin epistle to the celebrated Valckenaer on Homer's Hymns, and Hesiod; which was followed in 1751 by another to Ernesti on Callimachus and Apollonius Rhodius. At this time, by the advice of Hemsterhuis, he renewed his study of jurisprudence in order to qualify himself for a professorship, those of polite literature being pre-occupied; and in 1752 he

edited some Greek commentaries upon a part of the Code and Digest, with a Latin version, and learned notes. In 1754 he edited Timæi Lexicon Vocum Platonicarum. In 1755 he visited Paris, where he remained a year, assiduously occupied in copying and collating MSS. in the public libraries. After his return, in 1757, on the recommendation of Hemsterhuis, he was appointed reader of Greek in the university, on which occasion he pronounced an eloquent oration, De Græciâ Artium et Doctrinarum Inventrice. After filling this post four years, on the death of Oudendorp, in 1761, he succeeded to the chair of history and eloquence, delivering for his inaugural speech an oration, De Doctore Umbratico. About this time he refused a chair at Göttingen, and generously recommended Heyne to it. In 1767 he was Rector Academiæ, and on quitting his office he pronounced a very elegant eulogy on Hemsterhuis, who had died in the preceding year, and was succeeded by Valckenaer. In that year he edited Rutilius Lupus, with Aquila Romanus, and Jul. Rufinianus, De Figuris Sententiarum. In 1774 he succeeded Gronovius as librarian to the university. His other publications are, a dissertation, De Vitâ et Scriptis Longini; an edition of Velleius Paterculus, and of Homer's Hymns; an edition of his two Critical Epistles, with large additions, 1782; a preface to Oudendorp's Apulæi Metamorphoses, 1786; an enlarged edition of his Timæi Lexicon; and an edition of the Works of Muretus. He afterwards employed himself in an edition of the Scholiasta of Plato, and an improved edition of Scheller's Latin Dictionary. He died in May 1798, in the seventy-sixth year of his age. At the age of forty Ruhnken had married a beautiful and accomplished young lady, with whom he lived very happily; but in 1769 she began to suffer from apoplexy, which first deprived her of speech, and afterwards also of sight; and in this deplorable state she survived her husband, who always manifested the most affectionate attachment to her, and by whom she had two daughters.

RUINART, (Thierry,) a learned writer in ecclesiastical antiquities, was born at Rheims in 1657, and when very young took the habit among the Benedictine monks of the congregation of St. Maur. In 1682 Mabillon selected him to be his assistant in his learned labours; and in 1689 he published at Paris, Acta primorum Martyrum sincera et selecta, collecta et edita cum Notis, &c. in 4to; with a learned preface, in which he undertakes to refute the hypothesis of Dodwell, De paucitate Martyrum, which may be seen among his Dissertationes Cyprianicæ. In 1694 he published an improved edition of Victoris Vitensis Historia Persecutionis Vandalicæ. In 1699 he edited S. Gregorii Turgonensis Episcopi Opera Omnia, necnon Fredegarii Scholastici Epitome et Chronicon, cum suis Continuatoribus et aliis antiquis Monumentis, fol. In 1700 he published, in conjunction with Mabillon, Acta Sanct. Ord. Benedicti, &c. Sæc. VI., 2 vols, fol. His other publications are, An Apology for the Mission of St. Maur in France; Ecclesia Parisiensis Vindicata; A Sketch of the Life of Mabillon; a new edition of Mabillon's grand work, De Re Diplomaticâ, with additions from the author's papers and his own inquiries, as well as an ample preface. He died in 1709, in the fifty-third year of his age.

RUMFORD, (Benjamin, count,) well known for his plans for improving the arts and conveniences of domestic life, was born at Woburn, in New England, in 1752. His family name was Thompson. When the Revolution commenced he was a major of militia, and for his services to the king's cause obtained an appointment in the Foreign Office. He also raised at New York a regiment of dragoons, of which he was appointed colonel. In 1784 he returned to England, was knighted, and acted as one of the under-secretaries of state. He subsequently entered the service of the king of Bavaria, and suggested plans for the suppression of mendicity and for improving the condition of the poor, besides various civil and military reforms; for which several orders of knighthood were conferred upon him, and he was created a count. Towards the close of the century he once more came to England, and assisted in founding the Royal Institution. In 1802 he went to Paris, where he married the widow of Lavoisier. He then retired to Auteuil, a village near Paris, where he devoted his time to rural pursuits, and to chemistry and natural philosophy. He died in 1814. Two volumes of his Essays, Political, Economical, and Philosophical, were published in 1798, and a third in 1802. In the latter year also was published a volume of Papers on Natural Philosophy and Mechanics. Some of these had been read before the Royal Society, in whose Transactions they were printed.

RUMPH, (George Everard,) a

naturalist, born at Hanau in 1637, was brought up to physic, and became a member of the Academy Naturæ Curiosorum. He resided for a long time at Amboyna, where his talents raised him to the post of counsellor to the Dutch East India Company. Though he had the misfortune to lose his sight at the age of forty-three, and in 1687 lost by a fire all his papers and dried plants, yet his great botanical work was prepared for the press in 1690. It did not, however, appear during his life, which terminated in 1706. His Thesaurus Imaginum Piscium, Testaceorum, Cochlearum, Concharum, Conchyliorum, et Mineralium, was printed at Leyden in 1711. His Herbarium Amboinense began to be edited at Amsterdam by J. Burmann in 1741, and was completed in 1755, in 7 vols, fol. Some letters of his on Indian affairs are in Valentyn's Commercium Literarium, 1704.

RUNCIMAN, (Alexander,) a Scotch painter, was born at Edinburgh in 1736, and studied at Rome. At his return to Scotland, in 1771, he was employed by Sir James Clerk to decorate the hall at Pennecuik with a series of subjects from Ossian. His best pictures are, the Ascension, an altar-piece, in the episcopal chapel, at Edinburgh; King Lear; Andromeda; and, Agrippina landing with the ashes of Germanicus. He died in 1785.

RUNIUS, (John,) a celebrated Swedish poet, was born in West Gothland in 1679, and educated at Upsal. After completing his studies he was appointed by count Stromberg to be his secretary. He died in 1713. His poems were published after his death under the title of Dudaim, Stockholm, 1714, in two parts, 4to.

RUNNINGTON, (Charles,) a lawyer, was born in Hertfordshire in 1751, and in 1768 was placed with a special pleader, who employed him on a digest of the law of England. In 1778 he was called to the bar, and in 1787 to the degree of serjeant-at-law. In 1815 he was appointed commissioner for the relief of insolvent debtors, which office he resigned in 1819. He died in 1821. He published, Hale's History of the Common Law; Gilbert's Law of Ejectments; Ruffhead's Statutes at Large; History of the Legal Remedy by Ejectment, and the Resulting Action for Mesne Process.

RUPERT, a learned Benedictine abbot, born in the territory of Ypres, in Flanders, in 1091. He embraced the monastic life at a very early age, in the abbey of St. Lawrence, near Liege. The archbishop of Cologne made him abbot of the Benedictine monastery at Duyts, on the banks of the Rhine, opposite to that city. He died in 1135. His works, which consist chiefly of commentaries on the Scriptures, were printed at Cologne in 1553, at Antwerp in 1565, 1577, 1598, and 1602, and at Paris in 1638, in 2 vols, fol.

RUPERT, (Prince Robert, of Bavaria, better known by the name of Prince,) third son of Frederic V. elector palatine of the Rhine, by the princess Elizabeth, eldest daughter of James I. of England, was born in 1619, and educated for the army. On the commencement of the rebellion, when he was scarcely of age, he offered his services to his uncle, Charles I., who made him a knight of the Garter, and a free denizen, and advanced him to the dignity of a peer of England, by the title of earl of Holdernesse and duke of Cumberland. In the course of the civil war he took Cirencester, Hereford, and Lichfield, and was engaged in the battles of Worcester, Edgehill, and Chalgrove Field; but he was remarkable rather for his rash courage and impetuosity, than for prudence, or military knowledge. He also took Bristol, dispersed the parliamentary army at Newark, and was afterwards successful in the north; but at Marston Moor his indiscretion ruined the king's hopes; and his want of concert with the marquis of Newcastle and the hasty withdrawal of his troops from the field are gravely censured by lord Clarendon. Rupert, however, who had been commander only of the horse, was soon after appointed general of all the king's forces, with which he compelled Sir Robert Pye to surrender Leicester, after a gallant defence. He gave the first charge in the battle of Naseby, and repulsed the troops with which he was engaged. After the day was lost he accompanied the king to Hereford, whence he hastened to Bristol, which city, after a short defence, he surrendered to the parliamentary army. The king was so indignant at this hasty capitulation, that he recalled all Rupert's commissions, and sent him a passport to go beyond sea. When a part of the English navy, in 1648, went over to Charles II., it was placed under the command of prince Rupert, who attempted, but in vain, the relief of some maritime towns and fortresses attacked by the republicans. He then carried on a kind of predatory war, by which the English

trade in the western seas was so much annoyed, that Blake was sent with a squadron in pursuit of him. He took shelter in Kinsale, whence he escaped to Portugal, where, through the favour of the king, he was protected from his pursuer. He, however, lost great part of his fleet on the coast of Spain, and with the remainder sailed to the West Indies, where for some time he supported himself by making prizes of English and Spanish vessels. His brother, prince Maurice, who commanded a separate squadron, being shipwrecked among the islands, Rupert sailed to France, where he disposed of his ships and prizes, and joined Charles II. at the French court. Between that period and the Restoration he occupied himself with those studies which afterwards rendered him celebrated in the annals of science and art. Returning to England with Charles in 1660, he was admitted to the privy council; and when hostilities were resolved upon against the Dutch in 1664, he was sent to sea, and captured a number of their merchant ships. In the following year he commanded a squadron in the fleet under the duke of York, and assisted in the defeat of Opdam off the Texel. In 1666 he commanded, with the duke of Albemarle, against De Ruyter and Van Tromp in the Channel; when, being detached with his squadron to prevent the junction of the French (then allies of the Dutch), his absence brought Albemarle into imminent danger in the first days of the memorable engagement in the beginning of June. He returned, however, in time to rescue him by incredible efforts of valour, and they withdrew together to the English coast. Being soon refitted, they put to sea again in July, and another fierce engagement ensued, in which the English had the advantage. During the rest of the year Rupert maintained a superiority in the Channel. On the renewal of the Dutch war in 1673, the French being at that time in alliance with the English, prince Rupert was appointed admiral of the English fleet, having under him Sir Edward Spragge and the earl of Ossory. Two indecisive actions ensued in May and June; and Rupert, whose bravery could not be doubted, was suspected of being disinclined to the favourite political schemes of assisting the French to ruin the Dutch, and of augmenting the royal authority at home. On his part he complained that he was ill supplied with necessary articles by the Admiralty, which was under the control of the duke of York. In the following August, however, an engagement took place off the Texel, in which the two maritime rivals displayed all the obstinate valour that had rendered their former contests so memorable in naval history. Prince Rupert was personally opposed to De Ruyter, and by prodigious exertions he disengaged his squadron from numerous assailants, and came to the relief of that of Spragge, which had suffered greatly, and had lost its brave commander. The French division kept aloof, and victory was left undecided. This was the close of his warlike services. In the domestic politics of the reign of Charles II., he joined the party of those who were most attached to the Protestant religion, and a free constitution; and his name appears first in the list of the privy-council nominated at the suggestion of Sir William Temple in 1678. He does not seem, however, to have engaged deeply in public affairs; and chemistry and the arts occupied his chief attention. The invention of mezzotinto has been erroneously ascribed to him. He made some etchings, and drew designs with a pen. He was likewise an able mathematician; and he is said to have contributed to the beautifying of Windsor Castle, of which he was governor, and where he long resided. He died, unmarried, at his house in Spring-gardens, on the 29th of November, 1682, and was interred in Henry VII.'s chapel, at Westminster Abbey. He is described by count Hamilton as of large size, with hard features and an ungraceful manner, harsh and rough when displeased, yet polite to excess on ordinary occasions. By long residence in this country he had become entirely English in his tastes and sentiments. His collection of pictures and his jewels (the latter of considerable value) were disposed of by lottery after his death.

RUSH, (Benjamin,) an American physician, was born in the neighbourhood of Philadelphia in 1745. His ancestors had followed William Penn to America in 1683. He passed five years in the grammar-school of his maternal uncle, the Rev. Dr. Finley, afterwards president of the college of Princeton, to which Rush was removed at the age of fourteen; and at fifteen he obtained the degree of B.A. He then commenced his medical education with Dr. Redman, an eminent practitioner in Philadelphia. When he was only seventeen he translated the Aphorisms of Hippocrates into English. At

the age of twenty-one he came to Europe, and studied for two years at Edinburgh. His inaugural dissertation, on taking his degree in 1768, is entitled, De Coctione Ciborum in Ventriculo. After visiting London and Paris, he returned to Philadelphia in 1769, and commenced practice. He was soon after elected professor of chemistry; and in 1789 he was appointed to the chair of the theory and practice of physic. The College of Philadelphia and the University of Pennsylvania becoming united in 1791, he was appointed professor of the institutes of medicine and clinical practice. In the Congress of 1776 he held a seat as a representative of the state of Pennsylvania; and he subscribed the Declaration of Independence. He was appointed physician-general of the military hospital of the middle department in 1777; and was chosen a member of the state convention for the adoption of the federal constitution ten years afterwards. He held the office of treasurer of the United States' Mint during the last fourteen years of his life. He died in 1813. His works, which are very numerous, include a History of the Yellow Fever as it appeared in Philadelphia in 1793, and of other epidemics of different years; a Treatise upon the Diseases of the Mind; and, Inquiry into the Effects of Public Punishments upon Criminals and upon Society; this led to the mitigation of the Pennsylvanian code. He also edited the works of Sydenham, Cleghorn, Pringle, and Hillary. His principal papers, published at various times, are comprised in two volumes of Medical Inquiries and Observations; the first of these was published at Philadelphia in 1788; the second in 1793; these contain essays On the State of Medicine among the Indians; On the Influence of the Military and Political Events of the American Revolution upon the Human Body; On the Influence of Physical Causes upon the Moral Faculty; On the State of the Mind and Body in Old Age; On the Effects of Spirituous Liquors on the Human Body; and, Inquiry concerning the Causes and Cure of Consumption.

RUSHTON, (Edward,) a Roman Catholic writer, was born in Lancashire, and educated at Brasenose college, Oxford, where he took his degree of A.B. in 1572. Next year he went to Douay, where he took his degrees in divinity. In 1577 he was sent to Rome, and ordained priest, and appointed to go to England as a missionary. Here, however, he was taken up, and sentenced to die; but, after four years' imprisonment, this sentence was commuted to banishment for life. He then went to Louvain, where he died of the plague in 1586. He was the first publisher of Sanders's book, De Schismate Anglicano, 1585, 8vo, to which he added a third part; and a fourth, by way of appendix, appeared in 1628, which contained from his pen a list of those who suffered for popery in Henry the VIIIth's time. He also published, Synopsis Rerum Ecclesiasticarum ad Annum Christi 1577, for the use of the students at Douay; and, Profession of Faith.

RUSHWORTH, (John,) an indefatigable historical compiler, was born, of an ancient family, in Northumberland, about 1607, and educated at Oxford; but he left the university without being matriculated, entered himself of Lincoln's-inn, and became a barrister. But his inclination leading him more to state affairs than the common law, he began early to take down, in short-hand, speeches and passages at conferences in parliament, and from the king's own mouth what he spake to both houses; and he contrived to be on all occasions an eye and ear witness of the most important public transactions. He also personally attended and observed all occurrences of moment, during eleven years' interval of parliament from 1630 to 1640, in the star-chamber, court of honour, and exchequer-chamber, when the judges met there upon extraordinary cases; and at the council-table, when great causes were tried before the king and council. He also frequently travelled in pursuit of information to considerable distances, and was present, during the civil war, at the camp at Berwick, at the fight at Newburn, at the treaty of Ripon, and at the great council at York. In 1640 he was chosen an assistant to Henry Elsynge, Esq., clerk of the House of Commons. The house likewise reposed such confidence in him, that they entrusted him with their weightiest affairs; particularly in conveying messages and addresses to the king while at York; between which place and London he is said to have rode frequently in twenty-four hours. In 1643 he took the covenant; and when Sir Thomas Fairfax, who was his near relation, was appointed general of the parliament forces, he was made his secretary. During the siege of Oxford in 1646 he was very serviceable to Fairfax; and while the treaty of surrender was pending

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he acted as courier between the army and the government at London. In 1658 he was chosen one of the burgesses for Berwick-upon-Tweed, to serve in the protector Richard's parliament; and he was again chosen for the same place in what was called the healing parliament, which met April 25, 1660. In 1677 Sir Orlando Bridgman, lord-keeper of the great seal, appointed him his secretary. In 1678 he was a third time elected burgess for Berwick, as he was in the succeeding parliament in 1679, and for the Oxford parliament (1681). He afterwards lived in retirement in Westminster. In 1684, being arrested for debt, he was committed to the King's Bench prison, where he dragged on the last six years of his life in a miserable condition, having nearly lost the use of his understanding and memory, partly by age, and partly by drinking strong liquors to drown care. There he died May 12, 1690, about eighty-three years of age, and was buried behind the pulpit in St. George's church, Southwark. He had several daughters, one of whom was married to Sir Francis Vane. His Historical Collections of private passages in State, weighty matters in Law, and remarkable proceedings in Parliament, were published at different times, in fol. The first part, from 1618 to 1629, was published in 1659. The second part appeared in 1680; the third in 1692; and the fourth and last, which extends to 1648, in 1701. All the seven volumes were reprinted together in 1721, with the trial of the earl of Strafford, published in 1680, which makes the whole eight volumes. This work has been highly extolled by some, and as much condemned by others. All who have been averse to Charles I. and his measures, have highly extolled it; all who have been favourers of that king and his cause, have represented it as extremely partial. But the person who professedly set himself to oppose it, and to ruin its credit, was Dr. John Nalson, of Cambridge, who published, by the special command of Charles II., An impartial collection of the great affairs of State, from the beginning of the Scotch rebellion in 1639 to the murder of king Charles I., wherein the first occasions and whole series of the late troubles in England, Scotland, and Ireland, are faithfully represented. Taken from authentic records, and methodically digested. The title promises to bring the history down to the murder of Charles I., but Nalson lived only to put out 2 vols, in fol. 1682 and 1683, which bring it no lower than January 1641-2. He professes, in the introduction to this work, to make it appear that "Mr. Rushworth hath concealed truth, endeavoured to vindicate the prevailing detractions of the late times, as well as their barbarous actions, and, with a kind of a rebound, to libel the government at second-hand."

RUSSEL, (Alexander,) a physician, was born at Edinburgh, and studied at the university there, and in London. In 1740 he embarked for Turkey, and settled at Aleppo, where he was appointed physician to the English factory. His History of Aleppo was first published in 1755, and was translated into different European languages; and a new edition was afterwards published by his brother, Dr. Patrick Russel. On his return to London he was elected physician of St. Thomas's Hospital, in which situation he continued till his death, in 1770. He was a member of the Royal Society, and of the London Medical Society. He was also the introducer of the elegant Arbutus Andrachne into England.—His brother, PATRICK, who succeeded him as physician to the English factory at Aleppo, published a copious Treatise on the Plague, in 1791, 4to, having had ample opportunities of treating that pestilential disease during the years 1760, 1761, and 1762. In this excellent work, besides a journal of the progress, and a medical history of the plague, Dr. Russel inserted a full discussion of the subjects of quarantine, lazarettoes, and of the police to be adopted in times of pestilence. He likewise published, Descriptions and Figures of two hundred Fishes collected on the coast of Coromandel; and, a new edition of his brother's Natural History of Aleppo, upon a very enlarged scale. He was a man of learning and wit; spoke Arabic, which he had acquired during his residence at Aleppo, with the fluency of his mother-tongue; and was, like his brother, of a benevolent disposition. He died in 1805, in the seventy-ninth year of his age.

RUSSEL, (George,) a divine and poet, was born in the island of Minorca in 1728, and educated at Westminster School, and at St. Mary's hall, Oxford. About 1753 he obtained the rectory of Skull, in the diocese of Cork, by the patronage of John, fifth earl of Cork and Orrery. He died in 1767; and two years after his works were published in 2 vols, 8vo.

RUSSEL, (William,) a miscellaneous writer, was born in 1746, in the county of Mid-Lothian, and received some know-

ledge of Greek and Latin at the school of Inverleithen. After some further instruction at Edinburgh he was bound apprentice to the bookselling and printing business for five years, during which time, at his leisure hours, he read much, and acquired a considerable fund of general knowledge. At the end of his apprenticeship he published a Collection of Modern Poems. About 1763 he made an unsuccessful attempt to adapt Crebillon's Rhadamisthe et Zenobie to the British stage. In 1767 he came to London, where he engaged himself as a corrector of the press of William Strahan, afterwards the king's printer, which in 1769 he exchanged for the office of overseer to the printing-office of Brown and Adlard. After publishing some poems and romances, he wrote his History of America, which was published in numbers, and completed in 1779. In the course of the same year he also published the two first volumes of his History of Modern Europe, which he completed in 1784 in three volumes more. In 1792 he obtained from the university of St. Andrew's the honorary degree of doctor of laws; and in the following year appeared his History of Ancient Europe, in 2 vols. He died in 1794, in the forty-eighth year of his age. He left unfinished, The History of Modern Europe, part III. from the peace of Paris in 1763, to the general pacification in 1783; and, The History of England from the beginning of the reign of George III. to the conclusion of the American war.

RUSSELL, (Sir John,) was speaker of the House of Commons in the second and tenth year of Henry VI., by whom, at the recommendation of Philip, archduke of Austria, he was appointed one of the gentlemen of the privy chamber. He afterwards attended Henry VIII. in his expedition in France, and was present at the taking of Therouenne and Tournay. In 1522 he was knighted by the earl of Surrey for his services at the taking of Morlaix, in Bretagne, and was created lord Russell in 1539. The lands of the abbey of Tavistock and of the dissolved monastery at Woburn were afterwards conferred upon him, and he was made earl of Bedford. He died in 1555, and was succeeded by Francis, the second earl, who left no issue.

RUSSELL, (William, fourth earl and first duke of Bedford,) eldest son of Francis, third earl of Bedford, was born in 1614, and educated in Magdalen college, Oxford, and was made knight of the Bath at the coronation of Charles I. He was a member of the Long parliament, which met at Westminster, November 3, 1640; and May 9 following, upon the death of his father, he succeeded him in his honours and estate. In July 1642, having avowed his sentiments against the measures pursued by the court, he was appointed by the parliament general of the horse, in the army raised in their defence against the king. He afterwards joined the earl of Essex, and in the battle of Edgehill commanded the reserve of horse, which saved the whole army, when the horse of both wings had been defeated. In 1694 William III. created him marquis of Tavistock and duke of Bedford. He married lady Anne Carr, daughter of the countess of Somerset, known for her participation in Sir Thomas Overbury's murder, and had issue, three daughters and seven sons, of whom lord Russell, the subject of the following article, was the third. The eldest died an infant, and the second in 1678. He died in the eighty-seventh year of his age, September 7, 1700, and was buried with his ancestors at Cheneys, where a noble monument was erected to his memory, and to that of his wife, who died in 1684.

RUSSELL, (lord William,) third son of the preceding, was born about 1641, and educated at Cambridge. He then went to Augsburg, and, after spending some time in different parts of the continent, returned to England at the Restoration, and was elected member for Tavistock. He married, in 1669, Rachel Wriothesley, second daughter of the earl of Southampton, and widow of lord Vaughan, the eldest son of lord Carberry, a woman distinguished for her piety and conjugal affection. When Charles II., exasperated against the court of France for withdrawing the pension he had been mean enough to receive, wished to join the continental confederacy against Louis XIV. the Whigs, with whom lord William was connected, raised an opposition to the measure, for which they are said to have received some pecuniary compensation from the French king. In 1679, when Charles found it expedient to ingratiate himself with the Whigs, lord William was appointed one of his new council. But in the following year he promoted the bill for the exclusion of the duke of York from the throne, the debate upon which was opened by him on the 26th of October, with a declaration of his opinion, that the life of his majesty, the

safety of the nation, and the Protestant religion, were in great danger from Popery; and that, either that parliament must suppress the growth and power thereof, or else Popery would soon destroy not only parliaments, but all that was dear and valuable to them; for which reason he moved, that they might in the first place take into consideration how to suppress Popery, and prevent a Popish successor. The bill being accordingly passed in the House of Commons, his lordship, on the 15th of November, carried it up to the peers; who rejected it. The Commons were exasperated at this, and lord Russell in particular said, that if ever there should happen in this nation any such change, as that he should not have the liberty to live a Protestant, he was resolved to die one; and therefore would not willingly have the hands of their enemies strengthened. The parliament was prorogued on the 10th of January, 1681. However, the necessity of the king's affairs requiring the meeting of another parliament, his majesty called one, which assembled at Oxford on the 21st of March following; in which lord Russell served again as knight of the shire for the county of Bedford. But another bill of exclusion being moved for by Sir Robert Clayton, who was seconded by his lordship, that parliament was soon after dissolved; and no other was called during the reign of Charles II. who now seemed determined to govern without one. This state of affairs led to a conspiracy, in which the duke of Monmouth, lord Russell, and others, were concerned, to act in concert with the duke of Argyle and the Scotch. The leaders of this party had different views; but lord William Russell is said to have wished for nothing more than the exclusion of the duke of York, and a redress of grievances. While this was in meditation, another plot was laid by other conspirators to assassinate the king on his return from Newmarket, at a solitary farm near that place, called the Rye-house, from which this plot took its name. Both conspiracies having been discovered, lord William Russell was apprehended, and brought to trial at the Old Bailey, July 13th, 1683. The jury, after a very short deliberation, found him guilty, and sentence of death was passed upon him. As he drew near to the close of life conjugal affection was the feeling that clung closest to his heart; and when he had taken his last farewell of his admirable and magnanimous wife, he said, "The bitterness of death is now past." He was beheaded in Lincoln's-Inn-Fields, on the 21st July, 1683, in the forty-second year of his age. Bishop Burnet, who, with dean Tillotson, had accompanied him to the scaffold, says, "he was a man of great candour and of a general reputation, universally beloved and trusted; of a generous and obliging temper. He had given such proofs of an undaunted courage and of an unshaken firmness, that no man of that time had so entire a credit in the nation as he had. He quickly got out of some of the disorders, into which the court had drawn him, and ever after that his life was unblemished in all respects. He had from his first education an inclination to favour the non-conformists; and wished the laws could have been made easier to them, or they more pliant to the law. He was a slow man, of little discourse; but he had a true judgment, when he considered things at his own leisure. His understanding was not defective; but his virtues were so eminent, that they would more than balance real defects, if any had been found in the other." At the revolution an act was passed (March 16th, 1689) for annulling and making void the attainder of Wm. Russell, esq., commonly called lord Russell; and about the same time Henry lord de la Mere published The late lord Russell's Case, with Observations upon it, in which he affirms that his lordship could not be guilty of the indictment he was tried on; which he inferred from the law of the case, and from the inconsistencies and contradictions in the evidence against his lordship. Sir Robert Atkyns also, one of the judges of the court of Common Pleas, published a Defence of the late lord Russell's Innocency, printed in 1694. Lady Russell died at Southampton-house on the 29th of September, 1723, aged eighty-seven. This lady's Letters, published in 1773, have immortalized her memory.

RUST, (George,) a learned prelate, was born at Cambridge, and educated at Christ's college, of which he became fellow. On the restoration bishop Jeremy Taylor promoted him to the deanery of Connor, and in 1662 to the rectory of the island of Magee in the same diocese. Upon the bishop's death, August 13th, 1667, he preached his funeral sermon. In the same year he was made bishop of Dromore. He died in 1670. His works are, A Discourse of Truth; A Letter of Resolution concerning Origen and the chief of his opinions; two Sermons, one

at the funeral of the earl of Mount-Alexander, the other already mentioned, on the death of Jeremy Taylor; and, Remains, published by Henry Hallywell, London, 1686, 4to.

RUTGERS, (John,) an able critic and diplomatist, was born at Dort in 1589. He received his early education at home, and was afterwards placed under Gerard Vossius. In 1605 he was sent to Leyden, where he studied under Baudius, Scaliger, and Heinsius. After remaining here six years, he travelled in 1611 into France, resided two years at Paris, and took the degree of licentiate in law at Orleans. He afterwards went to the Hague, where he was admitted to the bar. The Swedish ambassador, who had been desired by his royal master to send him a person from Holland qualified for the post of counsellor, proposed it to Rutgers, who accepted it; and the king ennobled him in 1619. He visited Bohemia, Denmark, and several German courts, in the capacity of envoy; and he resided at the Hague, as minister from Gustavus. He died in 1625. His works are, Notæ in Horatium, added to an edition of that poet by Robert Stephens, in 1613; Variarum Lectionum Libri tres, quibus utriusque Linguæ Scriptores, quà emendantur, quà illustrantur; Notæ in Martialem, added to Scriverius's edition of 1619; Spicilegium in Apuleium; Emendationes in Q. Curtium; Poemata, printed with Nicolas Heinsius's poems, Leyden, 1653, and Amst. 1669, 8vo.; Lectiones Venusinæ, added to Peter Burmann's Horace, 1699, 12mo.; and, Vita Jani Rutgersii.

RUTHERFORD, (John,) a Scotch physician, the son of the Rev. Mr. Rutherford, minister of Yarrow, was born there in 1695, and educated at Selkirk, and at Edinburgh, after which he became apprentice to a surgeon. In 1715 he went to London, and next to Leyden, where he attended the lectures of Boerhaave. Having taken his doctor's degree at Rheims in 1721, he settled as a physician at Edinburgh, and soon afterwards joined Monro, and others, in a series of lectures on the medical art. Those on practice devolved on Dr. Rutherford, who continued them for forty years. He died in 1779.

RUTHERFORD, (Daniel,) a physician and botanist, was born at Edinburgh in 1749, and educated at the university there. In 1772 he took his degree of M.D., and in the thesis which he printed upon this occasion, entitled De Aere Mephitico, he announced the discovery of the gas which has since been called azote or nitrogen. The same discovery was also made about the same time by Dr. Priestley, and was announced by him in his paper On the Different Kinds of Air, which obtained the Copley medal, and was published in the Philosophical Transactions for 1772. Dr. Rutherford was admitted a fellow of the Edinburgh college of Physicians in 1777, and in 1786 he was appointed professor of botany in the university. He died in 1819.

RUTHERFORTH, (Thomas,) a learned divine, was born in the parish of Papworth-Everard, in Cambridgeshire, in 1712, and educated at St. John's college, Cambridge, of which he became fellow. He was appointed Regius Professor of Divinity in the University, and created D.D. He was afterwards elected a fellow of the Royal Society, and obtained the preferments of the rectory of Barley in Hertfordshire, Shenfield in Essex, and the archdeaconry of Essex. He died in 1771. He wrote, Ordo Institutionum Physicarum, in privatis suis Lectionibus; Essay on the Nature and Obligations of Virtue; A System of Natural Philosophy, being a Course of Lectures on Mechanics, Optics, Hydrostatics, and Astronomy; A Letter to Dr. Middleton, in Defence of Bishop Sherlock on Prophecy; A Discourse on Miracles; Institutes of Natural Law, being the substance of a Course of Lectures on Grotius De Jure Belli et Pacis, read in St. John's college, Cambridge.

RUTILIUS LUPUS, a Roman rhetorician, and a contemporary of Quintilian, who often quotes his treatise on rhetoric, entitled, De Figuris Sententiarum et Elocutionis, which is still valuable for the quotations that it contains from writers now lost. It was published by Ruhnken, Lug. Bat. 1768, 8vo, republished by Frotscher, Lips. 1831, 8vo. There is also an edition by F. Jacob, Lub. 1837, 8vo.

RUTILIUS NUMATIANUS, (Claudius,) a Roman pagan poet at the beginning of the fifth century of the Christian era, was a native of Gaul, and held at Rome the offices of magister officiorum or palatii, and præfectus urbi. Having occasion to return to his native country, he gave an account of his voyage, in a poem entitled Itinerarium, written in elegiac verse, and consisting of two books, of which the greater part of the latter is lost. In some parts of his poem he makes allusion to the state of Christianity at that time. The best edition is by

Zumpt, 1840. Other useful editions are by Damm, Brandenb. 1760, 8vo.; by Kappius, Erlang. 1786, 8vo; and by Gruber, Norimb. 1804, 8vo.

RUTTY, (John,) a physician, was born, as is supposed, in Dublin, of parents who were Quakers, in 1698, and educated first in his native country, and next in London, whence he proceeded to Holland; and having taken his doctor's degree, he returned to Dublin, where he resided till his death, in 1775. He was the author of, A History of the Rise and Progress of the people called Quakers, from 1653 to 1750; An Essay on Women's preaching; A Synopsis of Mineral Waters; A Chronological History of the Weather and Seasons, and of the Diseases of Dublin; An Essay towards a Natural History of the County of Dublin; Observations on the London and Edinburgh Dispensatories; Materia Medica Antiqua et Nova; and, Spiritual Diary and Soliloquies.

RUYSCH, (Frederic,) a celebrated anatomist, was born in 1638, at the Hague, and studied at Leyden, where his preceptor in anatomy was Van Hoorne. He took the degree of M.D. at Franeker, and then settled at his native place. In 1665 he was appointed professor of anatomy at Amsterdam, and that capital was thenceforth his residence during life. He kept secret his processes of injection, which he carried to such a degree of perfection as almost to renew the appearance of life in the subjects on which he operated. The Czar Peter in his visit to Holland took great delight in the museum of Ruysch, and often spent much time in his dissecting room. He purchased his collection for 30,000 florins; and Ruysch, though then in years, set about forming a new one. The cabinet of Ruysch was set off with all the nicety and ornamental taste belonging to his country. Plants disposed in nosegays, and shells arranged in figures, were mixed with skeletons of animals and anatomical preparations, and suitable inscriptions from the Latin poets were placed at proper intervals. The whole was a spectacle of equal entertainment and instruction. He had been made professor of botany as well as of anatomy; and he carried his skill in preparation into that science also. He was a member of the Academy Naturæ Curiosorum, of the Royal Society of London, and of the Academies of Sciences of Petersburg and Paris. He continued sound in body and mind to his ninety-third year, when he was carried off by a fever in 1731. His principal work is his Dilucidatio Valvularum in Vasis Lymphaticis et Lacteis, 12mo, 1665. After his death his anatomical preparations were sold by auction; a part of them was purchased by the king of Poland for 20,000 florins, and sent to Wittemberg.

RUYSDAEL, or RUYSDAAL, (Jacob,) an eminent landscape painter, was born at Haerlem, in 1636. Houbraken says, that, although he had given proof of extraordinary ability at the age of fourteen, he did not at first follow painting as a profession, but for some years applied himself to the study of surgery. He afterwards lived in habits of intimacy with Nicholas Berghem, and is said to have been advised by that artist to devote his attention to painting. His success warranted the recommendation of his friend; his pictures were purchased with avidity, and he soon became one of the most popular painters of his time. His landscapes represent the most interesting views in the neighbourhood of Haerlem, where he almost constantly resided; or occasionally the rocky borders of the Rhine, with cascades and waterfalls, which he treated in a style so admirably picturesque, that in those subjects he may be said to be unrivalled. He also painted sea-pieces with great success. The pictures of this captivating painter are now justly held in the highest estimation, and are found in the choicest collections. They are sometimes decorated with figures by Vandevelde, Wowermans, Ostade, or Berghem. The Stag Hunt, in the Royal Gallery of Dresden, the figures of which are by Vandevelde, is generally reputed to be his masterpiece; and there is a large woody landscape in the Doria gallery at Rome, of surpassing power and beauty. Ruysdael also etched a few plates in a very bold and effective style; but impressions from them are very scarce. He died at Haerlem in 1681, in the forty-sixth year of his age. The celebrated Hobbema studied the works of Ruysdael.

RUYSDAEL, (Solomon,) a painter, elder brother of the preceding, born at Haerlem in 1616. He painted landscapes and views of rivers in Holland, in which he imitated the style of John Van Goyen, and was probably a pupil of his. The pictures of Solomon Ruysdael are poorly painted, and produce a slight and feeble effect. He died at Haerlem in 1670. He distinguished himself by the invention of an admirable composition in imitation of variegated marbles.

RUYTER, (Michael,) a celebrated

Dutch admiral, born at Flushing, in 1607, was the son of a burgher in that place. He entered the navy in the capacity of a cabin-boy at eleven years of age, and rose through all the inferior commands to the rank of captain (1635). Much of his early service passed in the West Indies, to which he is said to have made eight voyages, and two to Brazil. In 1641 he was sent to the assistance of the Portuguese, who had now thrown off the yoke of Spain, on which occasion he was raised to the rank of rear-admiral. He afterwards distinguished himself on the Barbary coast, entering the road of Sallee in a single ship, although five Algerine corsairs disputed the passage. When, in 1652, war broke out between the English republic and the Dutch, Tromp having been disgraced, Ruyter was appointed to the command of a separate squadron for the purpose of convoying home a rich fleet of merchantmen. He fell in with the English admiral Ayscough, with whom he had an engagement off Plymouth in August which lasted two days, and terminated so far to the advantage of the Dutch, that he brought his convoy safe into port. In the following October, Ruyter and De Witte had an action with Blake and Ayscough on the Flemish coast, which was severely contested; but Ruyter, deserted by some of his captains, found it advisable to retreat to his own coast, the loss being nearly equal on both sides. Tromp being then restored to the chief command, Ruyter commanded a squadron under him in the battle of December 10th, off Folkstone, in which Blake was obliged to take shelter in the Thames. Ruyter also distinguished himself in the terrible battle of three days, fought in February 1653, between Tromp and Blake near the mouth of the channel, and in which, though the English claimed the victory, the Dutch lost no honour. In June, Tromp and Ruyter engaged Monk and Dean off Nieuport; and, after a battle of two days, in which the two Dutch admirals successively rescued each other from imminent danger, the Dutch confessed their inferiority by retiring behind their own sand-banks. Their commanders thence sent warm remonstrances to the States concerning the necessity of a reinforcement; and at length they were enabled in August to attack the English under Monk and Lawson, near Scheveling. In this final battle between the two republics Tromp terminated a life of glory; and though Ruyter, who commanded the left squadron, opposed to that of Lawson, made every effort to restore the day, returning to the combat after he had been obliged to shift his flag to a frigate, yet he was at length compelled to withdraw his shattered ships to the Meuse. In 1659, being sent by the States General to the assistance of Denmark against Sweden, he defeated the Swedish fleet. In 1665 he fought against prince Rupert with no decisive result; and in July of the following year he was beaten by the English. In June, 1667, he entered the Thames as far as the Medway, and destroyed the shipping at Sheerness. In 1671, war having broken out between France and Holland, Ruyter had the command of the Dutch fleet which was to oppose the French and the English: he fought several battles in the Channel and the German Ocean, without any important result. In 1675 he was sent to the Mediterranean, and fought a desperate battle with the French admiral Duquesne off the eastern coast of Sicily, in which his fleet was worsted, and Ruyter had both his legs shattered. He effected a retreat into the port of Syracuse, where he died of his wounds, in April 1676. A splendid monument was raised to him at Amsterdam.

RYCKAERT, (Martin,) a painter, was born at Antwerp in 1591, and was a disciple of Tobias Verhaecht. He then went to Italy, where he studied for several years. On his return he distinguished himself as one of the ablest landscape painters of his time. He embellished his pictures with the ruins of ancient architecture, rocks, mountains, and waterfalls. His works are occasionally decorated with figures by John Breughel. He died in 1636.

RYCKAERT, (David,) a painter, son of the preceding, was born at Antwerp in 1615, and was first instructed in landscape painting by his father. In 1651 he was appointed director of the Academy at Antwerp. He usually painted assemblies of peasants regaling, musical parties, and the interiors of chemists' laboratories; though he occasionally attempted subjects of a more elevated character. Towards the latter part of his life he frequently represented grotesque and fantastical objects, such as spectres, incantations, the Temptation of St. Anthony, &c. He gave a lively and expressive character to his heads, his colouring is clear and transparent, and his pencil is light and spirited.

RYCKE, (Theodore de,) a learned critic, born at Arnheim in 1640, was first

an advocate at the Hague, and then professor of history at the university of Leyden. In 1681 he delivered an oration, De Gigantibus, which, with a dissertation, De primis Italiæ Colonis et Æneæ adventu, he added to an edition of Stephanus Byzantinus and Seymmus Chius, Lugd. B. 1684. He also published a valuable edition of Tacitus, with notes and illustrations, 1687, 2 vols, 12mo. He died in 1690.

RYCQUIUS, (Justus,) an antiquarian, was born at Ghent in 1587, and educated at Douay, whence he travelled to Italy. Returning to the Low Countries he was made a canon of Ghent. He revisited Italy in 1624, and was appointed by Urban VIII. to the chair of eloquence at Bologna, where he died in 1627. He published a number of Latin poems and other works, but is chiefly known for his treatise, De Capitolio Romano, which obtained for him the title of a Roman citizen. It was reprinted at Leyden by James Gronovius, in 1696, with figures and notes.

RYLAND, (William Wynne,) an eminent engraver, was born in London in 1732, and was a pupil of Simon Francis Ravenet, who was at that time established in England. On leaving that master he went to Paris, where he studied design for some time under Francis Boucher, and received instruction in engraving from J. P. le Bas. After a residence of five years in Paris, where he engraved several plates, he returned to England, and was soon afterwards appointed engraver to the king. He was executed for forgery in August 1783.

RYLAND, (John,) a Baptist minister, who kept an academy for many years, and officiated to a congregation at Northampton. He was also much esteemed by Dr. Johnson, and other eminent men. He died in 1792. He published, Contemplations on the Works of the Creation.

RYMER, (Thomas,) a critic and historical antiquary, was a native of Yorkshire, where he was born in 1638, or 1639, and received his early education at the school of Northallerton. He afterwards went to Sidney college, Cambridge; upon quitting which he entered at Gray's-inn. In 1678 he published, Edgar, or the English Monarch, a tragedy. This was followed in the next year by, The Tragedies of the Last Age considered and examined by the Practice of the Ancients and by the Common Sense of all Ages. In 1683 appeared his translation of the Life of Nicias, by Plutarch, which is found in the collection of the Lives translated into English by several Hands. In 1684 he published a tract on the antiquity, power, and decay of parliament. In 1693 he published, A short View of Tragedy; its Original Excellency and Corruption: with some Reflections on Shakspeare and other practitioners for the Stage. Some remarks on this work by Dryden are given by Dr. Johnson in his life of that poet. In 1694 Rymer published his translation of Rapin's Reflections on Aristotle's Treatise of Poesie. He is also supposed to be the author of, A Life of Thomas Hobbes, printed apud Eleutherium Anglicum sub signo Veritatis, 1681. In 1692 he was made historiographer royal, a post which had been held by Shadwell and Dryden. There was at that time a scheme for publishing a corpus of the documents which remain connected with the transactions between England and other States. The patrons of this magnificent design were Montagu, afterwards earl of Halifax, and Lord Somers. The execution of it was committed to Rymer. His duties were twofold: first to collect the instruments themselves, which were to be found chiefly in the chronicles, and in the depositaries of public records, particularly the Tower of London and the Chapter-house at Westminster; secondly, to print accurate copies of them. The first volume appeared in 1703, under the title of, Fœdera, Conventiones, et cujuscunque Generis Acta Publica inter Reges Angliæ et alios Principes ab An. 1101 ad nostra usque tempora, of which he completed 15 vols, fol., and five more were afterwards added by Robert Sanderson. It was reprinted at the Hague in 1739, in 10 vols, fol., and was abridged in French by Rapin in Le Clerc's Bibliothèque. Of this Abridgment an English translation was published by Whatley, in 1731, 4 vols, 8vo. Rymer died in a state of indigence, in 1714, and was buried in the church of St. Clement Danes, in the Strand.

RYSBRAECH, or RYSBRECHTS, (John Michael,) an eminent sculptor, was born in 1694, at Antwerp, where his father followed the profession of a landscape painter. He came to England in 1720, and, after modelling some small figures in clay, succeeded so well in a bust of the earl of Nottingham, that he began to be employed on large works, particularly monuments. Among his works may be enumerated the monuments of Sir Isaac Newton and of the duke of

Marlborough at Blenheim, and the equestrian statue in bronze of William III. at Bristol, busts of Pope, Gibbs, Sir Robert Walpole, the duke and duchess of Argyle, the duchess of Marlborough, lord Bolingbroke, Wootton, Ben Jonson, Butler, Milton, and Cromwell; the statues of George I. and II. in the Royal Exchange; and the heads of the English worthies at Stowe. He died in 1770.

RYSBRAECH, or RYSBRECHTS, (Peter,) a painter, brother of the preceding, was born at Antwerp in 1657, and became the scholar of Francis Milé, with whom he went to Paris, and under whom he imbibed an attachment to the works of Nicholas Poussin, which he ever afterwards retained. He returned to Antwerp, where, in 1713, he was chosen director of the Academy. His manner of painting was expeditious, with a free and firm pencil, and a good tone of colour; yet his landscapes want variety, and are too monotonous to be pleasing. He died in 1716.

RYVES, (Bruno,) a divine, was born in Dorsetshire, and educated at New college, Oxford, of which he became one of the clerks in 1610, and was in 1616 appointed one of the chaplains of Magdalen college. He afterwards became vicar of Stanwell, in Middlesex, rector of St. Martin's Vintry, in London, chaplain to Charles I. and in 1639, D.D. When the Rebellion broke out he was sequestered and plundered. At the Restoration he had the deanery of Windsor conferred on him, with the rectory of Acton, in Middlesex, and was made secretary to the garter. He died in 1677. His works are, Mercurius Rusticus; or, the Country's Complaint, recounting the sad events of this unparalleled War; these Mercuries began August 22, 1642; Mercurius Rusticus, the second part, giving an Account of Sacrileges in and upon Cathedrals, &c.; when the war was ended all these Mercuries were reprinted in 8vo, in 1646 and 1647, with the papers following: A general Bill of Mortality of the Clergy of London, &c., or a brief Martyrology and Catalogue of the learned and religious Ministers of the City of London, who have been imprisoned, plundered, &c.; Querela Cantabrigiensis; or, a Remonstrance by way of Apology for the banished Members of the flourishing University of Cambridge; Micro-Chronicon; or, a brief Chronology of the Time and Place of the Battles, Sieges, Conflicts, and other remarkable passages, which have happened betwixt his Majesty and the Parliament, &c.; A Catalogue of all, or most part of the Lords, Knights, Commanders, and Persons of Quality, slain or executed by Law Martial, from the beginning of this unnatural War to March 25, 1647. Dr. Ryves is said to have assisted Brian Walton in his Polyglott Bible.

RYVES, (Sir Thomas,) related to the preceding, was born in the latter end of the sixteenth century, and was educated at Winchester school, and at New college, Oxford, of which he became fellow in 1598, and, applying himself to the study of the civil law, commenced doctor in that faculty in 1610. He was a celebrated civilian in doctors' commons and the court of admiralty, and in 1618 was made one of the masters in chancery, and judge of the faculties and prerogative court in Ireland. Charles I. made him his advocate, and knighted him: and, when the Rebellion broke out, he was very firm to the royal cause; and he was one of the assistants to the king at the treaty in the Isle of Wight. He died in 1651. His works are, The Vicar's Plea; or, a Competency of Means due to Vicars out of the several parishes, notwithstanding their impropriations; Regiminis Anglicani in Hibernia Defensio, adversus Analecten, Lib. III.; Imperatoris Justiniani Defensio adversus Alemannum; Historia Navalis Antiqua; and, Historia Navalis Media.

S.

SA, or SAA, (Emanuel,) a learned Portuguese Jesuit, was born at the town of Villa de Conde, in the province of Entre Minho è Douro, in 1530, and educated at Coimbra, where he soon became a member of the newly formed society, and was selected, when very young, to teach philosophy in that university; and soon afterwards he was removed to fill the philosophical chair at Gandia, in Valencia. In 1557 he was called to Rome, and appointed interpreter of the Sacred writings, and professor of divinity, in the seminary belonging to his order. Here he for many years attracted crowded audiences by his pulpit oratory. By Pius V. he was employed in superintending, conjointly with Peter Parra, another Jesuit, a new edition of the Vulgate. He died in 1596. He was the author of, Scholia in Quatuor Evangelia, 1596, 4to, consisting of short, but learned and ingenious notes on the four Gospels, partly original and partly selected from the labours of preceding commentators; Notationes in totam Sacram Scripturam, quibus tum omnes ferè Loci difficiles, tum variæ ex Hebræo, Chaldæo, et Græco, Lectiones explicantur; these were published after his death, in 1598; and, Aphorismi Confessariorum ex Doctorum Sententiis collecti, 1595, 12mo.

SA DE MIRANDA, (Francisco,) a Portuguese poet, was born in 1495, of a noble family, at Coimbra, where he became professor of philosophy in the university, and was made a chevalier of the order of Christ. He wrote two comedies, Dos Villalpandios, and Dos Estrangeiros; also a volume of miscellaneous poetry. He died in 1558. The Portuguese rank him next to Camoens.

SAAD-ED-DEEN, a celebrated Turkish historian, was born in the early part of the sixteenth century, and received his education among the pages of the palace of the sultan Selim I. in whose household his father held an appointment. Having devoted himself to the study of Moslem theology and jurisprudence, he became a muderris, or professor in the college attached to the great mosque of St. Sophia. He was appointed by Selim II. in 1573, khoja, or preceptor, to his son Mourad, who at the death of Selim, in December, 1574, ascended the throne, and appointed Saad-ed-deen military judge. The Khoja-Effendi (as Saad-ed-deen is frequently termed by Oriental writers) attended Mohammed III. in the Hungarian campaign of 1596; and the great victory of Keresztes is ascribed in a great measure to his exhortations. In 1598 he was raised to the highest ecclesiastical dignity by the sultan. He died suddenly in the mosque of St. Sophia, as he was preparing for prayers on the anniversary of the birth-day of the prophet, October 2nd, 1599, (A.H. 1008.) The great historical work of Saad-ed-deen, composed by order of Mourad III. (who created for the author the new office of shahnamehdji, or imperial historiographer,) is entitled Tadj-al-Towarikh, or the Crown of Histories, and gives a full and copious narrative of the history of the empire, from its foundation in 1299 by Othman, to the death of Selim I. in 1520. An Italian version was published by Vincenzo Bratutti (4to, part i. Vienna, 1646; part ii. Madrid, 1652,) under the title Cronaca dell' Origine e Progressi degli Ottomani, composta da Saidino Turco. Besides this great work, Saad-ed-deen was the author of the Selim-Nameh, a history of Selim I.

SAADI, a distinguished Persian poet, born in 1175. He led the life of a dervish, or wandering monk, and passed most of his early years in travelling from one country to another. In the course of these journeys he was taken by the Crusaders, and put to labour on the fortifications of Tripoli. He was redeemed from this slavery by a rich merchant, who afterwards gave him his daughter in marriage. He died in 1291. His works, collected by Ahmed Nasik Ben Sesán, consist of the Gulistan, Bostan, Gazels, Kasaid, Mokataat, Rubayat, and essays of various kinds in prose. The Gulistan has been translated into English by Gladwin, London, 1808; and by Ross for the Asiatic Society. The whole works of Saadi, in the original Persian and Arabic, were printed at Calcutta, in 2

vols, small folio, edited by Harrington (1791). The text of the Gulistan appeared first in the edition of Gentius, Amsterdam, accompanied by a Latin translation and notes. Gladwin published the text at Calcutta in 1806, which was reprinted in London in 1809.

SAADIAS-GAON, or SAADIAS THE EXCELLENT, a celebrated Rabbi, was born about 892 in the city of Pithom, or Al Fiumi, in Egypt. In 927 he was sent for by David the son of Zachai, the prince of the captivity, to preside over the academical institution at Sora, near Babylon. He died in 942. He was the author of a work, entitled, Sepher Heamunah, which was translated from the original Arabic into Hebrew by Rabbi Jehuda Ben Samuel Aben Tibbon, and was printed at Constantinople in 1562, 4to, and afterwards at Verona, Amsterdam, and other places; A Commentary on the book Jezira, which was printed with other commentaries on that book at Mantua in 1592, 4to; An Arabic translation of the whole Old Testament, of which the Pentateuch is still extant, and may be seen both in Le Jay's and Walton's Polyglotts, accompanied with the Latin Version of Gabriel Sionita; A Commentary on the Song of Songs, in Hebrew, printed at Prague in 1609, 4to; A Commentary on Daniel, in Hebrew, inserted in the great rabbinical Bibles of Venice and Basle; A Commentary on Job, in Arabic, the MS. of which is in the Bodleian library at Oxford; A Commentary upon the Jewish Liturgy, in Arabic, preserved in MS. in the same repository; and other pieces on grammar, &c., of which some account may be seen in Wolfii Bibl. Hebræa.

SAAVEDRA-FAXARDO, (Diego de,) a Spanish political and moral writer, was born in 1584, at Algezares, in Murcia, and studied at Salamanca. In 1606 he went to Rome as secretary to the cardinal Gaspar de Borgia, who was appointed Spanish ambassador to the pope; and some time after he was appointed agent from the court of Spain at Rome, and in 1636 he assisted at the electoral congress held there, in which Ferdinand III. was chosen king of the Romans. He afterwards was present at eight diets held in Switzerland, and lastly at the general diet of the empire at Ratisbon, where he appeared in quality of plenipotentiary of the circle and of the house of Burgundy. He died at Madrid in 1648. As a writer he is ranked among those who have contributed to polish and enrich the Spanish language; and the Spanish critics, who place him among their classics, say he wrote Spanish as Tacitus wrote Latin. He has long been known, even in this country, for his Emblems, which were published in two vols, 8vo, in the early part of the last century, under the title of Idea de un Principe Politico Christiano representada en cien Empresas; they were afterwards translated into Latin, and published under the title of Symbola Christiano-Politica. He wrote also, Corona Gotica, Castillana, y Austriaca politicamente illustrada; and, Republica Litteraria,—of this an English translation was published by I. E. in 1727.

SAAVEDRA. See CERVANTES.

SABATEI-SEVI, a famous pretended Messiah of the Jews, was the son of a broker to the English factory at Smyrna, where he was born in 1626. The number of his followers excited the jealousy of the Turkish government; and he was thrown into prison, where his disciples crowded to kiss his chains. The sultan having given him his choice to turn Mussulman, or suffer death, Sabatei preferred the former, and exhorted the Jews to follow his example. He died in prison, in 1676.

SABATIER, or SABBATHIER, (Peter,) a learned Benedictine, of the congregation of St. Maur, born at Poitiers in 1682. He spent twenty years in preparing for the press a valuable edition of all the Latin versions of the Scriptures, collected together, and united in one point of view. It consists of three volumes, folio, but he lived only to print one volume; the others were completed by Charles de la Rue, also a Benedictine of St. Maur. The title is, Bibliorum Sacrorum Latinæ Versiones antiquæ, seu Vetus Italica, et ceteræ quæcumque in codicibus MSS. et Antiquorum libris reperiri potuerunt, Rheims, 1743-1749. He died in 1742.

SABATIER, (Raphael Bienvenu,) an eminent surgeon, was born at Paris in 1732, and studied in that city. He became censor-royal of the Academy of Sciences, professor and demonstrator of the surgical schools, secretary of correspondence, surgeon-major of the Hospital of Invalids, and a member of the Institute. He not only was an excellent Greek and Latin scholar, but was well acquainted with the English, Italian, and German languages. In his latter days Buonaparte appointed him one of hif consulting surgeons, and he was one of the first on whom he bestowed the cross

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of the legion of honour. He died in 1811. His works are, Theses Anatomico-Chirurgicæ; De Variis Cataractam Extrahendi modis; Traité complet d'Anatomie; De la Médecine expectative; De la Médecine opératoire, ou Des Opérations de Chirurgie qui se pratiquent le plus fréquemment.

SABATINI, (Francisco,) a Spanish architect, was born at Palermo in 1722, and educated there. After visiting Rome and Naples, he was employed as the second overseer of the works at the palace of Caserta, under his father-in-law, Luigi Vanvitelli, the architect of that immense edifice. In 1759 he settled at Madrid, where, besides being extensively employed in his profession, he rose to considerable military rank. He made some additions and alterations at the royal palace of Madrid, and also at those of Aranjuez and the Pardo. Among his chief works in the capital are the Aduana, or Custom-house, the gate of Alcalá, and that of San Vincente, and the royal porcelain manufactory at Buen Retiro. He also designed the mausoleum of Ferdinand VI., in the church de las Salesas, the chapel in honour of Palafox in the cathedral of Osma, the grand altar in that of Segovia, the arsenal at Caracas, and other works in Spanish America. He died in 1798.

SABBATHIER, (Francis,) a learned French writer, was born at Condom in 1735, and after making great proficiency in his studies among the fathers of the Oratory in that city, went to Orleans, where he was employed as a private tutor. In 1762 he was invited to the college of Châlons-sur-Marne, where he taught the third and fourth classes for sixteen years. He projected a paper manufactory in Holland, which ended like some of the schemes of ingenious men; Sabbathier was ruined, and his successors made a fortune. He died in 1807. He published, Essai Historique et Critique sur l'Origine de la Puissance temporelle des Papes; Le Manuel des Enfants,—this is a collection of maxims from Plutarch's Lives; Recueil de Dissertations sur divers sujets de l'Histoire de France; Les Mœurs, Coutumes et Usages des anciens Peuples, pour servir à l'Education de la Jeunesse,—of this work a translation was published in 1775, 2 vols, 8vo, by the Rev. Percival Stockdale; Dictionnaire pour l'Intelligence des Auteurs classiques Grecs et Latins, tant sacrés que profanes, contenant la géographie, l'histoire, la fable, et les antiquités, ibid. 1766-1790, 36 vols, 8vo, and 2 vols. of plates; the troubles which followed the revolution compelled the author to leave this work unfinished.

SABBATINI, (Andrea,) called da Salerno, an eminent painter, was born at Salerno about 1485, and studied at Naples under Raimo Epifanio, a painter of little celebrity, and afterwards under Raffaelle, while that great painter was employed in the Vatican; and he was entrusted by Raffaelle to execute, from his designs, some of the frescoes in the Vatican, in S. Maria della Pace, and in La Torre di Borgia. He also formed an intimate acquaintance with Polidoro da Caravaggio. His first production after his return to Salerno was an altar-piece for the church of the Benedictines, representing the Virgin and infant Saviour, with two Saints of the order; and he afterwards painted a picture for the Franciscans, of St. Francis kneeling before the Virgin and Infant, with a glory of angels. He next settled at Naples, where he was soon regarded as the ablest artist of that school. His celebrated fresco works in S. Maria delle Grazie have been, for the most part, unfortunately destroyed; but his pictures in oil in that church, as well as those in the other public edifices at Naples, sufficiently establish his reputation. Of these the most esteemed are, the Assumption of the Virgin, in the Capella Brancacci, in the cathedral; the Adoration of the Magi, in S. Spirito di Palazzo; and the Madonna and Bambino, with St. Elisabeth and other saints, in S. Domenico Maggiore. There are several of his works at Gaeta, and in other cities in the kingdom of Naples, where his easel pictures are frequently found in the private collections. He was a correct and tasteful designer, and his colouring is fresh and harmonious; his attitudes are elegant and appropriate, and his masses of light and shadow are managed with skill. He may be accused of occasionally being too abrupt and harsh in his delineation of the muscles. He died in 1545.

SABBATINI, (Lorenzo,) called Lorenzino da Bologna, a painter, was born at Bologna about 1540, and visited Rome during the pontificate of Gregory XIII. where he studied the works of Raffaelle, and imitated his style with such success, that he has by some been considered as a disciple of that great painter. In his smaller pictures he seems to have been emulous of imitating the graces of Francesco Mazzuoli, called Il Parmigiano, in

which he was eminently successful. He was employed by the pope in the Capella Paolina, in the Vatican, where he painted, in conjunction with Federigo Zuccaro, several subjects from the life of St. Paul. In the Sala Regia he painted an emblematical subject of the Triumph of Faith over Infidelity, personified by a representation of Religion holding in one hand the cross, and in the other the chalice; at her feet are several figures descriptive of Heresy. These, and other works, were executed so much to the satisfaction of the pope, that Sabbatini was appointed superintendent of the decorations of the Vatican. Of his numerous pictures at Bologna the following are the most deserving of notice,—The Crucifixion, in S. Maria delle Grazie; the Assumption, in the church of La Morte; S. Gioachino e S. Anna, in S. Martino Maggiore; and his most celebrated performances in S. Giacomo, representing S. Michele vanquishing the Rebel Angels; the Four Evangelists; and the Four Doctors of the Church. He died in 1577.

SABELLICUS, an Italian historian and philologist, whose proper name was Marcantonio Coccio, was born in 1436 at Vicovaro, in the Campagna di Roma. He studied under different masters at Rome, and finally under Pomponio Leto, who admitted him into his academy, in which he obtained the name of Sabellicus, as being a native of the ancient country of the Sabines. In 1475 he was appointed professor of eloquence at Udina. He there employed himself in researches into the antiquities of the province of Friuli, the fruits of which were given to the public in a work, De Vetustate Aquilejæ Lib. VI. About 1484 he removed to Venice, where he taught the belles-lettres, till the plague obliged him to remove to Verona. There, in the space of fifteen months, he wrote in Latin 32 books of the History of Venice, which he printed on his return to that city in 1487. This work was so much approved by the republic, that an annual pension was assigned to the author. The care of the library of St. Mark, founded by cardinal Bessarion, was also committed to him. He likewise wrote a History of the World, from the Creation to the year 1503, entitled, Rhapsodiæ Historiarum Enneades, in 63 books. He died in 1508. As a philologist he wrote notes upon Pliny the Elder, Livy, Valerius Maximus, and Catullus, which are preserved in Gruter's Thesaurus.

SABELLIUS, an heresiarch of the third century, was an African bishop, or presbyter, who resided in the Pentapolis of Cyrenaica. He held that there was only one person in the Godhead, namely, the Father; that Christ was a mere man, but that there resided in him a certain energy proceeding from God, or a portion of the divine nature; and he deemed the Holy Spirit merely a divine energy, or an emanation proceeding from God. His followers illustrated their doctrines by comparing God to the sun, the Word to its illuminating power, and the Holy Ghost to its warming energy. They were successfully opposed by Dionysius of Alexandria, but continued for a long time to be a numerous sect in Mesopotamia and Rome.

SABINIANUS of Volterra was elected pope after the death of Gregory the Great, in 604. He had been employed on a mission to the court of Phocas, the usurper of the Eastern empire. He died in about eighteen months after his election, and was succeeded by Boniface III., the first bishop of Rome who was acknowledged by the imperial court of Constantinople as primate of the whole church.

SABINUS, (Julius,) a Gaulish noble, a native of the district of the Lingones, (the modern Langres,) in the tumultuous state of the Roman empire during the contest between Vespasian and Vitellius, (A.D. 70,) caused himself to be proclaimed Cæsar, and led a band of his countrymen into the territory of the Sequani. He was afterwards seized, and carried to Rome, where he was executed by order of Vespasian.

SABINUS, (Aulus,) a Roman poet, the friend of Ovid, whom he imitated in that species of poetry of which Ovid has left specimens in his Heroides. He wrote a series of Epistles (Heroides) supposed to be addressed by heroes to heroines, and to be the answers to those epistles which Ovid had addressed to the heroes in the name of the heroines. Of these there are extant only three, Ulysses to Penelope, Demophoon to Phyllis, and Paris to Œnone. They are generally printed at the end of the works of Ovid, and also in the separate editions of the Heroides of Ovid.

SABINUS, (George,) a modern Latin poet, was born in 1508 in the Marche of Brandenburg. His family name was Schalter, which, according to the custom of the time, he changed for a Latin appellation. At the age of fifteen he was sent to Wittemberg, where he lodged in

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the house of Melanchthon, by whose advice he cultivated his taste for Latin poetry, and at the age of twenty he published a poem entitled, Res Gestæ Cæsarum Germanicorum. He then visited Italy, where he attracted the notice of Bembo, Contareni, and other scholars. After his return he was nominated by the elector of Brandenburg professor of belles-lettres at Frankfort-on-the-Oder, and afterwards rector of the new university of Königsberg. He married for his first wife a daughter of Melanchthon. The elector at length raised him to the post of a counsellor, and employed him in various embassies, in which he displayed equal eloquence and political skill. In 1540 he was ennobled by the emperor Charles V. at the diet of Ratisbon. He died in 1560. His Latin poems were first published at Leipsic, in 1558, 8vo. He also published some Latin letters, and a preceptive work on the art of writing verse in imitation of the ancients, which was long a manual for students.

SACCHETTI, (Franco,) a poet and novelist, was born at Florence about 1335, of the noble family of the Benci. After passing his youth in commercial affairs, he rose through different gradations of office in his republic to the posts of governor of Bibbiena, and of San Miniato, podestà of Faenza, and commander of the Florentine troops in Romagna. He died about the year 1410. Sacchetti was regarded as one of the principal Italian poets of his time; and he also collected, from the stories he had heard, and the adventures he had witnessed, a number of tales, or Novelle, of which 258, remaining in MS. in the Laurentian library, were printed at Florence in 1724. Bottari mentions a comic poem entitled, La Battaglia delle Vecchie colle Fanciulle, existing in MS. in the Gaddi Library, as attributed to Sacchetti. It consists altogether of 130 stanzas in rima ottava, and was printed for the first time at Bologna in 1819, and dedicated to lord Byron; and it has since been reprinted in the Scelta di Poemi Giocosi, published by Bettoni at Milan, 1833.

SACCHETTI, (Giambattista,) an architect, was born at Turin, where he studied architecture under Juvara, whose designs for the new palace at Madrid he was commissioned to carry into effect by Philip V. in 1736. He also completed the façade of the palace of St. Ildefonso as designed by Juvara. He was director of the public school of architecture at Madrid; and when the Academy of St. Ferdinand was established in 1752, he was complimented with the honorary title of director in it. He died in 1764.

SACCHI, (Andrea,) a celebrated painter, was born at Rome in 1598, and was the natural son of Benedetto Sacchi, a painter of little note, by whom he was instructed in the rudiments of design; but he was afterwards a pupil of Francesco Albano, whom he at length greatly surpassed. On leaving the school of that painter he improved his style by an attentive study of the works of Raffaelle, Polidoro da Caravaggio, and the antique marbles, by which means he acquired a correctness of design, for which his works are remarkable. He was employed by cardinal Antonio Barberini in ornamenting his palace with several allegorical works in fresco. Among these is his great composition, representing the Divine Wisdom. In 1623 he was appointed by Urban VIII. to execute one of the great altar-pieces of St. Peter's; and he painted a large picture for the altar of Gregory the Great, representing the performance of a miracle by that saint. This piece was executed in mosaic by Alexander Cocchi in 1771. But Sacchi's master-piece is his famous picture of S. Romualdo, formerly in the church dedicated to that saint, now in the Museum of the Vatican. This admirable production was considered one of the four finest pictures at Rome. The composition is extremely simple; it represents the saint seated in the solitary valley of Camaldoli, in the Apennines, surrounded by five monks of his order, to whom he is explaining his reasons for retiring from the world. Every thing in the picture breathes tranquillity and repose. This painting has been engraved by Frey. Sacchi also executed the following great works:—the Death of St. Ann (also engraved by Frey); the Miracle of St. Antony; St. Joseph; St. Andrew; and eight pictures from the life of John the Baptist, for the church of San Giovanni, in Laterano. He died in 1661.

SACCHINI, (Francesco,) a learned Jesuit, and the continuator of Father Orlandino's Grand History of his Order, was born in the diocese of Perugia in 1570. He for many years filled the rhetorical chair in the Jesuits' college at Rome. He died in 1625. He also wrote, Libellus de Ratione Libros cum Profectu legendi; Oratio de Vitandâ Librorum Moribus Noxiorum Lectione; Epistola de Utilitate bene legendi ad Mensam; Modus utiliter Studendi; and, Orationes.

SACCHINI, (Antonio Maria Gaspare,)

a musical composer, was born at Naples, in 1735, and there educated, at the Conservatorio di Santa Maria di Loreto, under Durante. He first composed an opera for Milan — L'Isola d'Amore, which pleased not only the public, but the critics. He then visited Venice, Stuttgard, London, and Paris, in which last city he set his music to French words for the Académie Royale. He died in 1786. His best operas are the Cid, and Tamerlane.

SACHEVERELL, (Henry,) a divine of political notoriety, born about 1672, was the son of a poor clergyman at Marlborough, and was educated by the kindness of his godfather, and placed at Magdalen college, Oxford, of which he became fellow. His regularity and polite manners rendered him a favourite tutor in the college, and his Latin poems, some of which appeared in the Musæ Anglicanæ, proved him an elegant scholar and a man of respectable talents. He was, at Oxford, chamber-fellow with Addison, who inscribed his Farewell to the Muses to him, as his friend and colleague. He took his degree of M.A. in 1696, and that of D.D. in 1708. His first preferment was the living of Cannock, in Staffordshire, to which, in 1705, was added the preachership of St. Saviour's, Southwark. His two famous sermons were delivered while he held these appointments, the former at Derby, 14th of August, 1709, and the second at St. Paul's, November 9th, before the lord mayor of London; and as in one of them he was supposed to allude, under the name of Volpone, to lord Godolphin, they excited great attention, and drew upon him the resentment of parliament. His trial before the peers began on the 27th of February, 1710, and lasted till the 20th of March, on which day a majority of their lordships (69 to 52) pronounced Sacheverell guilty; and on the 23d sentence was passed, adjudging him not to preach for three years ensuing, and ordering his two sermons to be burnt by the common hangman. The populace, who had espoused the cause of the accused, considering him, with the great majority of the clergy, as the champion of the church, celebrated this impotent conclusion of the affair with bonfires and other rejoicings both in London and all over the kingdom; and when, in May following, he set out to take possession of the living of Salatin, in Shropshire, to which he had been presented, his journey to Oxford, and thence by Banbury, Warwick, and Wrexham, to his preferment, was a continued triumph; which was prolonged as he returned to London through Shrewsbury, Bridgenorth, Ludlow, Worcester, and other towns. It is admitted on all hands that nothing had so much effect as this affair of Sacheverell's in influencing the general election which took place in the same autumn, and the immediate consequence of which was the overthrow of Godolphin and his colleagues. On the expiration of his sentence, in March 1713, Sacheverell preached at St. Saviour's church, on the Christian Triumph, or the duty of praying for our enemies, and again published his discourse. Of his sermon preached at St. Paul's, Burnet states that about 40,000 copies were supposed to have been printed and dispersed over the kingdom. Within a month after the removal of his suspension the queen presented him to the valuable rectory of St. Andrew, Holborn. He had besides the good fortune to have a considerable estate at Callow, in Derbyshire, left to him by his kinsman, George Sacheverell, Esq. He never appeared again as an author, except in a dedication prefixed to a volume of posthumous sermons by the Rev. W. Adams, published in 1716. He at last sunk into retirement and obscurity, and died on the 5th of June, 1724. By his will he left 500*l.* to bishop Atterbury, who is supposed to have written for him the defence which he made before the peers, and to have composed the elegant Latin inscription for the silver bason gilt, which he presented to his counsel and defender, Sir Simon Harcourt. He is described by the duchess of Marlborough, who, no doubt, was displeased at his popularity, as "an ignorant impudent incendiary, a man who was the scorn even of those who made use of him as a tool;" and Burnet, with equal contempt, observes of him, that "he possessed little of religion, virtue, learning, or good sense, but forced himself to preferment by railing at dissenters and low-church men."

SACHS, (Hans,) one of the most celebrated of the early German poets, was the son of a tailor of Nuremberg, where he was born in 1494. He was sent to a Latin school at the age of seven, and in his fifteenth year was apprenticed to a shoemaker. Two years after he became the pupil of Nunnenbeck, a weaver, who belonged to the corporation of the Mastersingers; and having been instructed in the art of poetry, he set out on his travels. On his return to Nuremberg, in 1516, he was admitted a master-shoe-

maker; and he obtained high reputation as a poet. He studied indefatigably the works of the ancient German bards, and those of the great Italian writers, especially Petrarca and Boccaccio; but, above all, he devoted himself to the study of the Bible, and the works of Luther, whose doctrines he embraced, and whose cause he materially assisted by his compositions. He died in 1578. A collective edition of his works appeared at Nuremberg, 1576-79, 5 vols, fol.; and they were republished at Kempten, 1616, 5 vols, 4to. Selections from the poems of Hans Sachs have been published by J. G. Busching, at Nuremberg, 1816; and by F. Furchau, at Leipsic, 1818. Sachs uniformly employed his pen with the best of motives—to reform and instruct; and not only was his personal character irreproachable, but the amiable *bonhommie* of his disposition such as to obtain for him the appellation of "Honest Hans Sachs."

SACHTLEVEN, or ZAFTLEVEN, (Cornelius,) a painter, was born in 1606, at Rotterdam, and took up his residence at Antwerp. He painted landscapes, the interiors of farm-houses, and the recreations of villagers, in imitation of Teniers or Brouwer. The representations of rustic sports, in which he endeavoured to imitate the former, are well designed, and executed with a free pencil; and when he imitated the latter, he gave his pictures great force. His representations of corps-de-garde are well grouped; and his conversations have a strong character of truth, humour, and expression. On the foregrounds of his pictures, which represented soldiers in their guard-room, he usually placed helmets, drums, armour, embroidered belts, and implements of war, which he copied exactly, and disposed in such a manner as to produce an agreeable effect. He executed some spirited etchings from his own designs. He died in 1673.

SACHTLEVEN, or ZAFTLEVEN, (Herman,) a painter, younger brother of the preceding, was born at Rotterdam, in 1609, and was a pupil of John Van Goyen; but he did not confine himself to the manner of that master. For his improvement he made numerous sketches, drawings, and designs, on the borders of the Rhine; where, by the windings of the river, the antique edifices, the woods, the waterfalls, and grounds differently broken, the views were more picturesque, and more capable of affording him agreeable materials for his landscapes, than the scenes in Holland. He finished his pictures with extraordinary neatness; and by a light, free touch, as well as by his skilful management of the aërial perspective, he gave to his hills, grounds, and trees, a pleasing effect. He died in 1685.

SACKVILLE, (Thomas,) first lord Buckhurst, a poet and statesman, was born at Buckhurst, in Sussex, in 1536, and educated at Oxford and Cambridge, whence he removed to the Inner Temple, and was called to the bar. In 1566 he was called to the peerage. In 1570 he was sent on an embassy to France, to treat of the marriage then proposed between the queen and the duke of Anjou; and in 1587 he was employed as ambassador extraordinary to the United States of the Netherlands, to adjust the differences between them and the earl of Leicester, whose anger he drew upon himself in the discharge of this duty, and was in consequence imprisoned till the death of his formidable enemy in 1588, after which event he was at once restored to Elizabeth's confidence. In 1590 he was made knight of the garter, the next year chancellor of Oxford; and in 1598 treasurer, in the room of lord Burleigh. Though he had been one of the commissioners who tried Mary, queen of Scots, he was noticed by James I. on his accession to the English crown, and was created, in 1604, earl of Dorset. He died suddenly, in consequence of a dropsy in the brain, while attending at the council board, April 19th, 1608, and was buried in Westminster Abbey. He early acquired celebrity by his tragedy of Ferrex and Porrex, called in a later edition, Gorboduc; The Induction, or Poetical Preface to The Myrror for Magistrates; and, The Complaynt of Henrye Duke of Buckingham, in the same collection. Of these, The Induction possessed great merit, and reminds us of the poems of Spenser, who, according to Warton, in his History of English Poetry, made Dorset his model. This nobleman also prefixed a Latin epistle to Clarke's Latin translation of Castiglione's Courtier, printed in 1571. Abbot, afterwards archbishop of Canterbury, was his chaplain, and preached his funeral sermon.

SACKVILLE, (Charles,) earl of Dorset and Middlesex, descended from lord Buckhurst, was born in 1637. He was educated under a private tutor, and afterwards travelled through France and Italy, and returned a little before the Restoration. He sat for some time as member for East Grinstead; but he was too fond

of gallantry, and the licentious excesses of a corrupt court, to apply himself to political affairs. He served as volunteer in the Dutch war in 1665, under the duke of York, and in the night previous to the naval engagement composed the celebrated song, beginning, "To all you ladies now on land." He was afterwards employed in embassies by the king, and in 1674 succeeded to the estates of his uncle, the earl of Middlesex, and in 1677 to the honours of his father. The violent measures of James II. were wholly disagreeable to him, and he warmly espoused the cause of the prince of Orange. For his attachment to the revolution he was made chamberlain of the household, a privy councillor, and knight of the garter. He died at Bath, 19th of January, 1705-6, and was succeeded by Lionel, his son by his second wife, who in 1720 was raised to the dignity of a duke. Lord Dorset was not only a poet, but also the friend and patron of learned men; and he has been commended in the highest strain of panegyric by Dryden, Congreve, Addison, and especially by Prior, whose dedication of his works to his son is deservedly considered as a composition of superior merit. His poems are short and few, but possess great beauty. There is a memoir of him by Dr. Johnson, abridged from one by Cibber.

SACKVILLE, (George viscount,) third son of the first duke of Dorset, was born in 1716. From Westminster school he went to Ireland, where his father was appointed viceroy, and he received his education in Trinity college, Dublin. He afterwards embraced the military profession, and was at the battles of Dettingen and Fontenoy, and distinguished himself under the duke of Cumberland, against the Scotch rebels. In 1758 he rose to the rank of lieutenant-general, and went with Marlborough in the expedition against St. Malo. At the battle of Minden, the next year, where he commanded the united English and Hanoverian cavalry, his conduct was highly censured, because during the action he did not bring up his troops with the celerity which he was ordered. Whether the delay originated in the unintelligible manner in which the orders were conveyed, or the timidity of the general, is unknown; but a court martial (3d April, 1760) dismissed him from the service, and George II. erased with his own hand, in council, his name from the list of privy councillors. In the reign of George III., to whom he was personally acceptable, he returned to public life; and, having attached himself to lord North, was made secretary of state for the colonies in 1775 and had the direction of the American war. In 1782 he, with his leader, retired from office, having just before been raised to the peerage by the titles of viscount Sackville and baron of Bolebrook, titles united to the dukedom of Dorset by the accession of lord George's eldest son to that superior dignity. In 1770 lord George Sackville took the name of Germain, for an inheritance, under which name he is equally well known. He died in 1785.

SACROBOSCO. See HOLYWOOD.

SACY, or SACI. See MAISTRE.

SACY, (Louis de,) an eloquent advocate of the parliament of Paris, and a learned member of the French Academy, born in 1654. He published an excellent French translation of Pliny's Letters, and Panegyric on Trajan; Treatises on Friendship, and on Glory; a Collection of Factums, and other pieces. He died in 1727.

SACY, (Antoine Isaac Silvestre, baron de,) an eminent Oriental scholar, was born at Paris in 1758, and was educated at home by private tutors. His progress in classical studies was very rapid; and when he had completed them he proceeded to the study of Hebrew, Syriac, Chaldee, and Samaritan, and thence to Arabic and Ethiopic. With these pursuits he combined the study of the Italian, Spanish, English, and German languages; and to these he soon added the Persian and Turkish. In 1780 he undertook the examination of a Syriac MS. in the Bibliothèque Royale, which contained a translation of the Fourth Book of Kings; and he made some notes on the subject, which appeared in Eichhorn's Biblical and Oriental Repertory. In 1785 he was elected a titular member of the Academy of Inscriptions and Belles-Lettres. Immediately upon his appointment he wrote two memoirs, one upon the breaking of the dyke of Irem in Arabia Felix, the other on the original vestiges of Arabian literature. In the same year he was nominated a member of a committee of the Academy which was appointed to make analyses of, and extracts from, the most important inedited works in the Royal Library. He also contributed to the collection entitled, Notices et Extraits; Biographies of Persian Poets; and a notice on four Arabic works relative to the conquest of Yemen by the Othomans in the sixteenth century. Shortly after he wrote

his Memoirs on various antiquities of Persia, and deciphered the Pehlvi inscriptions of Nakshi-Rostem, near the ruins of the ancient Persepolis. During the reign of terror he withdrew with his family to a small country-house some leagues from Paris, and devoted himself to the study of Oriental literature. In 1795 a school for teaching living Oriental languages being instituted by a decree of the Convention, he was appointed professor of Arabic; and he composed an Arabic grammar. In 1799 he published his Principles of General Grammar. In 1806 he was appointed professor of Persian, and he published his Chrestomathie Arabe, or a Selection of Extracts from various Arabian Writers, both in prose and verse; this is the most valuable work for the use of students that has yet appeared. In 1810 his Arabic Grammar, the fruit of fifteen years' labour, was published, as well as his translation of Abd-al-latif's Account of Egypt. About the same time he published, a Memoir on the Orthography and Manner of reciting the Koran; and was likewise one of the most zealous contributors to the Magazin Encyclopédique, the Mines de l'Orient, and the Annales des Voyages. On the return of the Bourbons in 1814, De Sacy, who had received from the Imperial government the title of baron, became a member of the Chamber of Deputies, and was also appointed a member of the Council for Public Instruction. In 1816 he published, under the title of Calila et Dinna, the Arabic text of the Fables of Bidpai, and the Moallakah of Lebíd, with a French version and notes. In 1819 appeared the Pend-Nameh, in Persian and French, with notes. This was followed by the whole of the Makamat of Hariri, in Arabic, with a commentary also in Arabic. In 1826-27 De Sacy published a new edition of his Chrestomathie Arabe; and in 1829 he added a supplementary volume entitled, Anthologie Grammaticale Arabe. The second edition of his Arabic Grammar appeared in 1831. In 1832 Louis Philippe elevated him to the peerage, and appointed him keeper of the Oriental MSS. in the King's Library, and perpetual secretary to the Academy of Inscriptions. His last work was his, Exposé de la Religion des Druses, 1838, in 2 vols, 8vo. He died of apoplexy on the 20th February, in the same year, in the eightieth year of his age.

SADE, (James Francis Paul Alphonso de,) born in 1705, became vicar-general of the archbishop of Toulouse, and afterwards of the archbishop of Narbonne. In 1744 he was nominated abbot of Ebreuil, in Auvergne. About 1752 he retired to Saumane, near Vaucluse, where he devoted himself entirely to study, and wrote his Mémoires sur la Vie de Pétrarque, 1764, 3 vols, 4to. He died in 1778. He also wrote, Remarques sur les Premiers Poètes Français et les Troubadours.

SADEEL, (Anthony,) one of the promoters of the Reformation, was born in 1534, at the castle of Chabot, in the Maconais, and was descended of a noble and ancient family of the Forez. The care of his education devolved on his widowed mother, who sent him to Paris, where he first was initiated in the principles of the Protestant religion. These he afterwards became better acquainted with at Toulouse and Geneva, when introduced to Calvin and Beza. Returning to Paris, he was invited, at the age of twenty, to preach to the congregation of the reformed in that city. Their assembling, however, was attended with great danger; and, in 1557, when they met to celebrate the sacrament, about 150 were apprehended and thrown into prison, their pastors only escaping. Next year Sadeel was himself imprisoned; but the king of Navarre, who had often been one of his hearers, went in person to the prison and released him. He now removed to Orleans; and when the danger seemed to be over he returned, and drew up a Confession of Faith, first proposed in a synod of the reformed clergy of France, held at Paris, which was presented to the king by the famous admiral Coligni. The king dying soon after, and the queen and the family of Guise renewing with more fury than ever the persecution of the reformed, Sadeel was obliged again to leave the metropolis. In 1562 he presided at a national synod at Orleans; and he then went to Berne, and finally to Geneva, where he was associated with the ministers of that place. Henry IV. gave him an invitation to his court, which he accepted, and was chaplain at the battle of Courtray, and had the charge of a mission to the Protestant princes of Germany; but unable at length to bear the fatigues of a military life, which he was obliged to pass with his royal benefactor, he retired to Geneva in 1589, and resumed his functions as a preacher, and undertook the professorship of Hebrew. He died in 1591. His works are entitled, Antonii Sadeelis Chandæi Nobilissimi Viri Opera Theologica, Geneva, 1592, fol.; reprinted 1593, 4to;

and 1599 and 1615, fol. They consist, among others, of the following treatises, De Verbo Dei Scripto; De Verâ Peccatorum Remissione; De Unico Christi Sacerdotio et Sacrificio; De Spirituali et Sacramentali Manducatione Corporis Christi; Posnaniensium Assertionum Refutatio; Refutatio Libelli Claudii de Sainctes, intitutati, Examen Doctrinæ Calvinianæ et Bezanæ de Cœnâ Domini; Histoire des Persécutions et des Martyrs de l'Eglise de Paris, depuis l'an 1557, jusqu'au Règne de Charles IX.; this was printed at Lyons, in 1563, 8vo, under the name of Zamariel; and, Métamorphose de Ronsard en Pretre, in verse.

SADELER, (John,) an eminent designer and engraver, born at Brussels in 1550. He was patronized by the duke of Bavaria; and, after travelling into Italy, and presenting some of his pieces to Clement VIII. he went to Venice, where he died in 1600.—His brother and pupil, RAPHAEL, born at Brussels in 1555, was also an excellent artist. He accompanied his brother to Rome, and died at Venice in 1616.—Their nephew, GILES, born at Antwerp in 1570, was superior to his uncles in taste, and in the neatness and elegance of his engravings. He was for some time in Italy, and was patronized by the emperor Rodolphus II. and his two successors. He died at Prague in 1629. His Vestiges of the Antiquities of Rome, fol, 1660, are much and deservedly admired.

SADLER, (Sir Ralph,) a statesman, born at Hackney, in Middlesex, in 1507. He was educated under Thomas Cromwell, earl of Essex, and by his abilities and good conduct became known to Henry VIII. who employed him in several political affairs, and at last admitted him into the privy council, and made him secretary of state. He was at the battle of Pinkie, and for his bravery was made a knight-banneret. On the accession of Elizabeth he was called to the privy council, and retained till his death the esteem of that princess. He was a member of her first parliament as one of the knights of the shire for the county of Hertford. When Elizabeth thought proper to favour the cause of the Reformation in Scotland, and to support the nobility who were for it against Mary queen of Scots, Sir Ralph Sadler was her principal agent. He was also concerned in the subsequent measures which led to the death of Mary, and was appointed her keeper in the castle of Tutbury; but he was removed from that office in consequence of some complaint, and Mary was committed to a new keeper. Elizabeth, however, did not withdraw her confidence from him in other matters, and after the execution of Mary, despatched him to the court of James VI. to dissuade the Scottish king from entertaining thoughts of a war with England on his mother's account. Soon after his return from Scotland he died, at his lordship of Standon, in Hertfordshire, March 30th, 1587, in the eightieth year of his age. The transactions of Sir Ralph Sadler's most memorable embassies are recorded in Letters and Negotiations of Sir Ralph Sadler, &c. printed at Edinburgh, 1720, 8vo, from MSS. in the Advocates' Library; but a more complete collection was published of his State Papers and Letters, edited by Arthur Clifford, Esq. in 1809, in 2 vols, 4to, to which was added, a Memoir of the Life of Sir Ralph Sadler, by Sir Walter Scott, with historical notes.

SADLER, (John,) an English writer, was born in Shropshire in 1615, and educated at Emmanuel college, Cambridge, of which he became fellow. He entered afterwards at Lincoln's-Inn, and was in 1644 made master in chancery, and in 1649 town clerk of London. He was in great favour with Cromwell, and was offered by him the place of chief justice of Munster, in Ireland, which he declined. He was also elected member of parliament; but at the restoration he lost all his places, because he refused to subscribe to the oath which declared it unlawful, under any pretence whatever, to take up arms against the king. To this public misfortune was afterwards added the loss of some of his houses by the fire of London; and in consequence of these calamities he retired to privacy on his estate of Warmwell, in Dorsetshire, where he died, April, 1674, aged fifty-nine. He wrote, Rights of the Kingdom, or Customs of our Ancestors; and, Olbia, or the New Island lately discovered, &c.

SADLER, (Anthony,) a native of Chilton, in Wiltshire, educated at Edmund hall, Oxford, where he took his degree of D.D. He was chaplain to Charles II. after the restoration, and published a Divine Masque, inscribed to, general Monk; several tracts, sermons, &c. He died in 1680.

SADLER, (Michael Thomas,) a statesman and philanthropist, was born at Snelston, in Derbyshire, in 1780, and had chiefly devoted himself to mercantile pursuits at Leeds, in connexion with a brother,

until 1829, when he was returned to parliament for Newark-upon-Trent. At the general election in the following year he was again returned for Newark; and in the ensuing year, for Aldborough, in Yorkshire. His chief object in parliament was the improvement of the condition of the poor, for the agricultural portion of whom he sought to obtain parliamentary aid, to provide them with allotments of ground, &c.; while for Ireland, in the distresses of which country he felt a deep sympathy, he urged the justice and necessity of a well-regulated system of poor laws. To spare the sacrifice of life among the children employed in factories was another of his great objects. He died in 1835. His principal works are, Ireland, its Evils, and their Remedies; and, Law of Population, in which the Malthusian doctrines are refuted.

SADOC, a famous Jewish doctor in the third century, and principal founder of the sect called Sadducees, was the disciple of Antigonus Sochæus, president of the Sanhedrim about B.C. 260. That great doctor, offended at the corruptions of the law of Moses which began to take place soon after the termination of the prophetic age, by the introduction of the traditionary law, which chiefly respected ceremonies, fastings, and other practices distinct from the moral duties of life; and more particularly reprobating the pretensions which were made to meritorious works of supererogation, by means of which men hoped to entitle themselves to extraordinary temporal rewards; strenuously maintained and taught, that men ought to serve God, not in a servile manner, either through fear of punishment or hope of reward, but from a pure and disinterested principle of piety. This refined doctrine, which he opposed only to the expectation of temporal rewards and punishments, was misinterpreted by his followers, who extended it to the rewards and punishments of a future life. Such was the construction which was put upon it by Sadoc and Baithosus, two of his disciples, who, after his death, taught that no future state of rewards or punishments was to be expected, and, consequently, that there would be no resurrection of the dead. The chief heads of the Sadducæan tenets were these: all laws and traditions, not comprehended in the written law, are to be rejected as merely human inventions. Neither angels nor spirits have a distinct existence, separate from their corporal vestment. The soul of man, therefore, does not remain after this life, but expires with the body. There will be no resurrection of the dead, nor any rewards or punishments after this life. Man is not subjected to irresistible fate, but has the framing of his condition chiefly in his own power. Polygamy ought not to be practised. It has been asserted, that the Sadducees only received, as of sacred authority, the five books of Moses. But the contrary clearly appears from their controversy with the Pharisees, in which the latter appeal to the prophets, and other sacred writings, as well as the law; which they could not have done with any propriety or effect, had not the Sadducees admitted their authority. To this we may add, that had this been the case, it is very improbable that such heresy would have passed without censure.

SADOLETO, (Jacopo,) a celebrated cardinal, was born at Modena in 1477, and studied at Ferrara, where one of his masters was the learned Niccolo Leoniceno, and where polite literature and philosophy were the favourite objects of his attention. Repairing to Rome in the time of Alexander VI. he found a munificent patron in cardinal Oliviero Caraffa, and an excellent preceptor in Scipione Carteromaco, under whom he made a great progress in elegant literature. Leo X., almost as soon as he was raised to the pontificate, nominated him and Bembo his secretaries. His services in this capacity were so much approved, that Leo conferred upon him the bishopric of Carpentras in 1517. The succeeding pontificate of Adrian VI. was less favourable to learning; and Sadoleto retired in 1523 to his see. Clement VII., however, recalled him to his former post. But that pontiff's tortuous and selfish policy disgusted Sadoleto, who obtained permission to retire to his bishopric only twenty days before the sacking of Rome by Bourbon. He was highly esteemed by Francis I., who made great offers to draw him to his court; but he thought it his duty to obey the call of Paul III., who, in 1536, created him a member of the congregation of reform, and elevated him to the cardinalate. It was still the cardinal's principal desire to reside at his see, and employ himself in pastoral duties and the cultivation of letters; but in 1542 the pope summoned him to Rome, and appointed him his legate to Francis I. of France, for the purpose of negotiating a peace between that monarch and the emperor. He succeeding in disposing the mind of the French king to an accommodation, but insuperable obstacles were raised on the part of Charles V. Sadoleto

returned to Rome, and assisted in the frequent congregations held previously to the convocation of the council of Trent, till his death, in 1547. His unspotted character, the mildness of his manners, his sincere piety, and his love of letters, have caused him to be compared with Fénélon. His address to the senate and people of Geneva, who had begun to throw off the papal yoke, is a model of episcopal eloquence and paternal mildness. It was answered by Calvin. His prose style in Latin was formed upon an exclusive imitation of Cicero's, and his verse upon an equally close imitation of Virgil's. Of his Latin poetry the most admired pieces are that entitled Curtius, and that upon the discovery at Rome of the group of the Laocoon. Among his miscellaneous works in prose his treatise De Liberis Instituendis contains many valuable precepts and just observations on moral and literary education; and his two books, De Laudibus Philosophiæ, happily imitate not only the style, but the manner of thinking of Cicero. Of his theological works the most celebrated is his Commentary on St. Paul's Epistle to the Romans, published about 1535, and for which he had the misfortune to be involved in an ecclesiastical censure, in consequence of his having been supposed to have deviated from the opinions of St. Augustine respecting grace, and to have approached the heresy of the Semi-Pelagians. At length, by some alterations and elucidations, accompanied with profound submission to the authority of the church, the work was declared orthodox, and its perusal was permitted. Sadolet was a correspondent of most of the eminent writers and scholars of the time, among whom were Erasmus and Melanchthon. His works were published at Verona in 3 vols, 4to, 1740.

SAEMUND, (Sigfusson,) a celebrated Icelandic writer, was born in 1054, 1056, or 1057. He travelled at a very early period on the continent, in order to improve himself in knowledge, and after his return, entered into holy orders, and resided at his paternal estate of Odde, where he established a school. He died in 1133. He wrote a history of Norway, from the time of Harold Haarfager to that of Magnus the Good. He is generally allowed the merit of having collected the poetical Edda, by which means he preserved those curious and valuable remains of the ancient Scandinavian mythology, poetry, and morality, from being lost.

SAGE, (John,) a learned bishop of the old episcopal church of Scotland, and an able controversial writer in defence of the church to which he belonged, was born in 1652, and educated at the university of St. Andrew's. Having taken orders, he officiated at Glasgow, where he remained till the revolution in 1688, when the Presbyterian form of church government was established, and he then went to Edinburgh. At length he found a safe retreat with the countess of Callendar, who employed him as chaplain, and tutor to her sons; and afterwards he lived with Sir John Steuart of Garntully as chaplain, until 1705, when he was consecrated a bishop. He died in 1711. He wrote, Letters, concerning the persecution of the episcopal clergy in Scotland; An account of the late Establishment of Presbyterian Government by the Parliament of Scotland in 1690; The Fundamental Charter of Presbytery; The Principles of the Cyprianic Age—with regard to episcopal power and jurisdiction; The Reasonableness of a Toleration of those of the Episcopal Persuasion inquired into purely on Church Principles; The Life of Gawin Douglas, Bishop of Dunkeld, prefixed to Ruddiman's edition of Douglas's Virgil; and, An Introduction to Drummond's History of the Five Jameses.

SAGE, (Alain René Le,) a celebrated French writer of romance and comedy, was born on the 8th May, 1668, at the village of Sarzeau, which is situated on the peninsula of Ruis, in the department of Morbian, about ten miles from Vannes. His father, Claude Le Sage, who was a lawyer, died in 1682, and young Le Sage was sent to the Jesuits' college at Vannes by an uncle, who is said to have dissipated the moderate property that had been entrusted to his care by the father of Le Sage, who, on leaving the college, appears to have obtained an office in the collection of the taxes in his native province of Brittany. Having been deprived of his office, he went to Paris in 1692, with the intention of going through a course of philosophy and law. Here his talents and his taste for literature procured him admission into the best society; and in 1694 he married the daughter of a citizen of Paris. He first made himself known by a paraphrastic translation from the Latin version of Jaques Bongars, of the letters of Aristænetus, which was printed in 1695 at Chartres, but with the imprint of Rotterdam, in 12mo. The abbé de Lyonne soon after bestowed upon him a pension of 600 livres; and to him Le

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Sage appears to have been indebted for his introduction to the Spanish language and literature. He now produced, Le Traître puni, a comedy; Don Félix de Mendoce; and Le Point d'Honneur, a comedy. In 1707 he produced his Don César Ursin, a comedy, imitated from Calderon; and Crispin, Rival de son Maître. Soon afterwards appeared his Diable Boiteux, of which he had borrowed the name and the leading idea from El Diablo Cojuelo of Luis Velez de Guevara. Its success was prodigious. In 1726 he augmented the work by an additional volume; and in 1737 he added to it the Entretien des Cheminées de Madrid, and, Les Béquilles du Diable Boiteux; the former a continuation of the work by Le Sage himself, and the latter a eulogy of it by the abbé Bordelon. In 1709 he produced his comedy, entitled, Turcaret, ou le Financier, which had great success. His next work was his matchless novel of Gil Blas de Santillane: 2 vols, 12mo, were published in 1715, vol. 3 in 1724, and vol. 4 in 1735. His other works are, Roland l'Amoureux; Les Aventures de Guzman d'Alfarache; Les Aventures de Robert dit le Chevalier de Beauchesne; L'Histoire d'Estevanille Gonzalès, surnommé le Garçon de bonne Humeur; Une Journée des Parques; Le Bachelier de Salamanca; La Valise trouvée; Un Mélange amusant de Saillies d'Esprit et de Traits Historiques les plus frappants; besides a number of small pieces for the theatrical exhibition at the fairs of St. Germain and St. Laurent, produced between the years 1713 and 1738. The death, however, of his eldest and favourite son (who had long been a distinguished actor, under the name of Montmenil), in September, 1743, at the age of forty-eight, was a severe blow for him. At the close of that year he retired to Boulogne-sur-Mer, with his wife and daughter, in order to be near his second son, who had been preferred to a canonry in that place, and there he died, November 17, 1747. The greater part of his works were published under the title of, Œuvres Choisies de Le Sage, Paris, 1783, 15 vols, 8vo, and 1810, 16 vols, 8vo. Most of his novels have been frequently reprinted, but especially Gil Blas, which has also been translated into all the languages of Europe; the English translation is by Smollett. Le Diable Boiteux is translated into English under the title of, The Devil on Two Sticks; and there are also English translations of The Bachelor of Salamanca, and of most of the other novels.

SAGITTARIUS, (Gaspar,) an eminent Lutheran divine and historian, was born at Lunenburg, in 1643, and studied at Lubeck, and Altenberg. He took the degree of doctor in philosophy at Jena, and in 1674 was appointed professor of history at Halle, and historian to the duke of Saxony. He died in 1694. He wrote, On Oracles; On the Gates of the Ancients; The Succession of the Princes of Orange; History of the City of Herderwich; Tractatus Varii de Historiâ Legendâ; Historia Antiqua Noribergæ; Origin of the Dukes of Brunswick; History of Lubeck; Antiquities of the Kingdom of Thuringia; History of the Marquises and Electors of Brandenburg, and many others, enumerated by Niceron.

SAGREDO, (Giovanni,) a noble Venetian, who in 1675 was elected doge; but finding the election not agreeable to the people, he voluntarily resigned his office. He was employed as ambassador to various European courts; and in 1691 was proveditor-general of the Levant Seas. He published at Venice, in 1677, Memorie Istoriche de' Monarchi Ottomani, 4to, from 1300 to 1646. It is written in a concise style, after the manner of Tacitus, interspersed with political reflections, and bears the character of impartiality and exactness. It was translated into French by Lambert, and printed at Paris in 6 vols, 12mo, 1724.

SAINCTES, (Claude de,) Lat. *Sanctetius*, a learned French prelate and celebrated controversialist, was born in the province of Perche, in 1525, and at the age of fifteen was admitted a canon-regular in the abbey of St. Cheron, near Chartres, where his love of study recommended him to the notice of the cardinal de Lorraine, who placed him in the college of Navarre, at Paris. Having entered into priest's orders, and received the degree of D.D. from the faculty of the Sorbonne in 1555, he was soon afterwards presented to the benefice of Belleville-le-Comte, in the diocese of Chartres; and in 1561, he was made principal of the college of Boissy, at Paris. In the course of that year, on the recommendation of his patron cardinal de Lorraine, Catharine de' Medici employed him as a champion for the Romish cause in the famous conference at Poissy. He was afterwards selected by Charles IX. to be one of the twelve French doctors who were sent to attend the council of Trent. In 1575 Henry III. made him bishop of Evreux. His zeal against heretics was equalled only by the fury with which he supported

the interests of the League, whose forces he introduced into his episcopal city. Being taken prisoner by the troops of Henry IV. his papers were examined, and were found to contain an attempt to justify the assassination of Henry III.; for which he was tried, and condemned to be put to death as a traitor. However, at the intercession of the cardinal de Bourbon, and some other prelates, his life was spared, and his sentence commuted to perpetual imprisonment. He died at the castle of Crèvecœur in 1591. The most considerable of his works are, a treatise in Latin, On the Eucharist, which was printed in 1576, fol., and has been much used by subsequent writers on the Roman Catholic side of the question; and, Liturgiæ, sive Missæ Sanctorum Patrum, Jacobi Apostoli, et Fratris Domini, Basilii Magni, Johannis Chrysostomi, &c., 1560, 8vo, including several chapters of his own composition. A list of the rest of his works may be seen in Dupin.

ST. ALDEGONDE. See MARNIX.

ST. AMAND, (James,) a classical scholar and critic, probably the descendant of a French family. In 1705 he was a student at Lincoln college, Oxford, but made no long stay there. His passion for Greek literature, but particularly for acquiring materials towards a new edition of Theocritus, led him to Italy, where he obtained a distinguished reputation for learning. He returned to England by way of Geneva and Paris, and died in 1754, leaving the valuable collection of books and MSS. he had made abroad to the Bodleian library, and the duplicates of his books to Lincoln college. Of the MSS. Warton availed himself in his edition of Theocritus.

SAINT AMANT, (Mark Anthony Gerard, sieur de,) a poet, born at Rouen, in 1594. His life was spent in a succession of travels, and in the composition of poems, the greatest part of which are of the comic or burlesque, and the amatory kind. The first volume was printed at Paris in 1627, the second in 1643, and the third in 1649. Solitude, an ode, which is one of the first of them, is his best piece in the opinion of Boileau. In 1650 he published, Stances sur la Grossesse de la Reine de Pologne et de Suède. In 1654 he printed his, Moïse sauvé, idylle héroïque, Leyden; which once had many admirers. He also wrote a devout piece, entitled, Stances à M. Corneille, sur son Imitation de Jesus Christ. He died in 1661. He was admitted a member of the French Academy, when first founded by Richelieu, in 1633.

SAINT AMOUR, (William de,) a pious doctor of the Sorbonne, had his name from Saint Amour in Franche Comté, where he was born about the commencement of the thirteenth century. He wrote several treatises against the mendicant orders, and particularly, in 1255, or 1256, his famous book, Perils des derniers Temps, in which he maintained that St. Paul's prophecy of "the latter times" (2 Tim. iii. 1), was fulfilling in the abominations of the friars. Alexander IV. condemned the book to be burnt, and the author to be banished from France. Saint Amour retired to his native place, and was not permitted to return to Paris until the pontificate of Clement IV. He died at Paris in 1272. His works were published there in 1632, 4to.

SAINT ANDRE, (Nathanael,) an anatomist, well known in this country on account of the imposture of the Rabbit-woman, and for various eccentricities of conduct, was a native of Switzerland, but, on coming over to England, was placed by some friends under a surgeon of eminence, in which profession he became skilful. He, for a time, read public lectures on anatomy, and obtained considerable reputation; which was ruined by the part he took in the affair of Mary Tofts, as well as by many other irregularities. He died in 1776. Details respecting his character may be seen in the Anecdotes of Hogarth by Nichols.

SAINT ANGE, (Ange François Fariau de,) a French poet, born at Blois, in 1747. He translated into verse the Metamorphoses, Fasti, and Ars Amoris, of Ovid. He also began a metrical version of the Iliad. He wrote likewise, L'Ecole des Pères, a comedy. He had just been elected a member of the French Academy, when he was suddenly cut off, 8th December, 1810.

SAINT AULAIRE, (Francis Joseph de Beaupoil, marquis de,) a French poet, born in the Limousin, in 1643. He was nearly sixty years of age when he first discovered a talent for versification; and a well known impromptu quatrain, which he made for the duchesse du Maine, procured his admission into the French Academy in 1706. He died in 1742, in the ninety-ninth year of his age.

SAINT CLOST, (Perros de,) or, *Pierre de Saint Cloud*, a writer who flourished in the beginning of the thirteenth century, was the author of the celebrated allegorical and satirical poem, entitled, Roman

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du Renard. It consists of about 2,000 verses.

SAINT CYRAN, (Jean du Verger de Hauranne, abbé de,) a learned ecclesiastic, was born at Bayonne in 1581, and educated at Louvain, where he gained the friendship of Lipsius; and he was patronized by the bishop of Poitiers, who resigned to him the abbey of Saint Cyran. He became celebrated in France for maintaining what were called two extraordinary paradoxes, that a person under certain circumstances may kill himself, and that bishops may take up arms. He was for some time persecuted by Richelieu, who confined him for four years in the castle of Vincennes; and he was one of those who disapproved of the council of Trent, and considered it as a political assembly, rather than as an ecclesiastical meeting. He died in 1643.

SAINT EVREMOND. See EVREMOND.

SAINT FOIX, (Germain François Poullain de,) a French writer, was born at Rennes, in Brittany, in 1713. He became a captain in the army, and aide-de-camp to maréchal de Broglie. He afterwards devoted himself to letters, and published, Turkish Letters, written in the manner of Montesquieu; Historical Essays on Paris; History of the Order of the Holy Ghost; and, Comedies. He died in 1776. His works were published at Paris, in 1778, in 6 vols, 8vo.

SAINT GELAIS, (Octavian de,) a native of Cognac, who, by the favour of Charles VIII. was made bishop of Angoulême. He died in 1502, aged thirty-six. He is the author of some poetical pieces; the Life of Louis XII.; Translation of Terence; Ovid's Heroides, &c.

SAINT GELAIS, (Mellin de,) a natural son of the preceding, became known as a poet, and obtained the name of the French Ovid. He was educated at Poitiers and Padua, and embraced the ecclesiastical profession. He opposed Ronsard, the poet, at the court of Henry II.; but this jealousy ended in the closest friendship. He died in 1559. His works are in Latin and French, and consist of elegies, epistles, sonnets, epigrams, songs, &c.

SAINT GENIES, (John de,) born at Avignon in 1607, was made chancellor of Orange, where he died in 1663. He cultivated Latin poetry with success, and wrote some satires, elegies, idyls, and other poetical pieces of great merit.

SAINT GERMAIN, (Robert, count de,) a statesman, was born at Lons-le-Saunier, in Franche Comté, in 1708. He entered into the order of Jesuits, which he quitted for the army, and served with distinction in Hungary, against the Turks. On his return to France he distinguished himself in the seven years' war; but, not meeting with preferment, he went into the service of Denmark, where he was made field-marshal, and received the order of the Elephant. On the execution of count Struensee he quitted Copenhagen, and placed his money in the hands of a merchant at Hamburgh, who became a bankrupt. The count then retired to a little estate in Alsace, whence he was called by Louis XVI. to be minister of war, in which department he effected a great reform. He died in 1778. His Memoirs were printed in 1779, in 8vo.

SAINT GERMAN, or SEINT GERMAN, (Christopher,) a lawyer and law-writer of the sixteenth century, is supposed to have been born at Skilton, near Coventry, in Warwickshire, and educated for some time at Oxford, whence he removed to the Inner Temple for the study of the law. After being admitted to the bar, he became an eminent counsellor. He died in 1540, and was buried in the church of St. Alphage, within Cripplegate, London. He is the author of a well-known work, The Doctor and Student, or, Dialogues between a Doctor of Divinity, and a Student in the Laws of England, concerning the grounds of those laws, first printed by Rastell, in Latin, 1523, 12mo, and reprinted in 1528. Two other tracts are attributed by Ames to Saint German, though they bear the name of Thomas Godfrey,—A Treatise concerning the Power of the Clergy and of the Lawes of the Realme; and, A Treatise concernynge divers of the Constitucyons provyncyall and legantines. Tanner attributes to him, A Treatise concerning the division between the Spiritualitie and the Temporalitie; this seems to be the same work with, The Pacyfyer of the Division between the Spiritualitie and Temporalitie, which, being remarkable for impartiality and temperate language, was pointed out to Sir Thomas More as an example for him to follow in his controversial writings. This incited Sir Thomas to publish, An Apologye made by him, anno 1533, after he had gevin over th' office of lord chancellor of Englande, printed by Rastell, 1533, 12mo. Saint German was also probably the author of, Newe addicions treating most specially of the power of the Parlyament concernynge the Spiritualitie and the Spiritual Jurisdiction, 1531,

12mo, now reprinted in all the modern editions of the Doctor and Student. He had a controversy with Sir Thomas More, which produced Salem and Bizance, being a Dialogue between two Englishmen, one called Salem and the other Bizance, 1533, 8vo. This was written in answer to More's Apologye; and Sir Thomas replied in the Debellation of Salem and Bizance, printed by Rastell, in 1533, 8vo.

SAINT JOHN. See BOLINGBROKE.

SAINT JUST, (Anthony,) one of the sanguinary revolutionists of France, was born in 1768 at Decize, in the Nivernais, and educated at Soissons. He obtained a seat in the National Convention, and gained the friendship of Robespierre by supporting all his measures; and by his influence the property of the emigrants was exposed to sale, the Girondists were conducted to the scaffold, and the effects of foreigners were confiscated. He was one of the most active agents in procuring the condemnation of Louis XVI., and afterwards became president of the Convention. He was beheaded at the same time with Robespierre, and suffered death (28th of July, 1794) with more courage than could have been expected from such a tyrant. He wrote, Esprit de la Révolution, &c. 1791, 8vo.

SAINT LAMBERT, (Charles Francis, marquis de,) an ingenious writer, was born at Vezelise, in Lorraine, in 1717. After being educated among the Jesuits, he entered the army, and was much admired for his wit and gallantry. He became a member of the French Academy, and died at Paris in 1803. His works are, Les Fêtes de l'Amour et de l'Hymen, a drama; Les quatres Parties du Jour, a poem; Essai sur le Luxe; Les Saisons; this is his principal performance, and, as a descriptive poem, possesses much merit; Fables Orientales; Consolations de la Vieillesse; and, Catéchisme Universel.

SAINT PAVIN, (Denis Sanguin de,) a French poet of the seventeenth century, was born at Paris, and spent the greatest part of his life at Livri, of which he was abbot, though no credit to the order, for he lived in a voluptuous, indolent style, circulating and practising the pernicious maxims he had learnt from his master, the poet Théophile, and to which he was so strongly attached, that Boileau in his first satire places Saint Pavin's conversion among things morally impossible. He is said, however, to have evinced some penitence a short time before his death, which took place in 1670. He left several poems not inelegantly written, which form part of vol. 4 of Barbin's collection; and a collection of his works was published in 1759, 12mo, with the poems of Charleval. He was related to Claudius Sanguin, steward of the household to the king and the duke of Orleans, who published Les Heures, in French verse, Paris, 1660, 4to, in which the whole Psalter is translated.

SAINT PIERRE, (Charles Irenée Castel de,) a philanthropical but visionary writer on moral and political subjects, was born in 1658, of a noble family, at Saint Pierre-Egiise, near Barfleur, in Lower Normandy, and studied in the college of Caen, where he contracted an intimacy with the geometrician Varignon, whom he took with him to Paris, settling upon him an annuity out of his own moderate patrimony. Saint Pierre was brought up to the church, and by his family interest obtained an abbacy. His speculations on philosophical grammar opened to him the doors of the French Academy in 1695. He acquired a fund of political knowledge, which caused the cardinal de Polignac to carry him with him to the conferences for the peace of Utrecht. The work of peace-making was one, indeed, in which he could participate with peculiar pleasure, for he was the determined enemy of war; and one of his favourite projects was the establishment of a kind of European diet which should ensure a perpetual peace. This plan (Projet de Paix Perpétuelle, Utrecht, 1713) he sent to cardinal Fleury, who, though a pacific minister, was sufficiently aware of its practical difficulties. He was one of the few in his time who saw clearly into the mischiefs of the splendid profusions and brilliant conquests of Louis XIV, and the only one who dared openly to express his sentiments. After the death of that monarch he published a pamphlet entitled La Polysynodie, in which he treated his memory with so little respect, that the French Academy, which for so many years had been employed in heaping incense upon Louis, on the motion of Polignac, excluded the author from his seat, Fontenelle alone giving a vote in his favour. He was highly respectable in private life; modest, unassuming, thoroughly upright and philanthropical in the truest sense. He even introduced into the French language the word *bienfaisance*, and his life was spent in practising its duties. One of the most important of his writings was a Memorial on the Establishment of a proportional Taille, which

greatly contributed to alleviate the tyranny of arbitrary taxation in France. He also wrote, Projet pour perfectionner l'Education, and numerous other works, which cardinal Dubois used to call the dreams of an honest man, but some of which, however, have been since acknowledged to be susceptible of being realised. He died in 1743, at the age of eighty-five. An edition of his works was printed in Holland in 1744, 18 vols, 12mo.

SAINT PIERRE, (James Henry Bernardin de,) a French writer, born at Havre, in 1737. After studying at Paris, he entered the department of civil engineers under the government. A reduction, however, which took place some time after, left him unemployed, and he entered the army as military engineer; but having quarrelled with his superior, he was dismissed from the service. He went to Malta, and thence to Russia, where he found some friends who obtained for him a situation as engineer in the Russian service, in which he remained some time, and executed several surveys. He had drawn up the project of a colony of foreigners, to be established on the eastern bank of the Caspian Sea, with a republican government, under the protection of Russia. He presented his plan to the favourite Orloff, who told him coldly that such plans would not suit the policy of Russia. Becoming weary of that country, he went to Poland, with the intention of fighting against the Russians; but a love intrigue which he had at Warsaw detained him there in idleness for about a year. From Poland he went to Dresden and Berlin, and at last returned to France, when the baron de Breteuil procured him a commission as engineer in the Isle of France, or Mauritius, on the understanding that he was to proceed to the island of Madagascar to endeavour to realise there his favourite plan of a republican colony. While on the voyage he found out that his companions, instead of being intent on establishing liberty on the Madagascar coast, were proceeding thither for the purpose of procuring a supply of slaves. He quarrelled with them; and, having landed in the Isle of France, he lived two years there; after which he returned to Paris, where he became acquainted with D'Alembert, Mademoiselle de Lespinasse, and other literary characters, who encouraged him to publish a narrative of his voyage. He afterwards wrote his pretty story of Paul and Virginia, which has established his rank among French writers; this was followed by, Etudes de la Nature; La Chaumière Indienne; Harmonies de la Nature; Essais sur J. J. Rousseau; and several plays. In 1792 Louis XVI. appointed him intendant of the Jardin des Plantes: but the Revolution reduced him to poverty. At last he found a protector in Joseph Buonaparte, who generously assigned him a pension. Napoleon himself showed him kindness, and gave him the cross of the Legion of Honour, with a pension. He died in 1814. His works have been collected and published in 2 vols, 4to, with his biography: Œuvres de J. H. Bernardin de Saint Pierre, mises en ordre par L. Aimé Martin, Paris, 1836.

SAINT-REAL, (César Vichard, better known under the name of the abbé de,) a miscellaneous writer, born at Chamberi, in Savoy, in 1639. He went at an early age to Paris, where he studied under the Jesuits, and lived for some time with Varillas, from whom he probably imbibed a taste for romancing. In 1676 he returned to Chamberi, where he became acquainted with Hortense Mancini, niece of cardinal Mazarin, whom he accompanied to England. Returning to Paris, he passed many years in that capital as a man of letters, under the character of an abbé, without title or benefice. His works involved him in several literary disputes, one of which was with the celebrated Arnauld, who accused him of a propensity to Socinianism. He died in 1692, in the fifty-third year of his age. Of his works, the best known are his Histories of the Conspiracy of Venice, and of Don Carlos, son of Philip II., both of them interesting pieces, but intermixed with fictitious circumstances to heighten the effect. The former is highly commended by Voltaire, who compares the style of it to that of Sallust: the story has been made the ground work of Otway's Venice Preserved. He wrote also, De l'Usage de l'Histoire; La Conjuration des Gracques; Vie de Jesus Christ; this is the least popular of his works, though the author esteemed it as his best production.

SAINT-SIMON, (Louis de Rouvroi, duc de,) a distinguished French nobleman, born in 1675. He entered young into the army, and served on various occasions from 1692 to the peace of 1697. His talents, however, were better adapted to civil employments; and he was appointed in 1721 ambassador-extraordinary to the court of Spain, for the purpose of demanding the Infanta in marriage for Louis XV. He finally retired to his estate; and in this retreat he died in 1755. His Me-

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moirs of the reign of Louis XIV. and the Regency, which he composed in his retreat, were printed at Strasburg, in 13 vols, 8vo, 1791, with the addition of several original pieces for the purpose of elucidation or correction.

SAINT-YVES, (Charles,) an eminent oculist, was born in 1667 at La Viotte, near Rocroi, and studied at Paris. He paid particular attention to disorders of the eyes, which he treated with so much success, that his reputation as an oculist extended through the capital and provinces, and even spread to foreign countries. He had taken a nephew to assist him, who, having quarrelled with his housekeeper, an artful woman who had obtained an entire ascendancy over her master, was discharged, and a young man, named Leoffroy, was taken in his room. This person took care to ingratiate himself with the housekeeper, whom, at length, he married; and St. Yves adopted him as his heir, and gave him his name. In 1722 he published a work entitled, Traité des Maladies des Yeux et de leurs Remèdes, several times printed, and translated into various foreign languages. St. Yves died in 1733, having by his last will constituted Leoffroy and his wife his sole heirs. This bequest was the subject of a law-suit published in the Causes Célèbres, by the issue of which the will was established.—Saint Yves the Younger equalled, if he did not surpass, his patron in celebrity as an oculist, and made himself known in all the principal courts in Europe.

SAINTE-ALDEGONDE. See Marnix.

SAINTE-MARTHE, (Charles de,) born in 1512, became physician to Francis II. of France, and was remarkable for his eloquence. Queen Margaret of Navarre honoured him with her particular esteem; and when she died in 1550, he testified his grief by a funeral oration, published in the same year. He died in 1555.—Scevole, the nephew of Charles, was born at Loudon in 1536, and became very distinguished both in learning and business. He attained an intimate acquaintance with the Latin, Greek, and Hebrew tongues; and became an orator, a lawyer, a poet, and an historian. He had, in the reigns of Henry III. and Henry IV. several considerable employments, which he filled with great reputation. In 1579 he was governor of Poitiers, and afterwards treasurer of France for that district. In 1593 and 1594 he exercised the office of intendant of the finances, in the army of Bretagne, commanded by the duke de Montpensier; and, in the latter of these years, he reduced Poitiers to the subjection of Henry IV. He died at Loudon in 1623, universally regretted; and his funeral oration was pronounced by the famous Urban Grandier. He was the author of, La Louange de la Ville de Poitiers, 1573; Opera Poetica, consisting of odes, elegies, epigrams, and sacred poems, in French and Latin, 1575; Gallorum Doctrina Illustrium Elogia, 1598; but his chief work is his poem entitled, Pædotrophia, seu de Puerorum Educatione, printed in 1584, and dedicated to Henry III. It was printed in London in 1708, in 12mo, together with the Callipædia of Quillet.—His eldest son, Abel, born at Loudon in 1570, cultivated French and Latin poetry. Louis XIII. settled on him a pension for the services he had done him, and made him a counsellor of state. In 1627 he was made librarian to the king at Fontainebleau; and had after that other commissions of importance. He died at Poitiers in 1652, where his Opuscula Varia were printed in 1645, 8vo.—Scevole's second and third sons, Scevole and Louis, were born in 1571. They were twin-brothers, of the same temper, genius, and studies; with this difference only, that Scevole continued a layman, and married, while Louis embraced the ecclesiastical state. They were both counsellors to the king, and historiographers of France. They were both interred at St. Severin in Paris, in the same grave; Scevole died in 1650, and Louis in 1656. They distinguished themselves by their knowledge, and in conjunction composed the Gallia Christiana, seu Series Omnium Episc. &c. Franciæ, of which there is an edition in 13 vols, folio, 1715—1786. Besides these there were of this family, Denis, Peter Scevole, Abel Louis, and Claude, de Sainte-Marthe, all men of learning, who distinguished themselves by various publications.

SAINTE PALAYE, (John Baptist de la Curne de,) a French writer, born at Auxerre in 1697. In 1724 he was chosen a member of the Academy of Inscriptions; and of the French Academy in 1758. He wrote, Mémoires sur l'Ancienne Chevalerie; these have been translated into English; and, L'Histoire des Troubadours, which was edited by the abbé Millot, after the author's death, in 1781.

SALADIN. See Salah-ed-deen.

SALAH-ED-DEEN, (Malek-al-Nasser Salah-ed-deen Abu-Modhaffer Yusef,)

the celebrated sultan of Egypt and Syria, was born A.D. 1137, (A.H. 532,) in the castle of Tecrit, on the Tigris, of which his father Ayub, a Koord of the tribe of Ravendooz, was governor for the Seljookian sovereign of Persia. In his youth he served under his father and his uncle Shiracoh, the latter of whom was sent by sultan Nour-ed-deen into Egypt to assist the Fatimite khalif Adhed against his vizier Shawer. Salah-ed-deen accompanied his uncle on this expedition, and on two subsequent ones; and on the death of Shiracoh in 1168 he was chosen to succeed him in the command of the khalif's armies. In 1171, by order of Nour-ed-deen, he put an end to the Fatimite dynasty in Egypt. The death of Adhed happening at the same time, Salah-ed-deen took possession of his treasures, and though nominally holding the country under the khalif of Bagdad, and in subordination to Nour-ed-deen, he resolved to make himself independent of both. Though he occasionally assisted Nour-ed-deen in his enterprises against the Christians, he incurred the suspicion of that prince, who marched to the borders of Egypt with a large army in order to compel him to submission. A temporary accommodation, however, prevented hostilities between them; and the death of Nour-ed-deen in 1173, removed the greatest obstacle to Salah-ed-deen's ambitious projects. Though he acknowledged Malek-al-Saleh Ismail, the son of Nour-ed-deen, a boy of eleven years of age, as the lawful heir to that prince, he took measures to seize his dominions, first under the pretence of protection, and then openly for himself. He reduced Damascus, and several other places in Syria, and besieged Malek-al-Saleh in Aleppo, but without effect. He also endeavoured to expel the Franks from the maritime parts of Palestine, but was entirely defeated near Ramla, by Reginald de Chatillon, Nov. 1177, with the destruction of almost his whole army. Malek-al-Saleh died in 1181; and Salah-ed-deen, in 1183, became master of Aleppo by capitulation. So that he was now in full possession of Syria as well as of Egypt. The great object both of his religious zeal and his politics was now to expel the Christians from Palestine, and recover the city of Jerusalem. His ardour was further inflamed by the desire of vengeance. Chatillon had not only committed great ravages on the Arabian border, but had attacked a caravan of pilgrims going to Mecca, massacreing a number of them, and carrying the rest into captivity. As this act of hostility was an infraction of a four years' truce concluded in 1185 between Salah-ed-deen and the Christians, by which pilgrims were to pass unmolested, he vowed vengeance upon the perpetrator. This threat he was enabled to make good by his victory in the famous battle on the plain of Hittin, or Tiberias, in July, 1187, when Guy of Lusignan, the king of Jerusalem, together with Chatillon, the masters of the Templars and Hospitallers, and a number of knights, were made prisoners. The masters and knights were immediately massacred before the sultan's tent, being regarded by him as professed assassins. Lusignan and Chatillon were brought into the tent; and the sultan drank to the former, and then presented the cup to him. Lusignan, after quenching his thirst, would have passed the cup to Chatillon; but the sultan interposed, and, after using very opprobrious language to the latter, and upbraiding him with his cruelty and breach of faith, told him that his life should be spared only upon the condition of turning Mussulman. Chatillon rejecting the terms, Salah-ed-deen drew his scimitar, and, cutting him down, ordered the guards to dispatch him. The fruits of this victory were the towns of Acre, Seîd, Beirout, Ascalon, and several others on the coast, which either capitulated or were carried by storm. He then invested Jerusalem itself, and for a time refused all offers of capitulation, and expressed a resolution to take it by storm, as the Christians had done. At length, however, the preparations for a vigorous defence on the part of the besieged induced the sultan to listen to terms; and it was agreed that the Christian inhabitants should evacuate the city, with liberty to carry off their effects, and that the Franks should pay a certain ransom, or remain slaves to the conqueror. Jerusalem accordingly surrendered after a siege of fourteen days (Oct. 2d, 1187,) after having been subject to the Franks for eighty-eight years. Salah-ed-deen entered the holy capital in triumph, and duly executed the conditions of the treaty. He thence proceeded to lay siege to Tyre; but the destruction of his fleet by the Franks rendered the attempt abortive. The intelligence of the loss of Jerusalem excited equal grief and consternation among the Christian powers, and the emperor Frederic Barbarossa, the kings of France and England, with several other princes, took the cross, and prepared armaments for the relief of the Holy Land. Succours arrived from various parts of

Europe to the Christians in Tyre, by which they were enabled, in 1189, to undertake the recovery of Acre from the Mussulmans. This attempt recalled Salah-ed-deen from the pursuit of other conquests; and for two years (1189-1191) the fields of Acre were the theatre of some of the fiercest contests recorded by history between the Europeans and the Asiatics—the followers of Christ and of Mahomet. In one of the first conflicts the Christians penetrated as far as the sultan's tent, and made a great carnage. In another Salah-ed-deen threw into the city a considerable reinforcement. The death of the emperor Frederic, who had arrived with an army in Asia, inspired the Mussulmans with hopes, which were damped by the news of the approach of the kings of England and France, Richard Cœur de Lion and Philip Augustus, at the head of a mighty host. Upon their arrival the siege was pushed with so much vigour, that Acre, in 1191, surrendered to their arms. Philip upon this event returned to Europe; but Richard remained on the field of honour, and, after having twice defeated Salah-ed-deen, took Cæsarea and Jaffa, and spread alarm as far as Jerusalem. His romantic valour for a time eclipsed the glory of the sultan, who, however, employed every resource of military skill and policy to check the progress of his antagonist. At length a truce for three years was made (September, 1192) between the two sovereigns, by the terms of which the coast from Jaffa to Tyre inclusively was ceded to the Christians, Ascalon was left demolished and unoccupied, and the rest of Palestine remained to the sultan. Salah-ed-deen survived only a few months the termination of the war. His constitution was broken by the constant toil to which he had for many years been subjected; and a bilious fever, which had seized him at Damascus, carried him off after twelve days' illness, March 4, A.D. 1192, in the fifty-sixth year of his age. The character of Salah-ed-deen has been a favourite theme for eulogy among the writers both of the East and the West. The historian Abulfeda, who was himself descended from a collateral branch of the Ayubite family, and the cadhi Bohadin, (whose biography of his sovereign and friend has been rendered familiar by the edition of Schultens, Leyden, 1755,) are scarcely more profuse than the Christian chronicles of the Crusades in their panegyrics on the valour, justice, and magnanimity, which shone conspicuous in the life and actions of Salah-ed-deen. He employed his power with great regard to the good of his subjects, whose burthens he lightened, while he benefited them by a great number of useful works and establishments. In his private expenses he was extremely moderate, being addicted to no luxurious indulgence, and affecting simplicity and frugality in his appearance and mode of living. At the same time he was magnificent in his donations, and was so little of a hoarder, that the whole contents of his treasury at his death were one gold coin and a few silver drachms. In religion he seems to have been a real fanatic, punctilious, narrow, and intolerant. The only study which he encouraged was the theology of his sect, and he looked with contempt or aversion upon polite literature and profane science. He was signally patient of injuries, and for an eastern monarch could not be called sanguinary. He was faithful to his engagements, administered justice with diligence and impartiality, and by his virtues obtained the esteem even of his enemies. At the death of Salah-ed-deen his vast dominions were again divided; the three eldest of his sixteen sons received the kingdoms of Egypt, Damascus, and Aleppo, while the others were provided with appanages under the suzerainté of their brothers; but discord speedily succeeded, and the dominions of the first-named branches were eventually seized by their uncle Seif-ed-deen (the Saphadin of Christian writers), whose son Malek-al-Kamel was married to the only daughter of Salah-ed-deen. A story, probably fictitious, is told to the effect that, in his last illness he ordered to be unfurled before his army the winding sheet which was to encircle his remains, while a herald proclaimed aloud, "This is all which Salah-ed-deen, the vanquisher of the East, can retain of all his conquests." A French history of this extraordinary character was published in 1758, in 2 vols, 12mo, by M. Marin. The direct line of Salah-ed-deen ended with his great-grandson, Malek-al-Nasser Salah-ed-deen Yusef, who submitted to Hulagu-khan, the leader of the Moguls, who made an irruption from Persia, and caused him to be put to death, A.D. 1260.

SALDEN, (William,) a learned Dutch divine in the seventeenth century, was born at Utrecht, and educated in the university of his native place. After officiating as a pastor in several churches, he was called to Delft, whence he went

to the Hague, where he exercised the ministerial functions till his death, in 1694. He was the author of a useful manual for preachers, entitled, Concionator Sacer, 1668, 12mo.; Otia Theologica, 1684, 4to, containing exercitations on a variety of topics selected from the Old and New Testaments; and, De Libris, varioque eorum Usu et Abusu, lib. ii.

SALE, (George,) an eminent Oriental scholar, was born in 1680; but of his personal history little is known. He was one of the founders and first committee of a society For the Encouragement of Learning, established in 1736, of which several noblemen, and some of the most eminent literary characters of the age, were members. But his services to this society were of very short duration; he died on the 14th November, 1736, leaving one son, who became fellow of New college, Oxford. Sale was one of the authors of the great General Dictionary, and had a considerable share in that translation of the works of Bayle, which is incorporated with it. From a paper in the handwriting of Swinton, one of the principal writers of the Universal History, it appears that Sale contributed to that work the cosmogony, and a small part of the history immediately following the same. But the most important of his productions is, The Koran, commonly called the Alcoran of Mohammed, translated into English immediately from the original Arabic; with explanatory Notes, taken from the most approved Commentators. To which is prefixed a Preliminary Discourse, 1734, 4to. Soon after Sale's death a catalogue of his Oriental MSS. was published, containing many choice articles in Arabic, Persian, and Turkish literature. They are all now in the Radcliffe Library, Oxford, for which they were purchased.

SALE, (Sir Robert Henry,) a distinguished British officer, was born in 1782, and entered the army as ensign in the 36th foot in 1795. His other commissions are thus dated:—lieutenant, April 12, 1797; captain, March 23, 1806; major, Dec. 30, 1813; lieutenant-colonel, June 2, 1825; colonel, June 28, 1838; colonel-in-chief of the 13th, or Prince Albert's regiment of light infantry, Dec. 15, 1840. He served at the battle of Mallavelly, and at the siege and storming of Seringapatam in 1799. He was present throughout the campaign in the Uznaud country in 1801; served at the storming of the Travancore lines in 1809; at the capture of the Mauritius in 1816; and of Rangoon in 1824; and he particularly distinguished himself at the storming of the stockades near Kemmendine in the same year. He was nominated a C.B. for his conduct at Prome and Malown in 1825-6. In October 1838 he was appointed to the command of the 1st Bengal brigade of the army on the banks of the Indus, which formed the advance in the campaign in Affghanistan. He commanded the storming party at Ghuznee, under lord Keane, the 23d July, 1839, when he was severely wounded. Shortly afterwards he was nominated a K.C.B., and received the rank of major-general in Affghanistan. He commanded the force sent to subdue the Kohistan country in September 1840, and, after numerous stormings and captures, compelled Dost Mahommed Khan to surrender to Sir William M'Naghten. In 1841 he commanded the brigade which stormed the Khoord Cabul pass, drove the enemy from off the heights of Teezan, forced the Jugdulluck pass, stormed the fort of Mamoo Khail, and finally retreated upon Jellalabad. Here, from the 12th November, 1841, he was shut up with the garrison by the besieging forces till the 7th April, 1842, on which day he attacked and utterly routed the besieging army under Akhbar Khan. He took a part in the general action of Teezan, and the recapture of Cabul; and was immediately afterwards created a knight grand cross of the bath, and received the thanks of parliament. He was with the army of the Sutlej as quartermaster-general to her Majesty's forces in India; and he died of a wound received in an action with the Sikhs at Moodkee, on the 18th of December, 1845.

SALIAN, or SALLIAN, (James,) an eminent French Jesuit, was born at Avignon, in 1557, entered the society at the age of twenty-one, and was selected by his superiors to teach, successively, the classics and belles-lettres, moral theology, and sacred literature, at different seminaries in the province of Lyons. Afterwards he held for some time the office of rector of the college of Besançon. The remainder of his life he spent at Paris. He died in 1640. He published, Annales Ecclesiastici Veteris Testamenti, ab Orbe condito usque ad Christi Domini Mortem, 1618—1624, in 6 vols, fol, abounding in learned researches; an Epitome of the preceding work, 1635, fol; and, Enchiridion Chronologicum Sacræ et Profanæ Historiæ.

SALICETO, (Guglielmo de,) a physician and surgeon, was a native of

Piacenza, and in holy orders. He appears to have resided for some time at Bologna, and finally to have received a public salary from Verona, where he died about 1277. He left writings which for a long time were regarded as of high authority, though composed in the barbarous style of the age. It is remarkable that he makes the distinction between the nerves destined to the voluntary, and to the vital or involuntary motions. He wrote, Summa Conservationis et Curationis, Venice, 1489, fol.; and, Chirurgia; this has frequently been edited, and has been translated into French.

SALIH-BEN BAHLEH, an eminent Indian physician, who practised at Bagdad in the time of Aaroun al Rashid, who reigned from A.D. 786 to 808.

SALIMBENI, (Cavaliere Ventura,) a painter, was born at Sienna, in 1557, and studied at Parma and Modena the works of Correggio and Parmigiano. He arrived at Rome in the pontificate of Sixtus V., by whom he was employed in the library of the Vatican, and in the palace of St. John of Lateran. He also painted the Baptism of Christ, and Abraham and the Angels, in the church del Gesu; the Circumcision, in S. Simeone de Lancellotti; and the Annunciation, in S. Maria Maggiore. He afterwards visited Florence, where, in competition with Bernardino Barbatelli, called Il Poccetti, he painted in the cloister de Servi several pictures of the life of the Virgin. As he lived in habits of intimacy with Agostino Tassi, that artist frequently painted the landscapes in the back-grounds of his pictures. He died in 1613.

SALINAS, (Francis de,) a celebrated musical theorist, was born at Burgos, in Spain, in 1613. Though blind from his birth, he acquired, at the university of Salamanca, a perfect knowledge of Greek and Latin, and of the mathematics and music, and was liberally patronized by the duke of Alva, Paul IV. and others. He was the author of an admirable treatise, De Musicâ, in seven books, fol.; and he translated into Spanish verse some of Martial's Epigrams. He died in 1590.

SALISBURY, or SALESBURY, (William,) a Welsh antiquary, was born of an ancient family in Denbighshire, and studied for some time at Oxford, whence he removed to Thavies-inn, London, where he studied the law. Queen Elizabeth gave him a patent, for seven years, for printing in Welsh the Bible, Common Prayer, and Administration of the Sacraments. He compiled, A Dictionary in English and Welsh, London, 1547; A Little Treatise of the English Pronunciation of the Letters; Battery of the Pope's Bottereulx, commonly called the High Altar; The Laws of Howell Dha; and, A Welsh Rhetorick. He also assisted bishop Davies in the translation of the New Testament into Welsh. The date of his death is not known, but he was living in 1567.

SALISBURY. See CECIL.

SALISBURY. See JOHN of Salisbury.

SALLENGRE, (Albert Henry de,) a learned writer, was born at the Hague in 1694, and educated at Leyden, where he studied history under Perizonius, philosophy under Bernard, and law under Voetius and Noodt. He then returned to his parents at the Hague, and was admitted an advocate in the court of Holland. After the peace of Utrecht (1713) he spent some time at Paris in visiting the libraries, and in cultivating the acquaintance of learned men. In 1716 he was made counsellor to the princess of Nassau; and, the year after, commissary of the finances of the States General. He went again to France in 1717; and two years after to England, where he was elected fellow of the Royal Society. He died of the small-pox in 1723, in his thirtieth year. He was for some time editor of the Literary Journal, which began at the Hague in 1713. His part consists of four volumes, 1715—1717. The continuation was by Desmolets and Gouget. He also published, L'Eloge de l'Ivresse, a piece of much spirit and gaiety; Histoire de Pierre de Montmaur; Commentaires sur les Epîtres d'Ovide par M. de Meziriac, with a discourse upon the life and works of Meziriac; Poésies de M. de la Monnoye; Novus Thesaurus Antiquitatum Romanarum, a Supplement to Grævius's collection, in 3 vols, fol.; Huetii de Rebus ad eum pertinentibus Commentarius, with a preface. After his death, was published at the Hague, in 1728, a treatise of his, entitled, Essai d'une Histoire des Provinces-Unies pour l'année 1621, où la Trève finit, et la Guerre recommença avec l'Espagne, 4to.

SALLO, (Denis de,) sieur de La Coudraye, the founder of modern periodical criticism, was born at Paris in 1626. His faculties opened slowly; but at length he distinguished himself by his college exercises, and, applying to the study of law, was admitted a counsellor of the parliament of Paris in 1652. It was in 1664 that he first projected the Journal des Savants, the first number of which ap-

peared on the 5th of January, in the following year, under the name of the Sieur d'Hedouville. Several persons were contributors to this journal, and it began in a free style of criticism which excited the loud complaints of some noted authors, who procured the suppression of the work after the 13th number. Sallo then transferred the editorship to the abbé Gallois, who contented himself with extracts from books, without any remarks upon them or the authors. It afterwards passed into the hands of the abbé de la Roque. and the president Cousin; and it was finally committed to a body of men of letters appointed by the chancellor, and was kept up, without interruption, till the end of July, 1792. It was the parent of all the literary journals in Italy, Germany, Holland, and England. Sallo died, of apoplexy, on the 14th May, 1669, in the forty-third year of his age.

SALLUST, (Caius Crispus Sallustius,) an eminent Roman historian, was born B.C. 86, of a plebeian family, at Amiternum, in the country of the Sabines, and was brought up, under the instruction of the grammarian Atteius Philologus, at Rome, where he was no less noted for his licentious manners than for his abilities. Aulus Gellius, on the authority of Varro, has recorded that, being detected in an adulterous intercourse, he was scourged by the hand of Milo, and obliged to pay a fine before he obtained dismission. On this account, when tribune of the people in the year (B. C. 52) of Clodius's assassination by Milo, he displayed great enmity to the latter, as he perpetually did to his defender Cicero. His extravagance and debauchery caused him to be expunged from the list of senators by the censors Appius Claudius and Calpurnius Piso. Julius Cæsar, however, by his authority afterwards restored him; promoted him to the dignities of quæstor, and prætor; took him with him to Africa; and nominated him to the government of Numidia, in which office he enriched himself so much by pillage and rapine, that on his return to Rome he was able to purchase a mansion on the Quirinal hill, with extensive gardens, which to this day retain his name. He died B.C. 34, at the age of fifty-two. Sallust was a strong party man. He thoroughly despised and hated the aristocratical party (of which Pompey was the head), and he took no pains to conceal his opinions. His principal work was a history of the Roman republic from the death of Sylla, B. C. 78, to the appointment of Pompey to the command of the Mithridatic war, B.C. 67: of this some fragments only remain. But we possess entire two historical pieces of his composition On the Jugurthine War, and, On the Catilinarian Conspiracy, which suffice to inspire regret for the loss of his greater work. It is acknowledged that the concise energy of the Latin language is nowhere displayed to more perfection than in these pieces, which, likewise, in the matter, exhibit great vigour of sentiment and force of narration, with singular skill in sketching characters. His style was, indeed, censured in his own time for an affectation in the use of old words, and occasional obscurity produced by boldness of figure and excess of brevity. His reputation, however, stood very high in Rome. Martial calls him "Primus in Romana Historia;" Tacitus, who, in some measure, made him an object of imitation, quotes him as "rerum Romanarum florentissimus Auctor;" and Quintilian compares him to Thucydides. There are preserved, also, under the name of Sallust, two orations addressed to Cæsar, De Republicâ Ordinandâ; and two declamations against Catiline and Cicero. But the authenticity of the orations is doubtful; and the declamations are, by the best critics, held to be spurious. The first edition of Sallust was published at Venice in 1470. The edition of Cortius, Leipsic, 1724, 4to, with a valuable commentary, has formed the basis of most of the subsequent editions. The best modern editions are those of Kritz, 2 vols, 8vo, Leipsic, 1828, 1834, and of Gerlach, Basle, 1823—1831, 3 vols, 4to. An accurate edition of the text, with the principal various readings, was published by Orellius, Zurich, 1840, 12mo.

SALLUSTIUS, a Platonic philosopher, who flourished in the fourth century, wrote a work in Greek, On the Gods and the World, published by Leo Allatius, Rome, 1638, 12mo, and by Orelli, Zurich, 1821, 8vo.

SALMASIUS. See SAUMAISE.

SALMERON, (Alphonso,) a Spanish Jesuit, was born at Toledo in 1516, and studied at Paris, where he formed an acquaintance with Ignatius Loyola, and became one of his first and most zealous disciples. He made many journeys as a missionary into Germany, Poland, the Low Countries, and Ireland. He appeared also at the council of Trent, and contributed to the foundation of a college at Naples, where he died in 1585. His works, which contain Commentaries on the Scriptures, were published in 8 vols, fol.

SALMON, (William,) an eminent empiric in the seventeenth century, who published, The Complete Physician, or Druggist's Shop Opened; A Universal Herbal; Polygraphice, or the Arts of Drawing, Engraving, Etching, and Limning; and, Compendium of the Theory and Practice of Physic. He died about 1700.

SALMON, (Nathaniel,) an antiquary, son of the rev. Thomas Salmon, rector of Mepsall, in Bedfordshire, was educated at Bene't college, Cambridge. He entered into orders, and obtained a living in Suffolk, of which he was deprived for being a non-juror. He then settled as a physician at Bishop-Stortford, in Hertfordshire, where he died in 1742. His works are, A Survey of the Roman Antiquities in the Midland Counties; A Survey of the Roman Stations in Britain, according to the Roman Itinerary; The History of Hertfordshire; The Lives of the English Bishops, from the Restoration to the Revolution; The Antiquities of Surrey; and, The History and Antiquities of Essex, from the Collections of Mr. Strangeman.

SALMON, (Thomas,) elder brother of the preceding, was brought up in the sea-service; after which he kept a coffee-house at Cambridge; but, failing in business, he removed to London. He wrote, An Essay on Marriage; History of England; Examination of Burnet's History of his Own Times; The Chronological Historian; Modern History, or, Present State of all Nations; The Foreigner's Companion through the Universities of Oxford and Cambridge; A general Description of England; A Geographical Grammar; and, A Universal Gazetteer. He died about 1750.

SALMON, (Francis,) a learned priest, was born at Paris in 1677. He acquired considerable skill in the ancient languages, particularly the Hebrew, and was intimately conversant with the fathers and councils. In 1702 he was created D.D. by the faculty of the Sorbonne, and afterwards received the appointment of librarian to their society. He died in 1736. He was the author of, A Treatise on the Study of the Councils and their Collections, divided into three parts, &c., with Observations on the Authors who have written on the Subject, and on the Choice of their editions, 1724, 4to.

SALOMON, (Johann Peter,) a musical composer and eminent violinist, was born at Bonn, in 1745, and educated for the profession of the civil law; but he was allowed to indulge his favourite inclination, and soon became celebrated not only for his performance on the violin, but for his extensive knowledge of music. He first entered the service of prince Henry of Prussia, at Berlin; thence in 1781 he went to Paris; but not meeting with sufficient encouragement there, he proceeded to London, where he was immediately patronised by persons in the highest society. In 1791 he commenced a series of subscription-concerts, which led to the production of those twelve grand symphonies by Haydn, known as "composed for Salomon's Concerts." In 1798 the oratorio of The Creation was produced at the opera concert-room under the direction of Salomon. In 1801 he, in conjunction with Dr. Arnold and Madame Mara, opened the Haymarket Theatre, during Lent, with oratorios; and in the same year gave five subscription-concerts. At the formation of the Philharmonic Society, in 1813, he contributed his services as a dilettante. He died in 1815, and was buried in the great cloister of Westminster Abbey.

SALONIUS, an eminent French prelate, who flourished towards the middle of the fifth century, was the son of St. Eucherius, bishop of Lyons, and was educated in the monastery of Lerins, under Honoratus, Hilary, Salvianus, Vincentius, and other celebrated men. He was afterwards elected a bishop; but it is not known over what church he presided, some imagining it to be Geneva, others Genoa, and others Vienne. He wrote, Expositio in Parabolas Solomonis; and Comment. Mystic. in Ecclesiasten, both in the form of dialogues between himself and his brother Veranus. They were published at Haguenau in 1532, in 4to, and may be seen in the eighth vol. of the Bibl. Patr.

SALTER, (Samuel,) a learned divine, was born at Norwich, and educated at the free school of that city, at the Charterhouse, and at Bene't college, Cambridge, of which he became fellow. His abilities recommended him to the notice of Sir Philip Yorke, then lord chief justice of the King's-bench, and afterwards earl of Hardwicke, who appointed him tutor to his sons, and, when he became lord chancellor, made him his domestic chaplain, and gave him a prebend in the cathedral of Gloucester, which he afterwards exchanged for one in that of Norwich. About the time of his quitting Cambridge he was one of the writers of the Athenian Letters. Soon afterwards

the chancellor gave him the rectory of Burton Coggles, in the county of Lincoln, where he continued till 1750, when he was nominated minister of Great Yarmouth by the dean and chapter of Norwich. In January, 1754, he was promoted to the preachership at the Charter-house; some time before which (July, 1751) archbishop Herring had honoured him with the degree of D.D. at Lambeth. In 1756 he was presented by the lord chancellor to the rectory of St. Bartholomew near the Royal Exchange; and in November, 1761, he succeeded Dr. Bearcroft as master of the Charter-house. He published, A complete Collection of Sermons and Tracts of his grandfather Dr. Jeffery, 1751, in 2 vols, 8vo, with his life prefixed, and a new edition of Moral and Religious Aphorisms, by Dr. Whichcote, with large additions of some letters that passed between him and Dr. Tuckney, concerning the Use of Reason in Religion, &c., and a Biographical Preface, 1751, 8vo. To these may he added, Some Queries relative to the Jews, occasioned by a late sermon, with some other papers occasioned by the Queries, published the same year. In 1773 and 1774 he edited seven of the celebrated Letters of Ben Mordecai; written by the Rev. Henry Taylor, of Crawley, in Hampshire. In 1776 he printed for private use, The first 106 lines of the First Book of the Iliad; nearly as written in Homer's Time and Country; and in 1777 he corrected the proof-sheets of Bentley's Dissertation on Phalaris. He died in 1773. In his earlier life he had been acquainted with Bentley, and preserved many anecdotes of that great critic, which were published from his papers by Bowyer.

SALTMARSH, (John,) an Antinomian divine, was born of a good family, in Yorkshire, and educated at Magdalen college, Cambridge. He became minister at Brasted, in Kent, and chaplain in the army under Fairfax; but afterwards he settled at Ilford, in Essex, where he died in 1647. He published, Free Grace, or the Flowings of Christ's Blood freely to Sinners; Shadows flying away; The Smoak in the Temple; Dawnings of Light; Sparkles of Glory; and, Wonderful Predictions. These books made a great noise, and were answered by writers of no ordinary name, particularly by the learned Thomas Gataker.

SALUTATO. See Coluccio.

SALVATOR ROSA. See Rosa.

SALVI, (Giovanni Batista,) a painter, called also Sassoferrato, was born at the castle of that name, near Urbino, in 1605, and was instructed by his father, Tarquinio Salvi, an obscure painter, who sent him to Rome, where he studied and imitated the works of the great masters, particularly Raffaelle. He afterwards studied at Naples. His pictures are mostly representations of the Virgin and Child, or Female Saints. He died in 1685.

SALVIANUS, a celebrated presbyter of Marseilles, was born about 390, probably at Cologne, though for many years he was an inhabitant of Treves. He is said to have been descended from a family of rank, and certainly enjoyed the advantages of a liberal education while he was yet a layman, since before he went to the south of France he was thoroughly conversant with profane and sacred literature. He married a lady named Palladia, who was a Gentile, whom he was the means of converting to Christianity, and by whom he had a son. About 420 he removed to the abbey of Lerins, where in 426 he was invited to undertake the office of presbyter at Marseilles. Gennadius, who wrote an account of him, observes, that he might without offence be called "Master of Bishops," since he wrote many homilies which were preached by bishops not so well qualified to compose for themselves. He died, according to Tillemont, about 484. Such of his pieces as are still extant are written with such force and elegance, particularly when he is declaiming against the irregular manners of the times, that he has had the title given to him of "The Jeremiah of the fifth century." They consist of, De Providentiâ et Gubernatione Dei, deque Justo ac præsenti ejus Judicio, Lib. VIII.; Adversus Avaritiam, præsertim Clericorum et Sacerdotum, Lib. IV., published under the assumed name of Timothy; and, Epistolæ IX. The best of his works is that published by Baluze, 1699, 8vo.

SALVIATI, (Francesco, or Cecco Rossi de',) a painter, was born at Florence in 1510, and was a fellow student with Giorgio Vasari, first under Andrea del Sarto, and afterwards under Baccio Bandinelli. The two young friends pursued their studies at Rome. The genius of Salviati, however, directed him to a more correct design, and to a grander and more animated style than that of his companion; and Vasari himself celebrated him as the ablest artist who was at that time at Rome. In the church of La Pace he painted the Annunciation, and Christ appearing to St. Peter, by which he gained considerable reputation; and he soon

afterwards embellished the vault of the chapel of his patron, cardinal Salviati (whose name he bore), with a series of frescoes, representing the life of St. John the Baptist. He was also employed by the prince Farnese to execute the cartoons for the tapestry for his palace, in which he represented the history of Alexander. In conjunction with Vasari he ornamented the apartments of the Cancellaria with several fresco works. From Rome he went to Venice, where he painted the history of Psyche, in a saloon of the Palazzo Grimaldi, which Vasari, with a marked partiality for his countryman and co-disciple, styles, La piu bell' Opera di Pittura che sia in tutta Venezia. He then visited Mantua, where he was particularly struck with the works of Giulio Romano. He afterwards went to Florence, and was employed by the grand duke to ornament one of the saloons of the Palazzo Vecchio, where he represented the battle and triumph of Furius Camillus. He next accompanied the cardinal de Lorraine to France, where Francis I. had engaged some of the ablest artists of Italy in the decoration of the Château of Fontainebleau. He was received with distinction, and was treated with great kindness by Primaticcio, the superintendent of the works; but the jealousy and turbulence of his nature returned these good offices with ingratitude and malevolence. During his stay in France he painted a fine picture for the church of the Celestines, at Paris, representing the taking down from the Cross. Dissatisfied with his situation in France, he returned to Florence, where he died in 1563.

SALVIATI, (Giuseppe,) a Venetian painter, who exchanged his family name of Porta for that of his master Salviati. His design and colouring were highly admired; and his abilities were frequently employed by the Venetians, with those of Tintoretto and Paolo Veronese. He died at Venice in 1585.

SALVINI, (Anton Maria,) a learned Italian, was born at Florence in 1653, and studied at the university of Pisa. He was professor of Greek in his native city, and was a distinguished member of the Academy della Crusca, to the perfecting of whose Dictionary no one so much contributed. He died in 1729. He displayed his industry especially in translation; and his list of metrical Italian versions comprises the Iliad and Odyssey of Homer; Hesiod; Theocritus; Anacreon; many of the Greek minor poets and epigrammatists; the Clouds and Plutus of Aristophanes; parts of Horace and Ovid; Persius; part of Job and the Lamentations; Boileau's Art Poétique; Addison's Cato, and Letter from Italy; and several other pieces. Of his versions the general character is strict fidelity: for example, he has not omitted a single epithet of Homer; on which account he was obliged to enrich the Tuscan language with several compound terms never before hazarded. There are also published of this author, Sonnets, and other original Poems; A Hundred Academical Discourses; A Funeral Oration for Antonio Magliabecchi, and some other works.—His younger brother, SALVINO, born at Florence in 1667, was a canon of that city, and a distinguished man of letters. He published, Fasti Consolari dell' Accademia Fiorentina; and, the Lives of Magalotti and Magliorucci. He died in 1751.

SAMBUCUS, (John,) a learned physician, antiquarian, and historian, was born in 1531 at Tirnau, in Hungary, and studied at the most celebrated universities in Italy, Germany, and France. He was appointed historiographer to the emperors Maximilian II. and Rodolph II. He died of apoplexy at Vienna in 1584. Sambucus was a benefactor to learning by the pains he took to discover MSS. of ancient authors, and to collect medals and other monuments of antiquity. He published Latin translations of Hesiod, Theophylact, the Phædon of Plato, and some orations of Xenophon and Thucydides; and he edited Diogenes Laertius, Hesychius, Hephæstion, Apollonius, Philo, and other authors. He also published commentaries upon Horace's Art of Poetry; notes on various Greek and Latin authors; and a collection of emblems, with ancient medals and coins. Of his original works the most considerable was a History of Hungary in Latin, intended as a sequel to Bonfinius, and brought down to the reign of the emperor Maximilian II. He likewise published, a History of the Roman Emperors; and, Icones Medicorum et Philosophorum veterum et recentium.

SAMERIUS, (Henry,) a learned Jesuit, was born at Manche, in the duchy of Luxembourg, in 1640, and educated at the Jesuits' college at Cologne. He was also well qualified for a missionary into Protestant countries, by the uncommon address with which he could assume a borrowed character. For this reason, when Mary queen of Scots, then a

prisoner in England, had expressed a desire to have a priest of the Jesuits' order, he was sent into this country in the character of a physician. Under this disguise he gained access to that princess, and attended her for some years, officiating privately as her confessor. Finding at length that the agents of Elizabeth's ministers began to suspect him, he fled back to the continent. He died in 1610. He wrote an able work, entitled Chronologia Sacra ab Orbe condito usque ad Christum natum, 1608, fol, Antwerp.

SAMMES, (Aylett,) an antiquary, was educated at Christ's college, Cambridge, where he took the degree of master of arts, in which he was incorporated at Oxford in 1677. He published, Britannia Antiqua Illustrata, or the Antiquities of Ancient Britain, derived from the Phœnicians, fol, 1676. He died in 1679.

SAMONICUS, (Quintus Serenus,) a learned man in the reigns of Severus and Caracalla, who wrote several works, which are cited by Macrobius and others; but the only one preserved to our times is a poem, entitled Carmen de Medicinâ, treating, in hexameters of no very elegant construction, on the whole of medicine from the head to the feet. He was put to death by Caracalla. Several editions of his poems have been printed, of which the most elaborate is that of Keuchenius, Amst. 1662. Burmann has also given philological and critical notes upon it in his Poetæ Lat. Minores.

SAMPSON, (Thomas,) an eminent puritan divine, was, according to Strype, born at Playford, in Suffolk, and was a fellow of Pembroke hall, Cambridge. Wood says he was born in 1517, without specifying where; but he adds, that he was educated at Oxford. He appears to have imbibed the principles of the reformation at a very early period, and was the means of converting John Bradford, the famous martyr. He began likewise very early to entertain those prejudices against the habits, which occasioned so much mischief in the church, and which were confirmed in him by associating with the Geneva reformers during their exile in the reign of Mary. He was ordained by archbishop Cranmer and bishop Ridley, who, on that occasion, at his request, dispensed with the habits. In 1551 he was presented to the rectory of Allhallows, Breadstreet, London, which he resigned in 1553. In the following year he was promoted to the deanery of Chichester. During the reign of Edward VI. he was accounted one of the ablest of the Protestant preachers. On the accession of Mary he concealed himself for some time; but he was at length obliged to flee to Strasburg, where he resided with the other English exiles, and had some share in the Geneva translation of the Bible. On the accession of Elizabeth he returned home, not only confirmed in his aversion to the habits, but with such a dislike to the episcopal office, that he refused the bishopric of Norwich. He continued, however, to preach, particularly at St. Paul's Cross, where his wonderful memory and eloquence were greatly admired. In September, 1560, he was made a prebendary of Durham; and in Michaelmas term, 1561, he was installed dean of Christ Church, Oxford. At this time Sampson and Humphrey were the only Protestant preachers at Oxford of any celebrity. In 1562 he resigned his prebend of Durham, and became so open and zealous in his invectives against the habits, that, after considerable forbearance, he was cited, in 1564, with Dr. Humphrey, before the high commission court at Lambeth, and was deprived of his deanery, and for some time imprisoned. Notwithstanding his nonconformity, however, he was presented, in 1568, to the mastership of Wigston hospital, at Leicester, and had likewise, according to Wood, a prebend in the cathedral of St. Paul, London. The queen also permitted him to hold the theological lectureship at Whittington college, in the metropolis, to which he had been elected by the Cloth Workers' Company. He died in 1589. He married Latimer's niece, by whom he had two sons. His works are, Letter to the professors of Christ's Gospel, in the parish of Allhallows in Bread-street, Strasburg, 1554, 8vo; this is reprinted in the Appendix to Strype's Ecclesiastical Memorials; A Warning to take heed of Fowler's Psalter, London, 1576 and 1578, 8vo.; this was a Popish Psalter, published by John Fowler, once a Fellow of New college, Oxford, but who went abroad, turned printer, and printed the Popish controversial works for some years; Brief Collection of the Church and Ceremonies thereof; and, Prayers and Meditations Apostolike; gathered and framed out of the Epistles of the Apostles. He was also editor of two sermons of John Bradford, on Repentance, and the Lord's Supper. Baker ascribes to him a translation of a Sermon of John Chrysostome, of Pacience, of the End of th World, and the Last Judgment, 1550 8vo.; and of An Homelye of the Resur-

rection of Christ, by John Brentius, 1550, 8vo.

SAMPSON, (Henry,) a non-conformist divine, was a native of South Leverton, in Nottinghamshire, and educated at Pembroke-hall, Cambridge, where he became fellow. He obtained the living of Framlingham, but was ejected for non-conformity at the restoration, and then studied physic at Leyden and Padua, and practised with success in London. He died in 1705. He published an edition of Porter on Divine Grace, and prepared materials for a History of Non-Conformists.

SAMSOE, (Ole Johan,) a Danish dramatist and writer, was born in 1759, at Nestved, and educated at Colding, and at the university of Copenhagen, where he formed an intimacy with Rahbek, with whom he set out on a tour through Germany in the summer of 1782. In 1793 he was made one of the masters of the Latin school, but resigned that situation in the following spring. Besides his Scandinavian tales, the first of which, Frithiof, had been composed by him while at the university, he commenced a translation of Cicero's Offices, and another of Garve's work on Morals. He died Jan. 24th, 1796, a week before the first representation of his tragedy of Dyvecke (founded on the history of the beautiful mistress of Christiern II. and her ambitious mother). This tragedy and his Tales form the two volumes of his posthumous pieces, edited by his friend Rahbek.

SAMWELL, (David,) a native of Nantglyn, in Denbighshire, known as the surgeon of the *Discovery*, at the time when captain Cook was murdered by the natives of Owhyee. As he was present at this dreadful scene, he gave to the public a very circumstantial account of it. He also published some poems in Welsh. He died in 1799.

SANADON, (Noel Stephen,) a learned Jesuit, and elegant Latin poet, was born at Rouen in 1676, and taught polite literature at Caen, where he contracted an intimate friendship with Huet. He afterwards professed rhetoric at Paris; and he was for some time charged with the education of the prince of Conti. In 1728 he was appointed librarian to the college of Louis le Grand. He died in 1733. He published separately various Latin poems, which are reckoned among the purest of modern times; and also published them in a collected form, Carminum Libri Quatuor, Paris, 1715, 12mo, and various theses and philological dissertations; but he is best known for his prose translation of the works of Horace, with notes—Poésies d'Horace, disposées suivant l'ordre Chronologique, Paris, 1728, 2 vols, 4to. He wrote also a translation of the Pervigilium Veneris. His principal Latin work is his heroic poem, entitled Nicanor Moriens.

SANCHES, (Antonio Nunes Ribeiro,) a learned physician, was born in 1699, at Penna-Macor, in Portugal, and studied at Coimbra and Salamanca. He afterwards passed to London, and then visited Leyden, where he further improved his knowledge under the direction of Boerhaave. When, in 1731, Anne, empress of Russia, required of that professor to recommend her three physicians, Sanches was nominated one of the number. He was appointed physician to the Russian army; and he distinguished himself by his extensive and successful practice, and at last became first physician at court. But the revolution of 1742, which placed Elizabeth Petrowna on the throne, deprived him of his appointment; and, in the midst of the proscriptions which he daily witnessed, he had the good fortune to be permitted to leave the country. In 1747 he went to Paris, where he died in 1783. Catharine, when she ascended the Russian throne, rewarded his services with a pension of 1000 roubles, which was punctually paid till his death.

SANCHEZ DE AREVALO, (Rodrigo.) Lat. *Rodericus Sanctius*, a learned Spanish prelate, was born in 1404 at Santa Maria de Nieva, in the diocese of Segovia, and educated at Salamanca. About 1440 John II., king of Castile, sent him as ambassador to Frederic III. When Calixtus III. became pope, he was sent by Henry IV. of Castile to congratulate his holiness on his accession. In all his embassies Sanchez made Latin harangues to the different princes to whom he was sent. These harangues are still preserved in manuscript in the Vatican library. Paul II. appointed him governor of the castle of St. Angelo, and keeper of the jewels and treasures of the Roman church. He was successively promoted to the bishoprics of Zamora, Calahorra, and Palencia. He died in 1470. He wrote, Speculum Vitæ Humanæ, &c.; Epistola de Expugnatione Nigropontis; Compendiosa Historia Hispanica; this was reprinted in the collection entitled Hispania Illustrata, by Andrea Schott, vol. i. Frankfort, 1603; and, Liber de Origine ac Differentia Principatus, &c.

SANCHEZ, (Francisco,) Lat. *Sanctius*

Brocensis, an eminent Spanish grammarian, was born at Las Broças, in the province of Estremadura, in 1523, and studied at Valladolid, and at Salamanca, where he obtained, in 1554, the chair of rhetoric, and also taught Greek and Latin with the highest reputation. In 1574 he took his doctor's degree. He had already edited Persius, Pomponius Mela, the Ibis of Ovid, Virgil's Bucolics, and Horace's Art of Poetry. He now devoted all his leisure to the composition of the work which gained him most reputation, namely, his Minerva; seu de Causis Linguæ Latinæ Commentarius, Salamanca, 1587, 8vo.; this was often reprinted during the sixteenth century, and in more modern times at Amsterdam, 1754, 1761, 8vo, with remarks by Scioppius, and annotations by Perizonius. Another edition was published at Utrecht, 1795, with the additions of Everard Scheid; and a third at Leipsic, in 1793-1804, with the notes of Perizonius, and those of Charles Lewis Bauer. In 1593 Sanchez resigned the chair of rhetoric in favour of his son-in-law Bartholomé de Cespedes, and reserved for himself those of Latin and Greek grammar, which he filled till his death in 1601. Besides the works above mentioned he wrote, Veræ brevisque Grammatices Latinæ Institutiones; this he subsequently published in Spanish under the title Arte para saber Latin; Grammaticæ Græcæ Compendium; De Arte Dicendi; De Interpretandis Auctoribus, sive de Exercitatione; Paradoxa; Organum Dialecticum et Rhetoricum; De Nonnullis Porphyrii aliorumque in Dialectica Erroribus Scholæ Dialecticæ; Commentaries on the Emblems of Andrea Alciati; on the Sylvæ of Angelo Politiano; on the Poems of Juan de Mena; and on the works of Garcilaso de la Vega. All his minor works, with the exception of the Minerva, were published at Geneva in 1766, 4 vols, 8vo.

SANCHEZ, (Thomas,) a learned Jesuit, born at Cordova, in 1550. He died at Granada, 19th May, 1610, and was buried with extraordinary magnificence. His works on the Decalogue, on Monastic Vows, &c., in 4 vols, fol, display great genius. His Disputationes de Sancto Matrimonii Sacramento, which he designed as a sort of manual for confessors, has been the subject of severe animadversion, owing to the free manner in which the subject is treated.

SANCHEZ, (Gaspar,) a learned Jesuit, was born at Cifuentes, in New Castile, about 1553, and when young was appointed to teach the learned languages and the belles lettres in the Jesuits' colleges at Oropesa, Madrid, and other places. At last he was chosen professor of divinity at Alcala, where he spent thirteen years in commenting on the Scriptures, the result of which he published in various volumes in folio, at different times. Poole has made frequent reference to them in his Synopsis Criticorum. He died in 1628.

SANCHEZ, (Francisco,) an eminent physician, was born, of Jewish parents, at Tuy, on the borders of Portugal, but embraced the Christian religion. He studied at Rome, and at Montpellier. His works, among which is a valuable Commentary on the Physics of Aristotle, were published at Toulouse, 1636, 4to. He died in 1632.

SANCHEZ, (Thomas Anthony,) a learned Spaniard, was born in 1730, and distinguished himself by his researches into the literary history of his country, and by some editions of its ablest authors, which he illustrated with valuable notes; among these was an improved edition of Antonio's Bibl. Hispana. He died in 1798. His most celebrated work is his Collection of Castilian poetry anterior to the fifteenth century, to which are prefixed memoirs of the first marquis of Santillane, and a letter addressed to the constable of Portugal, on the origin of Spanish poetry, Madrid, 1779-1782, 5 vols, 8vo.

SANCHEZ, (Peter Anthony,) a learned Spanish ecclesiastic, was born at Vigo, in Galicia, in 1740. After the preparatory studies of divinity, he obtained a canonry in the cathedral of St. Jago de Compostella, and was likewise appointed professor of divinity in the university of that city. He became one of the most celebrated preachers of the last century, nor was he less admired for his benevolence. He died in 1796. He wrote, Summa Theologiæ Sacræ; Annales Sacri; History of the Church of Africa; this abounds in learned research; A Treatise on Toleration in matters of Religion; An Essay on the Eloquence of the Pulpit in Spain; A collection of Sermons; and, A paper read in the Patriotic Society of Madrid in 1782, on the Means of Encouraging Industry in Galicia, ibid. 1782, 8vo.

SANCHO, (Ignatius,) a negro of extraordinary character, born in 1729, on board a slave-ship in its passage from Guinea to Spanish America. He was baptized at Carthagena by the name of Ignatius, and when two years old was

brought by his master to England, and given to three maiden sisters, near Greenwich, who contemptuously bestowed on him the appellation of Don Quixote's squire. He found a patron in the duke of Montague; and, after that nobleman's death, he lived in the capacity of butler in the service of the duchess, who, at her decease, left him an annuity of 30*l*. After an unsuccessful attempt to sustain upon the stage the characters of Othello and Oroonoko, he was settled in a small grocery shop, where his good conduct enabled him to provide a decent subsistence. He died in 1780. He was author of several letters, which possess great originality, and display strong powers of intellect.

SANCHONIATHON, an ancient Phœnician historian, is supposed to have been a native of Berytus; but the time when he flourished is uncertain. He is commonly referred to the age of the Trojan war. Sanchoniathon composed his history in the Phœnician language, partly from the records of cities, and partly from the registers and inscriptions preserved in the temples of Phœnicia and Egypt. Philo of Byblos, in the time of Adrian, translated it into Greek, and of this version some fragments are preserved in Porphyry on Abstinence from the Flesh of Animals, and in the Evangelical Preparation of Eusebius. Dodwell has endeavoured to show that the history of Sanchoniathon never existed; and Dupin has attempted to destroy the credit of the supposed fragments; but other learned men consider them as authentic. Suidas mentions this author as having written a treatise on the religious institutions of the Phœnicians; another on the physiology of Hermes; and a third on the Egyptian theology. An edition of the extant fragments of Sanchoniathon's work was published at Leipsic, in 1826, by J. C. Orelli. In 1835 a MS. containing the whole of Philo's translation of Sanchoniathon was discovered in the convent of Santa Maria de Merinhao, in the province of Entre Douro e Minho in Portugal, by colonel Pereiro; or according to others, by a German surgeon. But it is now nearly universally agreed that the work is spurious. In 1836 Wagenfeld published a German translation of it, with an introductory discourse by Grotefend. The year following there appeared, Sanchuniathonis Historiarum Phœniciæ libros novem, Græce versos à Philone Byblio, edidit Latinaque versione donavit F. Wagenfeld Bremæ, 1837, 8vo.

SANCROFT, (William,) an eminent English prelate, was born at Fresingfield, in Suffolk, in 1616, and was educated at Bury school, and at Emmanuel college, Cambridge, of which he became fellow in 1642. He was ejected from his fellowship in 1649, for refusing to conform to the republican establishment, and then went to the continent. He returned to England a short time before Charles II., and became chaplain to Cosin, bishop of Durham, who gave him the living of Houghton-le-Spring, and a prebendal stall. In 1661 he assisted in revising the Liturgy, and particularly in introducing the alterations that were made in the Calendar and Rubric. In 1662 he was elected master of Emmanuel college, in 1664 made dean of York, and a few months after promoted to the deanery of St. Paul's, London. In this new situation he contributed much to the repairing of the cathedral; and when it was destroyed by the fire of London, he gave 1400*l*. towards rebuilding it. In 1668 he was presented to the archdeaconry of Canterbury by Charles II., who, in 1677, raised him to the see of Canterbury. He attended his royal master in his last moments, and, it is said, used great freedom of exhortation. Under his successor he evinced a strong attachment to the established church, by his opposition to Popery, and he was one of the seven prelates sent to the Tower in 1688, for refusing to order the public reading of James II.'s Declaration of Indulgence. Though thus zealous against the papists, and one of those lords who declared for the prince of Orange, on James's abdication, yet he refused to wait upon the new made monarch, to whose elevation he had so powerfully concurred; and for this pusillanimous conduct he is deservedly censured by Burnet and others. His refusal to take the oath of allegiance led to his being suspended; and Tillotson, in 1691, was appointed in his room. As he refused to leave Lambeth, he was cited before the court of Exchequer as an intruder; and now, finding all resistance vain, he retired to Fresingfield, where he lived for two years in obscurity, till an intermittent fever carried him off, 24th Nov. 1693. Sancroft, though a learned and laborious scholar, published but little. His writings are, Three Sermons, published at different times, and reprinted together in 1694, 8vo. His few other publications consist of a Latin dialogue, composed jointly by himself, Mr. George Davenport, and another of his friends,

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entitled, Fur Prædestinatus, sive, Dialogismus inter quendum Ordinis Prædicantium Calvinistam et Furem ad Laqueum damnatum Habitus, &c., in 1651, 12mo, containing an attack upon Calvinism; Modern Politics, taken from Machiavel, Borgia, and other modern Authors, by an Eye-witness, 1652, 12mo.; a preface to Bishop Andrewes' Defence of the Vulgar Translation of the Bible, of which Sancroft was the editor; and some offices for January 30th, and May 29th. In 1757, Nineteen Familiar Letters of his to Mr., afterwards Sir Henry, North, of Milden-hall, bart., and which were found among the papers of that gentleman, were published in 8vo. His numerous collections in MSS. were purchased some years after his death by bishop Tanner, and presented to the Bodleian library at Oxford.

SANCTIUS. See SANCHEZ.

SANCTORIUS. See SANTORIO.

SANDBY, (Paul,) an ingenious and indefatigable artist, was born at Nottingham, in 1732, and at the age of fourteen procured admission to the drawing room in the Tower. In 1748 the duke of Cumberland, wishing to have a survey of the Highlands of Scotland, which was the scene of his memorable campaign in 1745-6, Sandby was appointed draughtsman, under the inspection of general David Watson, with whom he travelled through the North and Western parts of that country, and made many sketches During his stay at Edinburgh he made a number of small etchings from these designs, which on his return to London were published in fol. by Ryland and Bryce. In 1752 he settled at Windsor, and during his continuance there took more than seventy views of Windsor and Eton, which were purchased by Sir Joseph Banks, whom he soon after accompanied in a tour through North and South Wales, where he made a great number of sketches. Under the patronage of Sir Watkin Williams Wynne, he afterwards took many more views from scenes in the same country, which, with those before mentioned, he engraved in aqua-tinta, in imitation of drawings, with a degree of perfection never before known in this country. On the institution of the Royal Academy (1768), Sandby was elected a Royal Academician. By the recommendation of the duke of Grafton, the marquis of Granby in 1768 appointed him chief drawing-master of the Royal Academy at Woolwich. He died in 1809.

SANDEMAN, (Robert,) the founder of one of the minor religious sects, was born at Perth, in Scotland, in 1723, and, being intended for one of the learned professions, studied for two years at the university of Edinburgh; but at the expiration of that time he married a daughter of the Rev. John Glass, and, his fortune being small, entered into the linen trade at Perth, whence he removed to Dundee, and afterwards to Edinburgh. Sandeman, who was now an elder in one of Glass's churches, or congregations, and had imbibed all his opinions, published a series of letters under the name of *Palæmon*, addressed to the Rev. James Hervey, occasioned by that author's Theron and Aspasio, in which he endeavours to show, that his notion of faith is contradictory to the Scripture account of it, and could only serve to lead men, professedly holding the doctrines commonly called Calvinistic, to establish their own righteousness upon their frames, inward feelings, and various acts of faith. In these letters Sandeman attempts to prove, that faith is neither more nor less than a simple assent to the divine testimony concerning Jesus Christ recorded in the New Testament; and he maintains, that the word faith, or belief, is constantly used by the apostles to signify what is denoted by it in common discourse,—a persuasion of the truth of any proposition; and that there is no difference between believing any common testimony, and believing the apostolic testimony, except that which results from the nature of the testimony itself. This led the way to a controversy among Calvinists in Scotland concerning the nature of justifying faith; and those who adopted Sandeman's notion of it, and who took the denomination of *Sandemanians*, formed themselves into church order, in strict fellowship with the church of Scotland, but holding no kind of communion with other churches. The chief opinions and practices in which this sect differs from others, are, their weekly administration of the Lord's Supper; their love-feasts, of which every member is not only allowed but required to partake, and which consist of their dining together at each other's houses in the interval between the morning and afternoon service; their kiss of charity used on this occasion, at the admission of a new member, and at other times, when they deem it to be necessary or proper; their weekly collection before the Lord's Supper for the support of the poor, and defraying other expenses; mutual exhortation; abstinence from blood and things strangled; washing each others'

feet, the precept concerning which, as well as other precepts, they understand literally; community of goods so far as that every one is to consider all that he has in his possession and power as liable to the calls of the poor and church, and the unlawfulness of laying up treasures on earth, by setting them apart for any distant, future, and uncertain use. They allow of public and private diversions so far as they are not connected with circumstances really sinful; but apprehending a lotto be sacred, disapprove of playing at cards, dice, &c. They maintain a plurality of elders, pastors, or bishops, in each church, and the necessity of the presence of two elders in every act of discipline, and at the administration of the Lord's Supper. In the choice of these elders, want of learning and engagements in trade, &c., are no sufficient objection; but second marriages disqualify for the office; and they are ordained by prayer and fasting, imposition of hands, and giving the right hand of fellowship. In their discipline they are strict and severe, and think themselves obliged to separate from the communion and worship of all such religious societies as appear to them not to profess the simple truth for their only ground of hope, and who do not walk in obedience to it. In every church transaction they esteem unanimity to be absolutely necessary. In 1758 Sandeman commenced a correspondence with Mr. Samuel Pike of London, an Independent minister; and in 1760 he came to London, and preached in various places to crowded auditories. In 1764 he went to America, and continued there propagating his doctrines and discipline in various places, particularly in New England, until the political disputes arose between Great Britain and the colonies, when he gave great offence by taking the part of the former. He died at Danbury, April 2, 1771, aged forty-eight. His sect, though not numerous, still exists, but under various modifications, in Scotland, and in America; and there are a few branches of it in England. Besides his Letters on Theron and Aspasio, Sandeman published his correspondence with Mr. Pike; Thoughts on Christianity; The Sign of the Prophet Jonah; The Honour of Marriage, opposed to all Impurities; and, On Solomon's Song. The Separatists, as they call themselves, or followers of John Walker, once a fellow of Trinity college, Dublin, seem to be an off-shoot from the Sandemanians: at all events, Walker's theological writings are, in almost every particular, an echo of those of Sandeman.

SANDERS, (Nicholas,) a distinguished Roman Catholic controversial writer, was born, about 1527, at Charlewood, in Surrey, and educated at Winchester school, and at New college, Oxford, where he studied chiefly canon law, and became fellow. Upon the accession of Elizabeth he went to Rome, and studying divinity, became doctor in that faculty, and was ordained. Soon after cardinal Hosius, president of the council of Trent, hearing of his abilities, took him into his family, and made use of him, as his theologal, in the council. When the council broke up, Sanders accompanied the cardinal to Poland, Prussia, and Lithuania, where he was instrumental in settling the discipline of the Romish church. He afterwards settled at Louvain, where he spent much of his time in writing in defence of Popery against Jewel, Nowel, and other eminent Protestant divines. In 1579 he was sent as nuncio to the popish bishops and clergy in Ireland. At this time Gerald Fitzgerald, earl of Desmond, was in arms, as he pretended, in defence of the liberties and religion of his country; but in 1583 his party was routed, and himself killed. The part Sanders took in this rebellion is variously represented. Camden says that he was sent over purposely to encourage Desmond, and that several companies of Spanish soldiers went over with him, and that when their army was routed, he fled to the woods, and died of hunger. Wood says that he died of a dysentery; and Dodd adopts the report of Rushton and Pits, who say that he died at the latter end of 1580, or the beginning of 1581. He was, according to all accounts, a man of abilities, and was considered as the most acute adversary to the re-establishment of Popery in England which his party could boast of. He had, however, to contend with men of equal ability, who exposed his want of veracity, as well as the fallacies of his reasonings; and few of his works have survived the times in which they were written. Among them are, The Supper of Our Lord, &c., a defence of the real presence, being A Confutation of Jewel's Apology, as also of Alexander Nowel's Challenge; Treatise of the Images of Christ and his Saints; being a confutation of Mr. Jewel's reply upon that subject; The Rock of the Church, concerning the Primacy of St. Peter; A brief Treatise on Usury; De Visibili Monarchiâ Ecclesiæ; and, De Origine et Progressu Schismatis Anglicani.

SANDERS, (Robert,) a literary compiler, born in Scotland in 1727. He was by trade a combmaker, which calling he relinquished to make compilations for booksellers, who dealt in periodical literature, such as the Universal Traveller, Commentaries on the Bible, Histories of England, the Newgate Calendar, &c. He also became amanuensis to Lord Lyttelton, for whom he corrected the sheets of the History of Henry II. His own principal works are, A Roman History, in Letters, 2 vols; and Gaffer Greybeard, a novel. He died in 1783.

SANDERSON, (Robert,) a learned prelate, and distinguished casuist, was born at Rotherham, in Yorkshire, on the 19th September, 1587, and educated at the grammar-school of his native town, and at Lincoln college, Oxford. At the university he generally devoted eleven hours a day to study; by which industry he was enabled at an early period of life to go through the whole course of philosophy, and to obtain an intimate acquaintance with all the classic authors. From most of these he made large extracts; and he also drew up indexes to them for his private use, either in a kind of journal, or at the beginning and end of each book. The same assiduity he continued to practise during the whole of his life, not only avoiding, but perfectly hating idleness, and earnestly advising others to "be always furnished with somewhat to do, as the best way to innocence and pleasure." In 1606 he was elected fellow of his college; and in the following year he proceeded M.A. In 1608 he was chosen reader of logic; and he discharged the duties of that appointment with such ability, that he was re-chosen to it during the succeeding year. He also distinguished himself greatly in the capacity of college-tutor. In 1611 he was admitted to holy orders. Two years after he was chosen sub-rector of Lincoln college; and he filled the same office in 1614, and 1616. In 1615 he published his lectures on logic, under the title of Logicæ Artis Compendium, 8vo. In 1617, he took the degree of B.D.; and in 1618 he was presented to the rectory of Wibberton, in Lincolnshire; this living, however, he resigned in the following year, on account of the unhealthiness of the situation; and about the same time he was collated to the rectory of Boothby Pannell, in the same county. Soon after his acceptance of this benefice he resigned his fellowship, and married the daughter of the Rev. Henry Nelson, rector of Haugham, in Lincolnshire. About the same time he was made a prebendary of the collegiate church of Southwell. In 1625 he was chosen one of the clerks in Convocation for the diocese of Lincoln; as he was also in all the subsequent Convocations during the reign of Charles I. In 1629 he was installed into a prebend in the cathedral of Lincoln. In 1631, at the recommendation of Laud, then bishop of London, the king appointed him one of his chaplains in ordinary. In 1633 he was presented to the rectory of Muston, in Leicestershire, which he held for eight years. In 1636, when the court was entertained at Oxford, Sanderson was created D.D. In 1642 the king appointed him regius professor of divinity at Oxford, and canon of Christ-church; but he was prevented by the civil wars from entering on his professorship till four years afterwards, and even then he held it undisturbed only little more than twelve months. When, in 1643, the parliament summoned the famous Assembly of Divines to meet at Westminster, for the purpose of deliberating on ecclesiastical affairs, Dr. Sanderson was nominated one of that body. However, he declined taking his seat amongst them; and afterwards he refused to take, at first the Covenant, and then the Engagement. The consequence of his refusal to take the Covenant, was the sequestration of his rectory of Boothby Pannell in 1644; but, so great was his reputation for piety and learning, that he was not deprived of it. He had the principal share in drawing up, "The Reasons of the University of Oxford against the solemn League and Covenant, the negative Oath, and the Ordinances concerning Discipline and Worship;" and when the parliament had sent proposals to the king for a peace in church and state, his majesty desired that Dr. Sanderson, with the doctors Hammond, Sheldon, and Morley, should attend him, and give him their advice how far he might with a good conscience comply with them. This request was at that time rejected; but in 1647 and 1648, when his majesty was at Hampton-court and the Isle of Wight, it was complied with, and Dr. Sanderson both preached before the king, and had many public and private conferences with him, from which his majesty declared that he received the greatest satisfaction. While he was at Hampton-court, by the king's desire he drew up a treatise, containing his sentiments on the proposal which

parliament had made for the abolition of episcopal government as inconsistent with monarchy. What he wrote upon this subject was published in 1661, under the title of Episcopacy, as established by Law in England, not prejudicial to regal Power, 8vo. In 1648 Dr. Sanderson, on account of his adherence to the royal cause, was ejected from his professorship and canonry at Oxford by the parliamentary visitors, and withdrew to his living of Boothby Pannell; whence he was soon after carried prisoner by the parliament party to Lincoln, for the purpose of being exchanged for Mr. Clarke, a puritan divine and minister of Allington, who had been made prisoner by the king's party. This exchange having been agreed upon, Dr. Sanderson was released upon articles, by which it was engaged that he should be restored to his living, and that he should remain there undisturbed. But, notwithstanding the high respect in which his character was generally held, his peace was interrupted, and he was exposed to loss and danger, from the party rage, fanaticism, or licentiousness of the soldiers who were quartered in his parish. Several times was he plundered, and once wounded by them; and to such lengths did they proceed, that they not only came into his church, and disturbed him when he was reading prayers, but even forced the Book of Common Prayer from him, and tore it to pieces. About this time Dr. Sanderson received a visit from his intimate friend the learned Dr. Hammond, who was desirous of entering with him into a free discussion of various points debated between the Calvinists and Arminians. This was afterwards continued by them in an epistolary correspondence, which was published. On the restoration of Charles II. Dr. Sanderson was reinstated in his professorship and canonry at Oxford, and soon afterwards he was nominated to the bishopric of Lincoln. He was one of the Commissioners at the Savoy Conference in 1661, and had a principal share in the alterations which were made in the Liturgy. He died on the 29th January, 1663, in the seventy-sixth year of his age. Bishop Sanderson was in person moderately tall, of a healthy constitution, and of a mild, cheerful, and even temper. He dressed plainly, and was remarkably temperate in his manner of living, being generally satisfied with one meal a day and some fruit at night; and till he was threescore years of age he had never expended five shillings on wine for his own use. In his behaviour he was affable, civil, and obliging, but not ceremonious. He was a man of great piety, modesty, and abilities, but not of such universal reading as might be supposed. Being asked by a friend, what books he studied most, when he laid the foundation of his great learning, he answered, that "he declined to read many books, but what he did read were well chosen, and read often;" and added, that "they were chiefly three, Aristotle's Rhetoric, Aquinas's Secunda Secundæ, and Tully, but especially his Offices, which he had not read over less than twenty times, and could even in his old age recite without book." He told him also that the learned civilian Dr. Zouch had written Elementa Jurisprudentiæ, which he thought he could also say without book, and that no wise man could read it too often. Besides his great knowledge in the fathers, schoolmen, and casuistical and controversial divinity, he was exactly versed in ancient and modern history, was a good antiquary, and an indefatigable searcher into records, and well acquainted with heraldry and genealogies; of which last subject he left 20 vols. in MS. which were purchased by Sir Joseph Banks. By the worthiest and most learned of his contemporaries he is spoken of in the highest terms; and amongst others Dr. Hammond says of him, "that staid and well-weighed man Dr. Sanderson conceives all things deliberately, dwells upon them discreetly, discerns things that differ exactly, passeth his judgment rationally, and expresseth it aptly, clearly, and honestly." Besides the works already enumerated, he was the author of Physicæ Scientiæ Compendium; thirty-five Sermons, printed in several forms and at different times, and collected together in fol, in 1681; Nine Cases of Conscience resolved, published separately at different periods, and reprinted together in 1678, 8vo.; De Juramenti Promissorii Obligatione Prælectiones Septem, 1647, 8vo.; since frequently reprinted with his De Obligatione Conscientiæ Præl. VII.; Pax Ecclesiæ, on the Five Points; Episcopacy as established in England not prejudicial to the Regal Power; A Censure of Mr. Anthony Ascham his Book of the Confusions and Revolutions of Government; Discourse concerning the Church in these Particulars, 1. concerning the Visibility of the true Church; 2. concerning the Church of Rome, &c., published in 1688, 4to.; The History and Antiquities of the Cathedral at Lincoln,

&c., published in the 2d volume of Peck's Desiderata Curiosa; and various small tracts, prefaces, &c. The Preface to the Book of Common Prayer, beginning "It hath been the wisdom of the Church," was written by bishop Sanderson. He also assisted Brian Walton in his Polyglott.

SANDERSON, (Robert,) an eminent antiquary, was born in 1660, at Eggleston-hall, in the county of Durham, and educated at St. John's college, Cambridge. He remained in the university for several years, and was contemporary with Matthew Prior. Removing to London, he turned his attention to the law, and was appointed clerk of the rolls, in the Rolls chapel. He contributed largely to the compilation of Rymer's Fœdera, and was exclusively employed in arranging the three concluding volumes, from 18 to 20. In 1704 he published a translation of Original Letters from William III. whilst prince of Orange, to Charles II., lord Arlington, and others, with an Account of the Prince's Reception at Middleburgh, and his Speech on that occasion; and he wrote a History of Henry V. In 1726 he was appointed usher of the court of chancery. He died in 1741.

SANDERSON. See SAUNDERSON.

SANDERUS, (Anthony,) an eminent topographer and antiquary, was born at Antwerp in 1586, and educated at Oudenarde, at the Jesuits' college in Ghent, at Douay, and at Louvain. Being ordained priest, he officiated for several years in various churches in the diocese of Ghent, was remarkably zealous in the conversion of Protestants, and contended much with the Anabaptists, who were numerous in that quarter. He afterwards entered the service of cardinal Alphonso de la Cueva, who made him his almoner and secretary. Some time after, by the cardinal's interest, he was made canon of Ypres, and finally theologal of Terouanne. He died in 1664. He wrote, Dissertatio Parænetica pro Instituto Bibliothecæ Publicæ Gandavensis; Encomium S. Isidori; De Scriptoribus Flandriæ libri tres; De Gandavensibus eruditionis famâ claris; De Brugensibus eruditionis famâ claris; Flandria Illustrata; and, Chorographia sacra Brabantia, sive Celebrium aliquot in eâ Provinciâ Ecclesiarum et Cœnobiorum Descriptio.

SANDFORD, (Francis,) a herald and heraldic writer, was born in 1630, in the castle of Carnow, in the county of Wicklow. At eleven years of age he sought an asylum in Sandford, in Shropshire, being driven by the rebellion from Ireland. He was admitted, at the restoration, as pursuivant in the college of arms; but being attached to James II. he resigned his office. He died in 1693. He wrote, A Genealogical History of the Kings of Portugal; The Order and Ceremonies used at the Funeral of his Grace, George Duke of Albemarle; A genealogical History of the Kings of England, and Monarchs of Great Britain, from the Norman Conquest, Anno 1066, to the year 1677, in seven parts, or books, containing a Discourse of their several Lives, Marriages, and Issues, Times of Birth, Death, Places of Burial, and monumental Inscriptions, with their Effigies, Seals, Tombs, Cenotaphs, Devices, Arms, &c.; and, The Coronation of King James II. and Queen Mary, &c., illustrated with engravings.

SANDINI, (Antonio,) an Italian ecclesiastical historian, was born at Vicentino, in 1692, and became librarian and professor of ecclesiastical history at Padua, where he died in 1751. He wrote, Vitæ Pontificum Romanorum, Ferrara, 1748, reprinted under the title of Basis Historiæ Ecclesiasticæ; Historiæ Familiæ Sacræ; Historia S. S. Apostolorum; Disputationes XX. ex Historiâ Ecclesiasticâ ad Vitas Pontificum Romanorum; and, Dissertations, in Defence of the Historiæ Familiæ Sacræ, which father Serry had attacked.

SANDIUS, (Christopher,) or Van Den Sand, a Socinian writer, was born at Königsburg in 1644. After becoming an ecclesiastic, he went to Amsterdam, where he died in 1680. He published, Nucleus Historiæ Ecclesiasticæ; Tractatus de Origine Animæ; Notæ et Observationes in G. J. Vossium de Historicis Latinis; Interpretationes Paradoxæ IV. Evangeliorum; Confessio Fidei de Deo Patre, Filio, et Spiritu Sancto, secundum Scripturam; Scriptura Sacræ Trinitatis Revelatrix; and, Bibliotheca Anti-Trinitariorum.

SANDOVAL, (Fray Prudencio de,) an eminent Spanish historian, was born at Valladolid, others say at Monterey, in the province of Galicia, about 1560. He entered the monastery of Santa Maria la Real de Naxera, where he devoted himself to the study of the civil and ecclesiastical antiquities of Spain. He was made abbot of San Isidoro de Guengua at Valladolid, and soon after appointed historiographer to Philip III., who charged him with the continuation of the Cronica General of Ambrosio de Morales, (which

Sandoval published under the title of Historia de los Reyes de Castilla y de Leon,) and rewarded him with the bishopric of Tuy in Galicia, which Sandoval held until he was translated to that of Pampeluna in 1612. He also wrote Cronica del Inclyto Emperador de España Don Alonso VII.; Historia de la Vida y Hechos del Emperador Carlos V.; of this work, which is highly praised by Robertson, there are two English abridgments; one by James Wadsworth, under the title of The Civil Wars of Spain, London, 1652, fol.; the other by Capt. John Stevens, History of Charles V., London, 1703. He died in 1621.

SANDRART, (Joachim von,) a painter and engraver, and celebrated writer on the fine arts, was born in 1606, at Frankfort-on-the-Maine, and received his earliest instruction in engraving from Matthew Merian and Theodore de Bry. At the age of fifteen he went to Prague, where he was for some time instructed in engraving by Giles Sadeler, who, finding his genius was better adapted to painting, recommended him to exchange the graver for the pencil. Whereupon he went to Utrecht, where he became a pupil of Gerard Honthorst, under whom he made great and rapid progress. Descamps asserts that when Honthorst was invited to England by Charles I., he engaged Sandrart to accompany him. But Bryan questions the correctness of this statement. He certainly passed several years in Italy, and at Venice copied the finest pictures of Titian and Paolo Veronese. From Venice he went to Rome, where he was much employed by the cardinal Barberini, and the prince Guistiniani, and was entrusted by the latter with the superintendence of the engravings of the statues in his gallery. Sandrart afterwards returned to Frankfort, and was employed in several works for the emperor Ferdinand, and for Maximilian, duke of Bavaria. Towards the latter part of his life he resided at Nuremberg, where he established an academy, and composed several works on art, particularly his Academia Artis Pictoriæ, published at Nuremberg in 1683, fol. It is an abridgment of Vasari and Ridolfi for what concerns the Italian painters, and of Charles Van Mander for the Flemings, of the seventeenth century; and it is a part of a larger work which he had published under the title of, Accademia Todesca della Architettura, Scultura, e Pittura, oder Teutsche Academia der edlen Baubild-mahlerenkunste, Nurnmberg, 1675-79, 2 vols, fol. He published also, Iconologia Deorum, qui ab Antiquis colebantur; Admiranda Sculpturæ Veteris, sive Delineatio Vera Perfectissimarum Statuarum; Romæ Antiquæ et Novæ Theatrum, 1684, fol.; and Romanorum Fontinalia, ibid. 1685, fol. A German edition of all his works was published by Volkmann, at Nuremberg, in 1669-75, 8 vols, fol. He died in 1688.

SANDYS, or SANDES, (Edwin,) an eminent prelate, was born in 1519, as is supposed, near Hawkshead, in Furness Fells, in the county of Lancaster, and educated at St. John's college, Cambridge, where he was admitted to the degree of B.A. in 1539, and to that of M.A. in 1541. In 1542 he filled the office of junior proctor, and about the year 1547 he proceeded B.D., and was elected master of Catherine-hall. At what age he entered into holy orders we are not informed; but from his father's will, who died in 1548, it appears that he was then vicar of Haversham, in Buckinghamshire. In the following year he was presented to a prebend in the cathedral of Peterborough; and he also commenced D.D. In 1552 Edward VI. nominated him to a prebend in the cathedral of Carlisle; and at the death of that prince, in 1553, he was vice-chancellor of the University of Cambridge. In the year last mentioned he took a zealous part with those who were for raising Lady Jane Grey to the throne; on which account, Dudley, duke of Northumberland, when he came to Cambridge, as he was marching against queen Mary, persuaded Dr. Sandys to maintain Lady Jane's title to the crown in a sermon before the University. But a sudden change took place in the state of affairs; the duke of Northumberland was obliged to retire, and queen Mary's party proved triumphant. The duke now urged him to proclaim queen Mary in the market-place at Cambridge; but Dr. Sandys firmly refused to act a part so inconsistent with his late declarations from the pulpit. For this he was deprived of his vice-chancellorship and other preferments, and was conveyed to the Tower of London, where he remained about seven months, and was then sent to the Marshalsea, from which prison, after being confined there for nine weeks, he was liberated by means of the friendly mediation of Sir Thomas Holcroft, the knight-marshal. He was soon in danger, however, of being committed a second time to custody; for, owing to the intimation of some of his enemies to Gardiner, bishop of Winches-

ter, that he was one of the greatest heretics in England, and one of the principal corrupters of the University, that prelate directed that the strictest search should be made after him. Receiving timely notice of his danger, he fled to Antwerp, where he arrived in May, 1554. He had not been in this city many hours, before he was informed that Philip II. of Spain had given orders for apprehending him, upon which he hastened to Augsburg, and thence to Strasburg, where he was joined by his wife; but he afterwards had the misfortune to lose her by a decline, and his only child by the plague. He was also confined himself for some months by a dangerous illness. Towards the end of 1558 he took a journey to Zurich, and resided five weeks in the house of Peter Martyr, with whom he ever afterwards maintained an intimate correspondence. Here he received intelligence of the death of queen Mary, upon which he returned to Strasburg, and thence, in company with Grindal, to England, where they both arrived on the day of Elizabeth's coronation (Jan. 1559). In the month of March following, the queen and her council appointed him one of the nine Protestant divines who were to hold a disputation against an equal number of the popish clergy, before both houses of parliament at Westminster. He was also one of the commissioners who were selected to prepare a new liturgy, and to deliberate on other matters for the reformation of the church. On the 21st December, 1559, he was consecrated bishop of Worcester. When, about the year 1565, it was determined that a new translation of the Bible (called afterwards Parker's, or the Bishops' Bible) should be made, Dr. Sandys, on account of his great skill in the original languages, was one of the bishops who were appointed to undertake that work; and he had allotted to him as his portion the first and second books of Kings, and the first and second books of Chronicles. In 1570, on the translation of his friend Grindal to York, he succeeded him in the see of London, from which, in 1576, he was translated to York, on the removal of Grindal to Canterbury. In 1577 archbishop Sandys resolved to visit the whole of his province. Such a general visitation he was induced to make, it is said, in consequence of the complaints of Dr. Barnes, bishop of Carlisle, that he had in vain attempted to bring the clergy of his diocese to an absolute conformity, owing to the lax government which had been exercised over them by his predecessor; and that his province abounded in Non-conformists, whom he could not reduce to the established orders of the church. In pursuance of his resolution, the archbishop proceeded in the first place to visit Durham, where dean Whittingham was the principal person under the bishop. He was a divine of great learning, and of long standing in the church; but he was of puritan principles, and had not been ordained according to the form of the English service book. Against him an accusation had been preferred, branched out into a variety of articles and interrogatories, the principal of which was his Geneva ordination. The dean, however, instead of putting in an answer to the charge, insisted on the rights of the church of Durham, and denied the archbishop's power of visitation; upon which his Grace excommunicated him. Whittingham now appealed to the queen, who directed a commission to the archbishop, the president of the council in the north, and the dean of York, appointing them to hear and determine respecting the validity of his ordination, and to inquire into the other misdemeanors contained in the articles. The president was a favourer of the Puritans, and the dean of York, Dr. Hutton, was of Whittingham's principles, and boldly averred, that the latter "was ordained in a better sort than even the archbishop himself;" so that the commission came to nothing. The archbishop afterwards obtained another commission, under which an attempt was made to deprive Whittingham as a layman, because that in the certificate of his ordination there was no mention made of a bishop, or superintendent, nor of any external ceremonies, not even so much as of imposition of hands; but the president occasioned this commission to be adjourned sine die. These proceedings against dean Whittingham contributed much to render the archbishop unpopular; as did likewise great and repeated differences with his own dean. His diligence and activity in finding out Papists, and preventing their pernicious designs, rendered him also very obnoxious to persons of that communion. His life was thus rendered a scene of perpetual contention and warfare, in which he had numerous enemies by whom many attempts were made to ruin his reputation and interest. One scheme which was planned with this view was of a most atrocious nature. In May 1582, he lay at an inn in Doncaster, where, through the contrivance of Sir

Robert Stapleton, and other wicked persons, his concealed or open enemies, the inn-keeper's wife was introduced into his bed at midnight, when he was asleep. Immediately after this, according to the concerted plan, the inn-keeper rushed into the room, awakened the archbishop with his noise, and held a drawn dagger to his breast, pretending to avenge the injury. At this moment Sir Robert Stapleton came in, as if suddenly called out of his chamber by the disturbance, and affected to pacify the inn-keeper, whom he sent out of the room with his wife and the other conspirators, enjoining on them strict secresy, out of a pretended regard for the honour of the prelate, and especially of the church. He then condoled with the archbishop on the unfortunate situation in which he had been discovered, and advised him to make the matter up, representing how prejudicial it would be to his reputation, and the credit of religion, if, being one against so many, he should offer to stir in such a case; and persuading him, notwithstanding his innocence, which the archbishop earnestly protested, and Stapleton acknowledged, that it were better to stop the mouths of needy persons, than to bring his name into doubtful question in an affair of this nature. With this advice the archbishop unwarily complied, and was laid under contributions from time to time; but afterwards discovering Sir Robert's malice, dissimulation, and avarice, he determined himself to bring the subject into examination before the Star-chamber. By that court he was declared innocent, and sentence of imprisonment and severe fines were pronounced on Sir Robert Stapleton and his accomplices. During the latter years of his life the Archbishop was repeatedly harassed by the intrigues of courtiers, countenanced by the queen, to obtain advantageous leases of manors, or other property belonging to his see; but he firmly resisted them all, and preserved the estates of his church entire for his successors. At length, after a life of much trouble and contention, this learned prelate died in July, 1588, in the sixty-ninth year of his age. He was a frequent and very eminent preacher, and master of a style greatly superior to that of his contemporaries. Several Letters, and other papers written by him, are inserted in Strype's Annals, in his Life of Archbishop Parker, in his Life of Archbishop Whitgift, and in Burnet's History of the Reformation. In 1616 twenty-two of his discourses were collected together, and printed in 4to. He was a strict enforcer of conformity upon the Puritans, notwithstanding the objections which he himself long avowed against the use of clerical habits. From a passage in his last will it appears, that, however his judgment might be warped by his station in life, his real sentiments at the close of his days corresponded with his early impressions. "I am persuaded," says he, "that the rites and ceremonies by political institution appointed in the church, are not ungodly nor unlawful, but may for order and obedience sake be used by a good Christian—but I am now, and ever have been persuaded, that some of these rites and ceremonies are not expedient for this church now; but, that in the church reformed, and in all this time of the gospel, they may better be disused by little and little, than more and more urged."

SANDYS, (Sir Edwin,) second son of the preceding, was born in Worcestershire, about 1561, and educated at Corpus Christi college, Oxford, under the celebrated Hooker. In 1579 he was made probationer-fellow; and in 1581 he obtained a prebend in the church of York. He afterwards travelled into foreign countries, and published, in 1629, an Account of his Observations, under the title of Europæ Speculum. He resigned his prebend in 1602, and in the following year was knighted by James I. and employed by him in negotiations with foreign states. He opposed in June, 1621, the measures of the court in parliament, for which he was imprisoned, along with Selden, but soon after set at liberty, by the interference of the House of Commons. He died in 1629, and was buried at Northbourne, in Kent. He left 1,500*l.* to the university of Oxford, for the foundation of a metaphysical lecture. Several Sacred Hymns have appeared under his name, though some attribute them to another person of the same name.

SANDYS, (George,) brother of the preceding, was the seventh and youngest son of the archbishop, and was born at the archiepiscopal palace of Bishopthorpe, in 1577. In 1589 he entered at St. Mary hall, Oxford, and afterwards removed to Corpus Christi. In 1610 he set out on his travels, and during an absence of two years visited not only the chief countries of Europe, but the most celebrated places of the East, the Holy Land, Egypt, &c. He published, on his return, an Account of his Travels, in fol. 1615, with plates, which was often reprinted. He afterwards went to America, and appears to have

succeeded his brother as treasurer for the English colony of Virginia. During his residence he completed his translation of the Metamorphoses of Ovid, on which he had been for some time engaged. On his return to England he was appointed one of the gentlemen of the privy chamber to the king. In 1636 he published, A Paraphrase upon the Psalms, (several of these were set to music by Lawes,) and two years afterwards, Paraphrases on the Book of Job, Ecclesiastes, the Lamentations of Jeremiah, and Songs selected out of the Old and New Testament; and in 1639 a translation of Christus Patiens, a tragedy by Grotius. His last work was a poetical version of the Song of Solomon, 1642. He died at Bexley abbey, in Kent, the residence of his nephew Sir Francis Wyatt, in March 1643. His learning and virtues have been commended not only by his contemporaries, Lucius, lord Falkland, and others, but by Dryden, who called him "the best versifier of his age," and by Pope, who declared that "English poetry owed much of its beauty to his translations."

SANGALLO, (Giuliano di,) a distinguished artist and architect, born at Florence in 1443, was the son of Francesco Giamberti, who was himself an architect. He was first employed in the capacity of military engineer by Lorenzo de Medici; and he had soon an opportunity of displaying his talent, as an architect, in the cloister of the church of Santa Maddalena de' Pazzi, at Florence. He was afterwards commissioned by Lorenzo to erect a large convent near the gate of San Gallo; whence he obtained the name of di San Gallo, which was afterwards adopted by himself and the rest of the family. In 1490 he commenced the Palazzo Gondi for a wealthy merchant of that name. He also erected a palace at Savona for his patron the Cardinal della Rovere, afterwards Julius II. He died in 1517.

SANGALLO, (Antonio,) brother of the preceding, was employed by Alexander VI. to convert Hadrian's mausoleum into a fortress, which is now called the Castle of St. Angelo. He also erected the fortress of Civita Castellana, and afterwards that of Montefiascone. He likewise erected several churches, among which that of the Madonna at Montepulciano is esteemed his best production of that class. He died, at an advanced age in 1534.

SANGALLO, (Antonio di,) nephew of the preceding, and the most celebrated of this family of architects, was born in 1482, in the territory of Florence, where his father, whose name was Bartolomeo Picconi, was a cooper by trade. Antonio, who was brought up as a joiner, hearing of the reputation of his uncles, Giuliano and Antonio, who were then at Rome, went to that capital, placed himself under their tuition, and assumed their name. His progress in the art made him known to Bramante, who, in 1512, confided to him the execution of several works. He soon obtained employment from some cardinals; and in the pontificate of Leo X., when his uncle Giuliano quitted Rome, he was appointed his successor as architect of St. Peter's, in conjunction with Raffaelle. Under Clement VII. he was employed in enlarging and embellishing the Vatican, and in repairing the fortifications of Parma and Piacenza. He also enjoyed the favour of Cardinal Alessandro Farnese, afterwards Paul III., who employed him to rebuild his splendid mansion in the Campo de' Fiori. The admired Pauline chapel, and the magnificent staircases by which the chapels of the Vatican communicate with St. Peter's, were of his construction. The greatest effort of his genius was a wooden model of St. Peter's, made at the cost of more than 5,000 crowns, which was greatly admired for the variety and richness of its design, and is still preserved in one of the rooms of the Vatican. Michael Angelo, however, thought it too much split into little parts, and rather Gothic in its taste than conformable to the majestic simplicity of the ancients; so that it was not closely followed. As he well understood solidity of building, he was employed in strengthening the foundations of the Vatican, and of the great columns which support the cupola of St. Peter's. The Palazzo Farnese, begun by him for his patron Paul III., when cardinal, and afterwards greatly extended, is the most celebrated of Sangallo's works. It has been said that the Reform Club-house in Pall-mall, designed by Mr. Barry, is an imitation of that noble structure. Sangallo, having been employed by the Pope in surveying the inundations of the lake of Marmora, concerning which the people of Terni and Narni had a difference, the heat and unwholesomeness of the air threw him into a disease, of which he died in October, 1546.

SANMICHELI, (Michele,) a celebrated architect, was born in 1484, at Verona, and about his sixteenth year went to Rome, where he made the acquaintance of Bramante, Michael Angelo,

the Sangalli, Sansovino, and others. He erected the cathedral of Montefiascone, and the church of San Domenico at Orvieto. Returning to the Venetian territory, he was employed by the republic to construct the new fortifications of Verona, when he first introduced the use of triangular and pentangular bastions, and thereby entirely changed the system of military architecture. He was next employed in fortifying many places in Istria and Dalmatia, Cyprus and Candia. His style shows itself to most advantage in his lofty rusticated basements, which generally possess an air of dignity. Among the palazzi erected by him are the P. Grimani and the P. Cornaro à S. Paolo at Venice, and the P. Canossa, Bevilacqua, Verza, Pelligrini, and Pompei at Verona. In Verona he also built the church of the Madonna di Campagna, and the much admired Cappella Pellegrini. He died in 1559.

SANNAZARO, (Jacopo,) an eminent Italian and Latin poet, was born at Naples, in 1458, of a family originally from Spain, and received his classical education in the school of Giuniano Maggio, and the academy of Pontano, and on entering the latter, in conformity with the prevalent custom among the learned, he changed his baptismal name into Actius Sincerus, which he always used in his Latin works. The first inspirer of his muse was his mistress Carmosina Bonifacio, who, however, died in the bloom of her youth. His poetical reputation having made him known to Ferdinand I. of Naples, and the Princes Alfonso and Frederic, he was admitted into their train, and accompanied them in several military expeditions. In the subsequent revolutions of the kingdom of Naples, amidst all the vicissitudes undergone by the house of Arragon, Sannazaro remained faithfully attached to its members; and, upon the succession of Frederic to the throne, he was rewarded with a pension of 600 ducats, and the donation of the pleasant villa of Mergoglino, so much celebrated in his poems under the name of Mergellina, and the destruction of which by the Imperial army under Philibert prince of Orange, he had the misfortune to witness. He did not long survive this disaster. He died near Naples in 1530. He had accompanied his patron Frederic to France after his expulsion from his kingdom, and never quitted him till that prince's death in 1504, when he returned to Italy. Though Sannazaro displayed the religious zeal of the time in endowing churches and monasteries, and singing the praises of the Virgin Mary, his poetical language and ideas were entirely formed upon the heathen mythology, as was the case with all the elegant scholars of the time. The most celebrated of his Italian poems is his Arcadia, a pastoral. It was at first so popular, that sixty editions of it appeared in the sixteenth century. The rest of his Italian poems consist of sonnets and lyrical pieces. His Latin poems are highly commended for the finished elegance of their style and versification. They consist of Piscatory Eclogues, Elegies, Epigrams, and a sacred poem, De Partu Virginis, which he is said to have had in hand for twenty years. This last is a piece of 1500 lines, containing many fine passages, and exhibiting great command of the Latin language in adapting it to such a theme; yet the nature of that subject, and the incongruous mixture of Pagan and Christian mythology, must ever render it offensive both to good taste and to enlightened piety. Of his Latin poems editions have been published at Amsterdam 1689, Naples 1718, and Venice 1746.

SANSON, (Nicholas,) a celebrated French geographer, was born at Abbeville in 1600, and was educated in the Jesuits' college at Amiens. In 1627 he published his map of ancient Gaul; which was followed in 1636 by his Græciæ Antiquæ Descriptio Geographica, fol, with maps, and by a curious piece, entitled, Britannia, or, an Enquiry into the Antiquity of Abbeville, 8vo. In 1637 he published A Treatise on the Roman Empire, fol, with 15 maps. In 1641 he published a map of the rivers of France. Three years afterwards he published France Delineated, on five Latin maps, comprising the ancient itineraries, and five French ones, all in folio, and accompanied with different illustrative geographical and historical treatises. About the same time he published similar maps, both in Latin and French, of The British Isles, Spain, and Italy, and he accompanied the last mentioned with A Treatise on the Sovereign Princes of Italy, 8vo. After this he directed his labours to a more particular delineation of France, which was at length extended to near 120 folio sheets. He was now appointed engineer and geographer to the king, with a pension of 2,000 livres. In 1646 he published nine maps of The Course of the Rhine, in folio, with an alphabetical table of all the cities, their situations, &c.

In 1647 he engaged in a controversy with father Labbe, who in his Pharus Galliæ Antiquæ had attacked the notes accompanying Sanson's map of the Gauls. On this occasion he published his Disquisitiones Geographicæ in Pharum Galliæ Antiquæ. In 1649 he published, Remarks on the Map of ancient Gaul at the Time of Cæsar. Three years afterwards he gave to the public his Asia, in 14 new maps of different sizes, illustrated by several geographical and historical treatises. In 1653 he published his Geographia Sacra ex Veteri et Novo Testamento desumpta, et in Tabulas Quatuor concinnata, &c. Additæ sunt Descriptio Terræ Chanaan, sive Terræ Promissæ Jesu Christi, et Apost. Petri et Pauli Vitæ: Tum et in omnes eas Tabulas et Descriptiones Animadversiones et Index Geographicus, fol. Of this work an edition was given by Le Clerc in 1704, with notes and a preface by the editor. In 1656 Sanson published his Africa, consisting of 19 maps, and afterwards his America, North and South, on 16 maps. His Atlas was published at Paris, in 1693, in 2 vols, fol, and is accompanied by a folio volume of Methodical Tables, containing a comparison of ancient and modern geography. He died in 1667. He had three sons, each of whom inherited a portion of his genius, Nicholas, William, and Adrian.

SANSOVINO, (Jacopo,) an eminent sculptor and architect, whose family name was Tatti, was born at Florence about 1479. He became a disciple of the famous Florentine sculptor, Andrea Contucci, also called Sansovino; and according to some, it was from his master that Tatti borrowed his name. At an early age he contracted an intimacy with the painter Andrea del Sarto, and a mutual communication of studies and ideas took place between them. He was first taken to Rome by the architect Giuliano di Sangallo, where he was employed in designing and modelling antiques. In competition with two other artists he made a model in wax of the Laocoon, which obtained the preference in the judgment of Raffaelle. After passing some time with great improvement in Rome, his state of health obliged him to return to Florence, where he was soon engaged in several works. He executed a Bacchus in marble, that was afterwards received into the gallery of the grand duke, and has been engraved in the Museum Florentinum. In 1514 he was employed to design the triumphal arches erected for the entrance of Leo X.; and his plans were so much approved by that pontiff, that he ordered him to give a model for an intended marble front of the church of San Lorenzo. It was approved, but the work being afterwards assigned to Michael Angelo, Sansovino returned to Rome, where he executed many works in sculpture and architecture, among the latter of which was the magnificent church of San Giovanni Batista, belonging to the Florentine nation. At the sacking of Rome by the Imperial troops in 1527, Sansovino retired to Venice, where his success in repairing the cupola of St. Mark's obtained for him the appointment of architect to the republic; and he was immediately engaged in some of the splendid works which have inseparably connected his name with the decorations of Venice. Among the most considerable of these were the mint, the library of St. Mark, the loggio of the nobles in St. Mark's place, the Cornari palace, the church of San Geminiani, and that of St. George of the Greeks. The falling in of the vaulted roof of St. Mark's library caused him for a time to be deprived of his place, and to be mulcted in a large sum; but he was at length restored to his employment, which he retained as long as he lived. He died at Venice in 1570, at the great age of ninety-one.

SANSOVINO, (Francesco,) a very copious writer, son (supposed to have been illegitimate) of the preceding, was born at Rome in 1521, and was sent to study the law at Padua; but though he took the degree of doctor he declined following the profession, and devoted himself to letters. Upon the election of his godfather, cardinal di Monte (Julius III.), to the papal throne in 1550, he hurried to Rome, full of hopes; but obtaining nothing except the empty title of pontifical chamberlain, he returned to Venice, married, and quietly sat down to literary occupations. The number of his productions attest his industry; but the works by which he is now chiefly remembered are his Description of Venice, and the Cento Novelle scelte de' piu Nobili Scrittori della Lingua Volgare; which last has been frequently reprinted. He died in 1586.

SANTEUL, (John de,) Lat. *Santolius*, a famous modern Latin poet, was born at Paris in 1630, and studied at the colleges of St. Barbe and Louis le Grand. At the age of twenty he entered among the canons-regular of the abbey of St. Victor, and soon acquired a great name by his productions in Latin poetry, in which he

sung the praises of several great men; and he furnished the city of Paris with a number of inscriptions for public edifices, &c. His character was singular, and the opposition of his different qualities has given occasion to La Bruyère to draw a portrait of him under the name of Theodas, consisting entirely of contraries. The hymns which he composed for the breviary of the church of Paris were so much applauded by the devout, that many other churches wished to employ him in the same task; and the order of Cluni repaid his favour by granting him letters of filiation. He was much patronized by the two princes of Condé, the duke of Bourbon, and other men of rank. He was also noticed by Louis XIV., who granted him a pension. He was ready at repartee, and sometimes expressed himself with much pointed energy. He died in 1697. Of his works, a complete edition was printed by Barbou, in 3 vols, 12mo, Paris, 1729, his hymns forming a 4to. volume. The last have been translated into French.—His elder brother, CLAUDE, an ecclesiastic-secular in the seminary of St. Magloire, at Paris, was also eminent as a Latin poet. He died in 1684, at the age of fifty-seven.

SANTORIO, (Santori,) Lat. *Sanctorius*, an eminent physician, was born in 1561 at Capo d'Istria, and studied at Padua. After having practised medicine for some years at Venice, he was invited, in 1611, to the first theoretical chair at Padua, and there commenced the series of observations on insensible perspiration which made his name famous throughout Europe. He afterwards settled at Venice, where he died in 1636. A marble statue was erected to his honour in the cloister of the Servites, where he was interred; and the college of physicians at Venice, in return for a legacy which he bequeathed them, annually commemorate him in a laudatory harangue. The name of Sanctorius became celebrated principally by his work entitled, Ars de Staticâ Medicinâ, first printed at Venice in 1614, and many times reprinted, and translated into several modern languages. He also wrote, Methodus Vitandorum Errorum omnium qui in Arte Medicâ contingunt; Commentaria in Artem Medicinalem Galeni; and, Commentarius in primam Fen primi Libri Canonis Avicennæ; in this he appears as the first who thought of applying the thermometer to medical purposes, as also the hygrometer. He likewise mentions an instrument for exhibiting differences in the pulse; and various other contrivances for medical and surgical uses, to which he was led by his mechanical genius. His writings were published collectively at Venice in 4 vols, 4to, 1660.

SANZI. See RAFFAELLE.

SAPOR I., king of Persia, succeeded his father Artaxerxes in A.D. 238. He enlarged his dominions by the conquest of Mesopotamia, Syria, and Cilicia; and he put to death the emperor Valerian, whom he had taken prisoner. He was at last defeated by Odenatus, and assassinated by his satraps in A.D. 269.

SAPOR II. succeeded his father Hormonz, or Hormisdas II. He was an active and warlike prince against the Romans, but was a cruel opposer of the Christians. He died in A.D. 380.

SAPPHO, a celebrated Greek lyric poetess, was a native of Lesbos, and flourished about B.C. 610. She married a rich inhabitant of Andros, by whom she had a daughter; and it appears to have been after she became a widow that she rendered herself so distinguished by her poetry and her amorous propensities. According to Ovid, who represents her as a woman of dissolute morals, Sappho was short, brown, and not handsome; and as she was, probably, no longer young when she became enamoured of the youth named Phaon, his neglect of her is not surprising. Unable to bear her disappointment, she is said to have repaired to the famous precipice of Leucate, and thence to have thrown herself into the sea. Of her poems two only are left, an Ode to a Young Female, and a Hymn to Venus, with some fragments quoted by the scholiasts. Of the Ode, an elegant translation is given by Catullus. That and the Hymn are known to the English reader by the versions of Ambrose Philips. The fragments of her poems are generally printed together with the poems ascribed to Anacreon. The best separate editions are, Sappho Lesbia, Carmina et Fragmenta, rec. comment. illustr. schemata musica adj., &c. H. F. M. Volger, Lipsiæ, 1810, 8vo; Sappho, Fragm. Specimen Operæ in omnibus Artis Græcorum Lyricæ reliquiis, &c., proposuit C. F. Neue, Berlin, 1827. 4to.

SARAVIA, (Hadrian A,) of Spanish extraction, but to be classed among English divines, was a native of Artois, where he was born in 1531. In 1582 he was appointed professor of divinity at Leyden, and preacher in the French church there. Having studied the controversy respecting church government, he inclined to that of episcopacy, and in 1587 came to

England, where he was well received by some of the prelates and divines of that day, particularly by Whitgift, archbishop of Canterbury. He first settled at Jersey, where he taught a school, and preached to his countrymen who were exiles there. He was next appointed master of the free grammar school at Southampton; and he was successively promoted to a prebend in the cathedrals of Gloucester, Canterbury, and Westminster. He displayed great learning in defence of episcopacy against Beza, when that divine recommended the abolition of it in Scotland. He died in 1613, and was interred in Canterbury cathedral. All his works were published in 1611, in fol. He must have acquired a very extensive knowledge of the English language, as we find his name in the first class of those whom James I. employed in the new translation of the Bible. He lived in great intimacy with his fellow labourer in the cause of episcopacy, the celebrated Richard Hooker. "These two persons," says Walton, "began a holy friendship, increasing daily to so high and mutual affections, that their two wills seemed to be but one and the same."

SARAZIN, (James,) an eminent French sculptor, born at Noyon, in 1590. After studying at Paris, he went to Rome, where he contracted a friendship with Domenichino, and where he resided for eighteen years. He then returned home through Florence and Lyons, at both which cities he left some of his productions. He was employed by cardinal Richelieu; and he executed a much admired group of two children and a goat, at Marli. His best work is the mausoleum of Henry de Bourbon, prince de Condé. He died in 1660.

SARBIEWSKI, (Matthias Casimir,) Lat. *Sarbievius*, a Jesuit, distinguished for his Latin lyric poetry, was born in 1595 of an illustrious family in the duchy of Masovia in Poland. He was sent by his superiors to Rome, where he devoted himself to the study of classical antiquity and poetry. Some odes which he presented to Urban VIII. caused him to be employed by that pontiff in the correction of the hymns for his new breviary. After his return to Poland he was made successively professor of classics, philosophy, and theology at Wilna; and when he took his doctor's degree, Ladislaus V. assisted at the ceremony, and put his own ring upon his finger. That prince afterwards nominated him his preacher, and made him his companion in all his journeys. He died in 1640, while employed on an epic poem to be entitled the Lechiad. His finished Latin poems consist of Odes, Epodes, Dithyrambics, Epigrams, and miscellaneous pieces.

SARJEANT, or SERJEANT, (John,) a secular priest, who was sometimes called Smith, and sometimes Holland, was born at Barrow, in Lincolnshire, about 1621, and educated at St. John's college, Cambridge, by the masters and seniors of which he was recommended to be secretary to Morton, bishop of Durham. While in this employment he entered on a course of reading, which ended in his embracing the Popish religion. He then went over to the English college of secular priests at Lisbon; and, after studying there for some time, he returned to England in 1652, and was elected secretary of the secular clergy, and employed in propagating his religion, and writing books in defence of it, particularly against Dr. Hammond, Dr. Bramhall, Dr. Thomas Pierce, Dr. Tillotson, Casaubon, Taylor, Tenison, Stillingfleet, Whitby, &c. In the course of his controversies he wrote about forty volumes or pamphlets, the titles of which may be seen in Dodd. He died, as his biographer says, with the pen in his hand, in 1707, in the eighty-sixth year of his age.

SARPI, (Pietro,) commonly called Father Paul, or Fra Paolo, a distinguished opponent of the papal court, was born at Venice in 1552, and was baptized by the name of Pietro, which he afterwards, upon entering into the order of Servites (*1565*), changed into that of Paolo. He had a tenacious memory, and much strength of judgment; so that he made uncommon progress in every branch of education. He studied philosophy and divinity under Capella, a father belonging to the monastery of the Servites at Venice; and he soon made great progress in the mathematics, and in Greek and Hebrew. In his twentieth year he defended, in a public assembly at Mantua, several difficult propositions in natural philosophy and divinity with such uncommon genius and learning, that the duke of Mantua appointed him his chaplain, and the bishop of that city made him reader of canon law and divinity in his cathedral. These employments animated him to improve himself in Hebrew; and he applied also to the study of history. After residing at Mantua for about two years, he returned to his convent at Venice. At the age of twenty-two he was ordained priest; and afterwards, when he had taken the

degree of D.D., and was admitted a member of the college of Padua, he was chosen provincial of his order for the province of Venice, though he was then but twenty-six. In 1579 he was appointed, with two others, much his seniors, to draw up new regulations and statutes for his order. This employment made it necessary for him to reside at Rome, where his talents recommended him to the notice of cardinal Alessandro Farnese, and other persons of note. His employment as provincial being ended, he retired for three years, and applied himself to the study of natural philosophy; he likewise studied anatomy, especially that part of it which relates to the eye. Fulgentio says that Sarpi discovered the valves which serve for the circulation of the blood, and this seems to be allowed; but not that he discovered the circulation itself, as Walæus, Morhoff, and others, have contended. He was now appointed procurator-general of his order; and he was held in high esteem by Sixtus V., cardinal Bellarmine, and cardinal Castegna, afterwards Urban VII. Upon his return to Venice he resumed his studies. And now his misfortunes began. His great abilities, and honourable conduct, had excited against him the enmity of some of his unworthy and envious brethren, and among others of Gabriel Collissoni, with whom he had lived in habits of intimate friendship. This man, while Sarpi was at Rome, had been guilty of corrupt practices in the monastery, which he was sure would be detected upon his return. He, therefore, artfully endeavoured in a letter to persuade Sarpi to remain in that city, observing, that there alone could his merits be properly rewarded, and suggesting means by which he might make his fortune; to which Sarpi returned an answer in cypher, "that there was no way of advancing himself to the dignities of that court, but by such scandalous means as he held in the utmost abomination and horror." Upon Sarpi's return to Venice, he discovered the proceedings of Collissoni, which he exposed in their proper colours; and he resisted the pretensions of the author, when he stood candidate for the dignities of their order. Out of revenge on Sarpi for the part which he took, Collissoni had the baseness to betray the confidence of private friendship, and to lay Sarpi's letter in cypher before the head of the Inquisition at Venice. That court, however, did not judge it expedient to commence a criminal process against Sarpi; but it ever afterwards regarded him with a jealous eye, as a secret enemy to the court of Rome. He was also charged with being too familiar with Jews, and with those Protestant heretics from all parts, who, attracted by the fame of his exalted abilities, visited him at Venice. About this time he paid particular attention to the study of history, ecclesiastical and profane, and also of the Holy Scriptures, especially the New Testament. About 1602 the state of public affairs at Venice afforded signal opportunities for the exercise of Sarpi's learning, abilities, and intrepidity. Among the decrees passed by the republic, one prohibited the establishment within their dominions of any new hospitals, or monasteries, or any new order or society, without permission from the senate. Another renewed a former decree, which forbade all the subjects of the state either to sell, alienate, or dispose of, any immoveable property in favour of the clergy, without permission. About the same time the senate caused certain ecclesiastics to be imprisoned, who were guilty or accused of enormous crimes, in order that they might be tried before the public tribunals. These proceedings brought on serious disputes between the republic and Clement VIII.; and no sooner had Paul V., his successor, ascended the papal throne, than he avowed his determination to compel them to revoke their decrees, and to set their prisoners at liberty. With this view he sent a nuncio to the senate, who communicated to them his demands; with which, in conformity to the advice of their ablest jurists and divines, and particularly of Sarpi, they firmly refused to comply. Thereupon the pope issued a bull of excommunication against the doge, the republic, and their dominions (17th April, 1606). Incensed, but not intimidated, by this step, the senate immediately recalled the ambassador of the republic from Rome; prohibited all the Venetian prelates from receiving or publishing the papal bull, ordering all those who had copies of it to bring them to the magistrates; and commanded all the rectors of churches and superiors of monasteries to carry on divine service as usual, without paying the least notice to the pope's interdict. This quarrel soon called into the field a host of writers, on both sides of the question. Sarpi, who had been appointed theologian and one of the counsellors of the republic, drew up a treatise, entitled, Consolation of Mind to tranquillize the Consciences of

good Men, and to prevent their entertaining any Dread of the Interdict, published by Paul V. As this work was designed for the sole use of government, it was not published by the author, but was locked up in the archives of the republic; whence a copy having some years afterwards been clandestinely obtained, it was published at the Hague in 1725, both in the Italian and French languages. In the same year an English version of it appeared in London. Sarpi also published a translation of A Treatise on Excommunication, by Gerson, both in Latin and Italian, with an anonymous letter prefixed to it. This work was immediately condemned by the Inquisition; whose sentence Bellarmine undertook to support in a strain of sophistical reasoning, which Sarpi ably detected in An Apology for Gerson. To the succeeding champions for the papal see, among whom were Baronius and Bzovius, Sarpi made an unanswerable reply in a piece entitled, Considerations on the Censures of Paul V. He had also a share in some other treatises in this memorable controversy; particularly in A Treatise on the Interdict, published in the names of seven divines of the republic. At length the papal court cited Sarpi by a decree, October 30, 1606, under penalty of excommunication, to appear in person at Rome, and justify himself from the heresies of which he was accused. Despising, however, the thunders of the Vatican, he refused to submit to the citation. The pope, finding that his menaces had not the effect of bringing the republic to submission, was desirous of an accommodation, lest, in imitation of the Protestant states, it should break off all connexion with his see: but he was not willing to make the first advances. In these circumstances different foreign princes offered their mediation, and Henry IV. of France, by employing cardinal Joyeuse in negotiations with both parties, brought about a reconciliation between them in 1607. Had the division between the pope and senate continued much longer, it is not improbable that the Venetians, by the advice and boldness of Sarpi, would have been encouraged to separate themselves from the Romish communion. Such a fesult was expected, and might have taken place, according to Welwood, had the negotiations of James I. of England with the republic been wisely conducted. James had despatched to Venice Sir Henry Wotton as his ambassador, who carried with him that monarch's Premonition to all Christian Princes and States, translated into Latin, to be presented to the senate; which Sarpi and the other divines pressed might be done at the first audience. The ambassador, however, could not be prevailed upon; alleging that he had positive orders to wait till St. James's day, which was not far off. This vain fancy of presenting king James's book upon St. James's day spoiled all; for before that day came the difference was made up (April 1607), and that happy opportunity was lost. [This story concerning king James's Premonition is related by Burnet and Welwood, but is contradicted by Hickes.] But the court of Rome could not forgive Sarpi's attacks on the pope's authority; and some of its fanatical adherents were persuaded that it would be a highly meritorious action to make away with a man who had been condemned for heresy. Sarpi received intimations, from various quarters, that designs were formed either against his liberty or his life; but, trusting to the accommodation which had taken place, and the rectitude of his own conduct, he lived in a state of security which gave his enemies favourable opportunities of carrying their plans into execution. Returning to his monastery on the evening of the 5th of October, 1607, he was attacked by five assassins armed with stilettoes, who wounded him in fifteen places, and left him for dead upon the spot. Providentially, none of these wounds proved mortal, though three of them were exceedingly dangerous. No sooner was the senate informed of this murderous attempt, than, to show their high regard for the sufferer, and their detestation of such a horrid attempt, they broke up immediately, and came that night in great numbers to his monastery; ordered the physicians to bring them regular accounts of him; and afterwards knighted and richly rewarded Acquapendente, for the great skill which he discovered in curing him. That Sarpi himself entertained no doubts respecting the quarter from which this wicked aim at his life proceeded, appears from his saying pleasantly to his friend Acquapendente one day while he was dressing his wounds, that they were made Stylo Romanæ Curiæ. One of the weapons, which the assassin had driven with such force into Sarpi's cheek that he was obliged to leave it in the wound, was hung up at the foot of a crucifix in the church of the Servites, with this inscription, Deo Filio Liberatori. Sarpi himself was now aware of the necessity

of living more privately in his monastery. In this retirement he wrote his Account of the Quarrel between Paul V. and the Republic of Venice, published in 1608. His attention was directed in the next place to the arrangement and completion of his celebrated History of the Council of Trent, for which he had long before collected ample materials. It was first published in London, by Sir Nathaniel Brent, (by whom also it was translated into English,) in 1619, in fol, under the feigned name of Pietro Soave Polano, which is an anagram of Paolo Sarpi Venetiano, and dedicated to James I. by Anthony de Dominis, archbishop of Spalatro, then a resident in England. It was afterwards published in the original Italian, the French, and other languages; and in 1736, father Courayer published in London a new French translation of it in 2 vols, fol, illustrated with valuable critical, historical, and theological notes. Sarpi also, in the retirement of his monastery, wrote, A Treatise on Ecclesiastical Benefices, pointing out the means by which the church had acquired its immense revenues, and the abuses which had taken place in the disposal of them; A Treatise on the Inquisition; De Jure Asylorum; a treatise On the Manner of conducting the Government of a Republic, so as to insure its Duration; and a continuation of Minuccio Minucci's, Archbishop of Zara's, History of the Uscocchi, from 1602 to 1616. The articles already enumerated, together with a volume of Letters, are all the productions of Sarpi's pen which have been published. He died on the 14th of January, 1623, in the seventy-second year of his age, pronouncing with his last breath the words, *Esto perpetua*, which those who stood at his bedside interpreted to be a prayer for the preservation of the republic. His funeral obsequies were celebrated with all possible public magnificence, and were attended to the church of the Servites by a vast concourse of the nobles, and the other classes in the republic. "Father Paul," says Sir Henry Wotton, "was one of the humblest things that could be seen within the bounds of humanity; the very pattern of that precept, *quanto doctior, tanto submissior*, and enough alone to demonstrate that knowledge well digested *non inflat*. Excellent in positive, excellent in scholastical and polemical, divinity; a rare mathematician, even in the most abstruse parts thereof, as in algebra and the theoriques; and yet withal so expert in the history of plants, as if he had never perused any book but nature. Lastly, a great canonist, which was the title of his ordinary service with the state; and certainly, in the time of the pope's interdict, they had their principal light from him." Father Courayer says of him, that "like Erasmus, Cassander, de Thou, and other great men, Sarpi was a Catholic in general, and sometimes a Protestant in particulars. He observed every thing in the Romish religion which could be practised without superstition; and with respect to those matters concerning which a regard to his duty made him scrupulous, he took great care not to give offence to weak minds. In short, he was equally averse from all extremes; and if he disapproved of the abuses of the Catholics, he condemned also the too great heat of the Reformed." Bishop Bedell used to tell a passage of a sermon that he had heard Fulgentio preach at Venice, with which he was much pleased: it was on these words of Christ, "Have ye not read?" and so he took occasion to tell the auditory, that if Christ were now to ask this question, "Have ye not read?" all the answer they could make to it, was, "No; for they were not suffered to do it." Upon which he taxed with great zeal the restraint put on the use of the Scriptures by the see of Rome. This was not unlike what the same person delivered in another sermon, preaching upon Pilate's question, "What is truth?" He told them that at last, after many searches, he had found it out, and held out a New Testament, and said, "There it was in his hand;" but then he put it in his pocket, and said coolly, "But the book is prohibited." The first collection of all Sarpi's pieces was published at Venice in 1687, in 6 vols, 12mo. An edition was also published at Verona, under the name of Helmstedt, 1761—68, 8 vols, 4to; and another at Naples in 1790, 24 vols, 8vo. In 1788, a treatise was published in London, entitled, Opinione di Fra Paolo Sarpi, toccente il governo della republica Veneziana, 8vo. There are English translations, printed at various times, of The Rights of Sovereigns and Subjects; The History of the Council of Trent; his Letters; Maxims of the Government of Venice, in an advice to the Republic; and, Treatise of Ecclesiastical Benefices and Revenues.

SARRASIN, (John Francis,) a French miscellaneous writer, was born about 1603, at Hermanville, near Caen, and received his education at that city, and at Paris,

where his wit, gallantry, and pleasing manners, rendered him a general favourite. He was particularly attached to the prince of Conti, who appointed him his secretary, and whose displeasure he incurred by a publication on the subject of the quarrel of the princes in 1651; and his death at Pezenas in 1654 is partly imputed to his chagrin on this account. His works were published collectively by Menage in 1656, with a preliminary discourse by Pellisson. The prose consists chiefly of, A History of the Siege of Dunkirk by the Prince of Condé; The History of the Walstein Conspiracy; A Dialogue on Love; and, Opinions on the Name and Game of Chess: the verse consists of eclogues, elegies, sonnets, epigrams, and other short pieces, with a mock-heroic poem, entitled, La Défaite des Bouts-rimés.

SARTI, (Giuseppe,) a musical composer, was born in 1730 at Faenza, and in 1756 became Maestro di Capella at the court of Copenhagen; whence he passed into the service of that of Dresden. He was afterwards patronized by Catharine of Russia, and by Paul, her successor. His Giulio Sabino, an opera, is highly spoken of by Dr. Burney. Sarti produced about thirty operas, and some sacred music. Of the latter, the terzetto, Amplius lava me, is well known and deservedly admired. He died in 1802.

SARTO, (Andrea Vannucchi, called del,) the most distinguished painter of the Tuscan school, commonly known by the name of Andrea del Sarto, which he acquired from the occupation of his father, who was a tailor, was born at Florence in 1488, and, having shown an early inclination for drawing, was placed with a goldsmith, to learn the business of engraving on plate. In this situation he was noticed by Giovanni Barile, an artist of little note, who persuaded his father to entrust him to his care. He remained under that master for three years, and afterwards entered the school of Pietro di Cosimo. He was, however, more indebted for the cultivation of his talents to his studies from the frescoes of Masaccio and Il Ghirlandajo, and afterwards from the cartoons of Lionardo da Vinci and Michael Angelo, than the lessons of his instructors. On leaving the school of Cosimo, he formed an intimacy with Francesco Bigio, who had been a disciple of Mariotto Albertinelli, in conjunction with whom he executed some works in the public places at Florence, by which he acquired considerable reputation. He was engaged to paint in fresco, in the cloister of the Scalzi, a series of twelve pictures of the Life of John the Baptist, in chiaroscuro, of which the cartoons are preserved in the Palazzo Rinnuccini. The Baptism of Christ is in his early manner, and discovers an undisguised imitation of Albert Durer; in the Visitation of the Virgin, painted a few years afterwards, his advancement is conspicuous; and in the Nativity of St. John, the last he painted of the series, he had nearly reached his most admired style. His next undertaking was the Life of S. Filippo Benizi, in ten pictures, in the church of the Servi. He afterwards went to Rome; and after his return he painted, for the monastery of the Salvi, his admired pictures of the Descent of the Holy Ghost, the Birth of the Virgin, and the Last Supper. Of the last, Lanzi reports, "that at the siege of Florence, in 1529, the soldiers, after having assailed the suburbs of the city, where the convent was situated, and destroyed the church and part of the monastery, on approaching the refectory, were so struck with the impressive beauty of this painting, that they remained motionless, and had not the heart to demolish it." But his most celebrated production is his famous picture of the Holy Family reposing, denominated La Madonna del Sacco, from the circumstance of St. Joseph reclining on a sack of corn. Of this admirable performance a correct idea may be formed from the excellent print engraved from it by Raphael Morghen. Francis I. of France being desirous of procuring the works of the most distinguished painters of Italy, Andrea del Sarto was commissioned to paint a picture for the king, and transmitted to that monarch a dead Christ, with the Virgin, St. John, Mary Magdalen, and other figures, painted in his finest manner, which is now one of the ornaments of the gallery of the Louvre. The king, desirous of retaining the artist in his employment, invited del Sarto to his court, and on his arrival at Paris received him with the most flattering distinction. In the midst of his prosperity he received letters from his wife, which determined him to return to Florence, and, pretending that domestic affairs required his presence in Italy, he obtained the king's permission to depart, promising to return in a short time, and to bring with him his family, for the purpose of establishing himself in France. He offered his services to the king to purchase for his collection the best pictures and marbles he could meet with, and Francis,

anxious to profit by his judgment and taste, entrusted him with a considerable sum for that purpose. On his return to Florence he forgot his engagements, and squandered away in the society of his friends and his improvident wife not only what the liberality of Francis had remunerated him with for his works, but also the funds which had been confided to his trust by the king for the purchase of works of art. Reduced at length to a state of indigence and distress, and stung with the recollection of his perfidy and ingratitude, he sunk into a despondency, which was increased by his jealousy of his wife. He was ultimately abandoned by her and his false friends, when his miseries were terminated by the plague which visited Florence in 1530, in the forty-second year of his age. His colouring is distinguished by suavity and harmony of tone; his pencil is full and flowing; and he has perhaps never been surpassed in boldness of relief, or the knowledge of chiaro-scuro.

SAUMAISE, (Claude,) Lat. *Salmasius*, an eminently learned man, was born in 1588, or 1596, at Semur-en-Auxois, in Burgundy, and, after having acquired the learned languages under his father, who was an able scholar, was sent to Paris to study philosophy. There he became acquainted with Casaubon, who persuaded him to embrace the Reformed faith. In 1606 he went to Heidelberg, to study jurisprudence under Denys Godefroy; and he made a formal renunciation of the Roman Catholic religion, in which he had been educated, though his mother was a Protestant. Being introduced to Gruter in that city, who gave him admission to the Palatine library, he indulged his thirst for learning by collating MSS. and copying various works. He began to make himself known as an editor of learned works while in Germany, and published Nili, Archiepiscopi Thessalonicensis, de Primatu Papæ Romani, libri duo, item Barlaam Monachus, cum Interpretatione Latinâ; Cl. Salmasii Operâ et Studio cum ejusdem in utrumque Notis, Hanover, 1608, and Heidelberg, 1608 and 1612, 8vo; this was followed in 1609 by Florus, 8vo, dedicated to Gruter, whose notes are given along with his own; and when he returned to France in 1610, though he was admitted an advocate, he entered upon that career of criticism and controversy which occupied him during life, and rendered him one of the most conspicuous characters among the men of letters in his time. In 1623 he married the daughter of Josias Mercier, a person much respected among the French Protestants. For some years afterwards he passed part of his time at the country house of his father-in-law near Paris, where he finished his long labours on Pliny and Solinus, which were published at Paris in 1629, in 2 vols, fol, under the title of Plinianæ Exercitationes in Caii Julii Solini Polyhistora, and reprinted at Leyden in 1689, with an appendix entitled De Homonymis Hyles Iatricæ Exercitationes, necnon de Manna et Saccharo. The treatise of Solinus was evidently selected by Salmasius on account of its treating of so many various subjects in antiquity, and thus enabling him to discuss, without the trouble of systematic arrangement, almost any subject which he chose. It is a work of astonishing erudition; not only does it embrace questions connected with Greek and Roman history, geography, and archæology, but it also treats at great length of the plants, herbs, and minerals known to the ancients. In order to qualify himself for the work, he studied the Hebrew, Persian, and Arabic. The universities of Padua and Bologna each offered him a professor's chair, which he declined; but in 1631 he complied with an invitation from Leyden to occupy the place which Joseph Scaliger had filled in that university, of an honorary professorship, with no other obligation than that of employing himself in Ecclesiastical History. After he had resided there some time, upon a visit to France he received the title of counsellor of state, with the knighthood of St. Michael. Several attempts were made by the friends of letters to retain him in France; and it is said that cardinal Richelieu offered him a considerable pension, but with the annexed condition of writing the history of his ministry, and that he rejected the offer, observing that "his pen was not to be consecrated to adulation." Upon the death of Richelieu the offer was renewed with no better success by Mazarin. The exiled king of England Charles II. engaged Saumaise, in 1649, to write in Latin a memorial in favour of his deceased father, which he published under the title of Defensio Regia pro Carolo I. The work was circulated with great industry, and was thought so important, that the parliament of England employed Milton to answer it, which he did in his Defensio pro Populo Anglicano. In 1650 Saumaise accepted an urgent invitation from queen Christina to visit the court of Sweden. The rude

climate of that country seems to have been equally disagreeable and prejudicial to all the learned men whom that queen drew into it; and Saumaise returned to Holland in the following year, taking Denmark in his way, where he was treated with extraordinary respect by the king. In 1653 he went, for the recovery of his health, to Spa, where he died in the month of September, and was interred without ceremony or monument at Maestricht. He left a widow, five sons, and a daughter. Though violent as a controversial writer, he was mild and tractable at home, and was completely under the dominion of his wife, a woman of a high and contentious spirit, though proud of the reputation of her husband. Saumaise composed with rapidity, in the midst of domestic disturbances, and never revised what he had written. The abundance of matter that occurred to him on every subject led him off to digressions and collateral points, and not unfrequently made him forget what he had advanced, and plunged him into contradictions. On the whole, he seems rather to have been a great receptacle of erudition than an able dispenser of it. Besides the works already mentioned, Saumaise wrote or edited the following, De Usuris; De Modo Usurarum; Dissertatio de Fœnere Trapezitico, in tres libros divisa; Notæ in Pervigilium Veneris; Commentarius in Simplicii Enchiridion Epicteti; Interpretatio Hippocratei Aphorismi de Calculo; De Hellenisticâ Commentarius Controversiam de Linguâ Hellenisticâ decidens, et plenissime pertractans Origines et Dialectos Græcæ Linguæ; and, Observationes in Jus Atticum et Romanum. A collection of his Letters was published by Antony Clement after his death, to which his life is prefixed, Leyden, 1656.

SAUMAREZ, (James, lord de,) a distinguished naval officer, was born in the island of Guernsey, in 1757, and entered the service at the age of fifteen. He accompanied Sir Peter Parker across the Atlantic; and after having been actively engaged under Sir Hyde Parker, at Dogger's-bank, and with admirals Hood and Rodney, he was sent to cruize on the French coast, where he captured *La Recession*, a French frigate, without the loss of a single man, while 120 were killed or wounded on the part of the enemy; which gallant action procured him the honour of knighthood. He afterwards sailed with Sir John Jervis to the Mediterranean; and he shared in the victory off Cape St. Vincent in 1797. Going again to the Mediterranean, he was second in command to Nelson at the battle of the Nile. On his return to England he received a gold medal and a riband, and was appointed colonel of marines. In 1801 he was made a rear-admiral of the blue, created a baron, and appointed to the command of the squadron off Cadiz. On the 6th of July he made a daring attack on a superior force in the bay of Algesiras; but, owing to the protection of the batteries, and the wind failing, he was compelled to withdraw his ships after an action of five hours, and repair to Gibraltar to refit. He speedily again put to sea, and offered battle to the enemy's fleet, now amounting to ten sail of the line; his own squadron consisting of only half the number. This unequal conflict issued in two of the enemy's three-deckers being blown up, and a seventy-four gun ship captured; and though the darkness of the night gave the remainder an opportunity of escaping, they were so crippled that they were laid up at Cadiz, and never again during the war left that port. For this action, Sir James received the order of the Bath, together with the thanks of both houses of parliament, and a pension of 1,200*l.* per annum. After this he performed a series of signal services to his country, as commander-in-chief of the British fleet in the Baltic. In 1831 he was appointed vice-admiral of England, which appointment he resigned for that of general of marines; and at the coronation of William IV. he was called to the House of Peers, as baron de Saumarez. He died at Saumarez, his seat in the island of Guernsey, in October 1836.

SAUNDERS, (Sir Edmund,) a judge, was originally a beggar-boy about the inns of court, where a lawyer caused a desk to be fixed for him on the top of a staircase, and gave him papers to copy, till he acquired such an expertness as enabled him to set up for himself. After a few years he not only became an excellent attorney, but also an able counsellor, and he was much employed by the court in the reign of Charles II. In 1682 he was made chief justice of the court of King's Bench; but he died suddenly the same year. His Reports were published in 1686, 2 vols, fol, and in 1799, in 2 vols, 8vo.

SAUNDERSON, (Nicholas,) a celebrated mathematician, born in 1682, at Thurleston, in Yorkshire, where his father held an appointment in the excise. When

twelve months old he was deprived of sight by the small-pox. His education, however, was not neglected; and at Penneston grammar school he acquired a knowledge of the classics, and he could understand Euclid, Archimedes, and Diophantus, when read to him in Greek. His fondness for mathematics began to appear when first he was made acquainted by his father with numbers; and soon, by the power of his memory, he formed intricate calculations, and resolved difficult problems. The friendship of Mr. Richard West, of Underbank, who observed his unusual powers, initiated him in the knowledge of algebra and geometry; and under the further assistance of Dr. Nettleton he acquired all that correctness, and that vast information, which raised him to such celebrity. He afterwards improved his knowledge of logic and metaphysics at a private school near Sheffield; and at the age of twenty-five he appeared at Cambridge, as a resident in Christ's college, though not a member of the society. His extraordinary powers, and the difficulties of a narrow fortune, however, procured him friends and admirers; and Whiston, the mathematical professor, very liberally permitted him to lecture before the university. His lectures were on the Newtonian philosophy, and were attended by crowded audiences; and so popular did he become, that, on the removal of Whiston from his professorship, Saunderson was called upon by the wishes of the university to fill the Lucasian chair; and a degree of M.A. by royal mandate was obtained, in 1711, to qualify him for the office. His inauguration speech was delivered in elegant Latin, and his reputation continued to increase. When George II. visited the university in 1728, the professor was, by royal favour, created Doctor of Laws. This great character became, by close application, a valetudinarian, and at last was attacked by a mortification in his foot, which carried him off, 19th of April, 1739, in the fifty-seventh year of his age. He was buried at Boxworth, in Cambridgeshire, the rectory of Mr. Dickens, his father-in-law. The vivacity and wit of his conversation were much admired; but his judgment of persons and things was often expressed with such freedom that he created for himself many enemies; and in his temper he was exceedingly impetuous. Dr. Saunderson possessed in a high degree the senses of feeling and hearing. It is said that he could distinguish true from counterfeit Roman medals by the different degrees of their smoothness; and on one occasion, when some students were taking the sun's altitude in the garden of Christ's college, he could tell, by some effect of the air upon his person, when very light clouds were passing over the disk of the luminary. When he entered a room he could judge of its magnitude, and of his distance from the walls, by the sound of his footsteps. In his youth he had learned to play on the flute; and it is said that he succeeded so well as to give room to suppose that if he had applied himself to music, he would have excelled in it. His Elements of Algebra were published at Cambridge, by subscription, in 1740, in 2 vols, 4to; and a Treatise on Fluxions, 8vo, appeared after his death, in 1756. It is needless to say that he was the friend of the great men of his times, admired and respected by them, and repaying their esteem by the strongest gratitude. Of Sir Isaac Newton, whom he knew intimately, he always spoke in a style bordering on veneration. It is painful to add, that Dr. Saunderson was a sceptic in matters concerning religion.

SAURIN, (Elias,) an eminent Protestant minister, was born at Usseaux, in the valley of Pragelas, on the borders of Dauphiné, in 1639, and after being educated in grammar learning by his father, the minister of his native place, attended successively the Protestant seminaries at Die, Nismes, and Geneva. In 1661 he was admitted to the ministry, and appointed pastor to the church at Venterol; and in the following year he was invested with the pastoral office at Embrun. In 1664 he would have been made professor of divinity at Die, had he not been driven from France by persecution. He took refuge in Holland, and became pastor of the Wallcon church at Delft. In 1671 he accepted the same office at Utrecht, where he had a sharp contest with Jurieu. He also attacked the Philosophical Commentary of Bayle. He died in 1703. He wrote, An Examination of the Divinity of M. Jurieu; Reflections on the Rights of Conscience; A Treatise on the Love of God; and a Treatise on the Love of our Neighbour, &c.

SAURIN, (Joseph,) a French natural philosopher and mathematician, was born in 1659, at Courtaison, in the principality of Orange, where his father was a Protestant minister; and he was himself at a very early age made a minister at Eure, in Dauphiné, but was compelled to retire to Geneva in 1683, in consequence of

having given offence in a sermon. He afterwards retired into the canton of Berne, where he obtained the curacy of Berchier, in the bailliage of Yverden. He was soon, however, obliged to withdraw to Holland, but was so ill received by his brethren, that he determined to turn Roman Catholic; with this design he went, in 1690, to Paris, and made his recantation in the presence of Bossuet, whose writings are said to have wrought this change in his opinions. After this he had a pension from Louis XIV., and he was admitted a member of the Academy of Sciences in 1707. The decline of Saurin's life was spent in the peaceable prosecution of his mathematical studies, occasionally interrupted by literary controversies with John Baptist Rousseau and others. Between 1702 and 1708 he wrote several papers which were published in the Journal des Savants. At the same time he was engaged in a controversy with Huyghens on the subject of the vortices of Descartes, and with Rolle concerning the infinitesimal calculus. He was a man of a daring and impetuous spirit, and of a lofty and independent mind. He died at Paris in 1737. Voltaire undertook the vindication of his memory, but has not been successful in clearing it from every unfavourable impression. Saurin's mathematical and philosophical papers printed in the Mémoires of the Academy of Sciences are to be found in the volumes for the years 1709, 1710, 1713, 1716, 1718, 1720, 1722, 1723, 1725, 1727.

SAURIN, (Bernard Joseph,) a dramatic and lyric poet, son of the preceding, born at Paris in 1706, was advocate of the parliament of Paris, and member of the French Academy. He relinquished the law for literature and poetry, and became the friend of Voltaire, Montesquieu, and Helvetius; the last mentioned of whom allowed him a pension of a thousand crowns. He wrote some plays of great merit, especially Spartacus, and Blanche and Guiscard, tragedies; Anglomane, a comedy; The Marriage of Julia; and, Mœurs du Temps, &c. His pieces were published in 2 vols, 8vo, 1783. He died in 1781.

SAURIN, (James,) a learned French Protestant divine, and the most eminent preacher of that persuasion, was the son of a lawyer at Nismes, where he was born on the 6th of January, 1677. Upon the revocation of the edict of Nantes (1685) his father retired with his family to Geneva, where James made a considerable progress in learning before the age of seventeen, when he went into the army, and in 1694 made a campaign, in the English service, as a cadet in lord Galloway's company. In 1696 he renounced the profession of arms, and returned to his studies at Geneva, at that time the place of residence of some of the best scholars in Europe; under whom he applied himself assiduously to the various departments of academical learning, and particularly to divinity, with a view to the pastoral office. In 1700 he went to Holland, and thence to England, where he continued nearly five years, and preached with great acceptance among his fellow refugees in London. In 1703 he married. Two years afterwards he returned to Holland, where he became pastor to a church of French refugees, who were permitted to assemble in the chapel belonging to the palace of the princes of Orange at the Hague, in which he officiated for the remainder of his life. When the princess of Wales, afterwards queen Caroline, passed through Holland on her way to England, Saurin was introduced to her; and so well satisfied was she with his merit that soon after her arrival in England she ordered Dr. Boulter, who was preceptor to prince Frederic, the father of George III., to write to Saurin to draw up a treatise on the education of princes. Saurin immediately wrote such a treatise, with a dedication to the young princes prefixed to it. The book was never printed: but the author was liberally rewarded for writing it. Afterwards a pension was conferred upon him by George II. to whom he dedicated a volume of his Sermons. He died in 1730, in the fifty-fourth year of his age. He was the author of 12 volumes of Sermons, five of which were published by himself, between the years 1708 and 1725, in 8vo, and the remainder from his MSS. Some of these Sermons were translated into English by Mr. Robert Robinson, and published between the years 1775 and 1784 in 5 vols, 8vo; and they were followed by a sixth volume, translated by Dr. Henry Hunter, and published in 1796. Saurin also published, The State of Christianity in France; A Compendium of Christian Divinity and Morality, in the Catechetical Form; and, Discourses Historical, Critical, and Moral, on the most memorable Events of the Old and New Testament. This last, which is his principal work, forms 6 large folio volumes. Saurin's original design was only to illustrate, with titles and summary explana-

tions, the fine copper-plates which adorn the work, the engraving of which cost Vander Marck, the proprietor, a very large sum. But as similar works had already been published by Fontaine, under the name of Royaumont, among the Roman Catholics, and by Basnage and Martin among the Protestants, Vander Marck acquiesced in Saurin's adopting a more extended plan. He died before the 3d volume was completed, which was finished by Roques, who added a 4th vol. on the Old Testament. To these Beausobre subjoined 2 vols. on the New Testament. The first volume was translated into English by Chamberlayne. The second volume contains the celebrated, Dissertation sur le Mensonge Officieux,—on falsehoods which are expedient,—which led to a controversy that embittered the last days of the author, and is supposed to have hastened his death.

SAUSSAY, (Andrew du,) born at Paris, about 1595. was preacher in ordinary to Louis XIII. by whose order he wrote the Martyrologium Gallicanum, 1638, 2 vols, fol. In 1649 he became bishop of Toul, where he died in 1675.

SAUSSURE, (Horace Benedict de,) a celebrated naturalist and natural philosopher, was born at Geneva in 1740. From his earliest years he evinced great partiality for literature and for natural history, and at the age of twenty-one he was elected to the chair of philosophy at Geneva, which he filled for twenty-five years. He first visited Paris in 1768, and afterwards examined the discoveries of Montgolfier at Lyons. After travelling through Holland, Belgium, and England, he, in 1772, extended his philosophical researches to Italy. He visited the island of Elba, and with Sir William Hamilton examined Vesuvius, and afterwards measured the height of Ætna. In the progress of his important researches he discovered some valuable plants; and he also invented several ingenious and useful philosophical instruments — a thermometer, for measuring the temperature of water to all depths; an hygrometer, to indicate the quantity of aqueous vapour; an electrometer, to ascertain the electrical state of the atmosphere; and a cyanometer, to ascertain the degree of blue in the sky; and others. His next excursions were on the Alps; and, after crossing them fourteen times by eight different routes, he ascended, through a thousand difficulties, to the summit of Mont Blanc. These laborious exertions in the cause of science rendered him deservedly popular. He was made member of the Academy of Sciences at Paris, and of other learned bodies; and he was the founder of the Society for the Advancement of the Arts at Geneva. He resigned his professorship in 1786. He was afterwards a member of the Council of Two Hundred of Geneva; and when that republic was united to France in 1798, he was for some time a member of the National Assembly. But the disorders which prevailed not only ruined his little fortune, but broke his heart, and he died of chagrin in 1799. He wrote, Dissertatio Physica de Igne; Observations sur l'Ecorce des Feuilles et des Pétales; this was a kind of supplement to his uncle Bonnet's work, Sur l'Usage des Feuilles; Essais sur l'Hygrométrie; in these he made known the important discovery that the air expands and becomes specifically lighter in proportion to the increase of the quantity of moisture in it; Voyages dans les Alpes; this is his great work, of which the first volume was published in 1779, the second in 1786, and the two last in 1796. His other works consist chiefly of dissertations on physical subjects, in the Journal de Physique, the Journal de Genève, and other scientific publications. Senebier has written an account of his life and writings.

SAUVAGES, (Francis Boissier de,) was born in 1706 at Alais, in Lower Languedoc, and studied medicine at Montpellier, where he was appointed professor of botany and medicine. He died at Montpellier in 1767, aged sixty-one. He wrote, Theoria Febris; Nosologia Methodica; Physiologiæ Mechanicæ Elementa; Methodus Foliorum, &c.

SAUVEUR, (Joseph,) a French mathematician, born at La Flèche, in 1653. He was dumb till his seventh year, and then his powers of speech were very imperfect, and he never completely developed them. He had a strong propensity for mechanical knowledge, and disregarding the classical instruction which he received in the Jesuits' college, applied himself to mathematical studies, against the wishes of his friends, who had designed him for the church. To maintain himself he began to teach mathematics; and so great was his reputation that, at the age of twenty, he had prince Eugene among his pupils. His abilities recommended him to the great and the learned; he was esteemed by the prince de Condé, honoured with the notice of the royal family, and in 1686 was made professor of mathematics to the Royal College, and in 1696 was

admitted a member of the Academy of Sciences. He wrote a treatise on Fortification, and to enable himself to do it scientifically, he, in 1691, attended the siege of Mons, and spent every day in the trenches. He wrote besides, a treatise on Music, and papers in the Mémoires of the Academy. He died in 1716.

SAVAGE, (Henry,) a divine, was born about 1604, at Eldsfield, in Worcestershire, and educated at Balliol college, Oxford, of which he became probationary fellow. On the breaking out of the rebellion he went to France with William lord Sandys, whose sister, the lady Mary, he afterwards married. Soon after his return he obtained the mastership of his college. At the restoration he was made chaplain in ordinary to Charles II., prebendary of Gloucester in 1665, and rector of Bladon, near Woodstock, in Oxfordshire. He died in 1672. He had a controversy with John Tombes, on infant baptism, and with Dr. Cornelius Burges on church reformations: but his principal work was his history of Balliol college, entitled Balliofergus, or a Commentary upon the Foundation, Founders, and Affairs of Balliol College, 1668, 4to.

SAVAGE, (Richard,) a poet, better known than his merits deserve, from the singularity of his early misfortunes, and still more from the elaborate life of him which Dr. Johnson, the companion of his distresses, has inserted in his Lives of the Poets, was the son of the countess of Macclesfield, by earl Rivers, and was born in 1698. He would have succeeded to the title of Macclesfield, had not the countess, during her pregnancy, owned her adultery, in order to obtain a divorce. This unnatural woman then placed the child with a nurse, who brought him up as her own; after which he was put apprentice to a shoe-maker in Holborn. The death of the nurse revealing to him the secret of his birth, he left his master, in hopes of awakening parental feelings in the bosom of his mother; but in this he was disappointed; on which he had recourse to his pen for a support; and in 1723 produced the tragedy of Sir Thomas Overbury. Soon after this, having the misfortune to fall into a quarrel at a coffee-house, one of the party was killed; for which Savage was tried and convicted of murder. His mother strove to get him executed; but through the intercession of the countess of Hertford with queen Caroline, he was pardoned; and her majesty afterwards gave him a pension of 50*l.* a-year. Lord Tyrconnel also took him under his patronage, and allowed him 200*l.* a-year; but he was obliged to discard him for his bad conduct. During his residence with this nobleman he wrote his poem of the Wanderer; and afterwards he published the more celebrated one of The Bastard, which had the effect of driving his mother out of society. On the death of the queen he lost his pension, and was reduced to such misery, that his friends, the principal of whom was Pope, proposed to raise for him 50*l.* a-year, on condition that he should settle at Swansea, in Wales. After remaining there little more than twelve months, he set out for London, by way of Bristol, where he was thrown into prison for a debt of 8*l.*, and died July 31, 1743.

SAVAGE, (John,) a divine, and president of the famous club at Royston. He was a member of Emmanuel college, Cambridge, where he took his degrees, and was D.D. of both universities. He was rector of Bygrave, in Hertfordshire, and lecturer of St. George's, Hanover-square, London. In his younger days he had travelled with James, fifth earl of Salisbury, who gave him the living of Clothall, in Hertfordshire. In his more advanced years he was so sprightly and facetious, that he was called the "Aristippus" of the age; and he was so fond of attending Westminster school, that when he died, in 1747, the king's scholars made a collection among themselves, and, at their own charge, erected a small tablet of white marble to his memory in the east cloister, with a Latin inscription. Cole attributes to him, The Turkish History by Mr. Knolles and Sir Paul Rycaut abridged, 1701, 2 vols. 8vo.; and A Collection of Letters of the Ancients, whereby is discovered the Morality, Gallantry, Wit, Humour, Manner of Arguing, and in a Word the Genius of the Greeks and Romans, 1703, 8vo.

SAVARY, (Francis,) seigneur de Breves, a learned Frenchman, who had the merit of introducing Oriental types into his country about the beginning of the seventeenth century, was the French ambassador at Constantinople for twenty-two years. On his return, about 1611, Henry IV. sent him to Rome as ambassador in the pontificate of Paul V., where, in 1613, he established a printing office, and employed, as correctors of the press, Scialac and Sionita, two Maronites from mount Lebanon. In 1615 he returned to Paris, bringing with him Sionita and the printer Paulin, who, in the same

year, printed, in Turkish and French, the Treaty of 1604, between Henry the Great, King of France, and the Sultan Amurath, &c., 4to. In the following year appeared an Arabic Grammar, edited by Sionita and Hesronita. He died in 1627. The king of France purchased his types; and soon after a new establishment appeared at Paris for Oriental printing, all the credit of which was given to Richelieu, while the name of Savary was not once mentioned.

SAVARY, (James,) a French writer, was born at Doué, in Anjou, in 1622. He was brought up to trade; and in 1670 he was admitted of the council for the reformation of commerce, in which capacity he drew up Le Parfait Négociant, which has been translated into almost all the languages of Europe. He was also the author of Avis et Conseils sur les plus importants Métiers du Commerce. He died in 1690.—His two sons, James and Philemon, compiled the Dictionnaire Universel du Commerce, 2 vols, fol.; but the best edition is that of Copenhagen, 1759—1766, 5 vols, fol.

SAVARY, (Nicholas,) a French traveller, was born in 1750, at Vitré, in Brittany, and educated at the college of Rennes. He then went to Paris, where he resided for some time. In 1776 he went to Egypt, where he remained till 1779, when he embarked at Alexandria, and travelled for about two years among the islands of the Grecian Archipelago. He returned to France about the middle of 1781. In 1783 he published Le Coran, traduit de l'Arabe, accompagné de Notes, et précédé d'un Abrégé de la Vie de Mahomet, 2 vols, 8vo.; and in the following year he published Morale de Mahomet, ou Recueil des plus pures Maximes du Coran, 12mo, and 18mo.; and the first volume of his Lettres sur l'Egypte. The other two volumes were published in 1785, together with a new edition of the first volume, Paris, 3 vols, 8vo. It was translated into German, Berlin, 1786, 8vo, and English, London, 1786-7, 2 vols, 8vo. He died at Paris in 1788, in the thirty-eighth year of his age. A few months after his death his unfinished Lettres sur la Grecs were published at Paris, 8vo. His Arabic Grammar was published in 1813; but its credit was eclipsed by that of the excellent grammar of Silvestre de Sacy.

SAVILE, (Sir Henry,) an eminent Greek scholar and mathematician, and a most liberal patron of learning, was born in 1549, at Over Bradley, near Halifax, in Yorkshire, and educated at Brasenose college, and at Merton college, Oxford, of which he was chosen fellow. His fondness for the mathematics led him to read public lectures in the university on Euclid, Ptolemy, and other writers. He also served as proctor for two years (1575 and 1576). In 1578 he made a tour through the Continent; and at his return he was chosen tutor in the Greek language to queen Elizabeth. In 1585 he was elected warden of his college, and held that office for thirty-six years. He was made provost of Eton college in 1596; and on the accession of James I. he was knighted (1604). He died at Eton college, on the 19th of February, 1622, in the seventy-third year of his age, and was buried in the chapel there. He was a munificent benefactor to the university of Oxford, in which, besides various other donations, he founded, in 1619, two professorships, one of geometry, the other of astronomy, which are still maintained. His library he left to the university, and it is now preserved in a separate room near the Bodleian Library, the two Savilian professors being the only persons who have immediate access to it. In 1613 he published a noble edition of the works of St. Chrysostom, in 8 vols, fol.; an English version of Four Books of the Histories of Cornelius Tacitus, and the Life of Agricola; with notes upon them, fol, dedicated to queen Elizabeth; the notes were esteemed so valuable as to be translated into Latin by Isaac Gruter, and published at Amsterdam, 1649, in 12mo, to which Gruter subjoined a treatise of our author, published in 1598, under the title of, A View of certain Military Matters, or Commentaries concerning Roman Warfare; which was translated into Latin by Marquardus Freherus, and printed at Heidelberg in 1601, and reprinted by Gruter; Rerum Anglicarum Scriptores post Bedam præcipui, ex vetustissimis Codicibus nunc primum in lucem editi, 1596; to this he added chronological tables at the end, from Julius Cæsar to the coming in of William the Conqueror; this work was reprinted at Frankfort in 1601, which edition has a complete index to it. He edited a work written by Thomas Bradwardin, archbishop of Canterbury, against Pelagius, entitled, De Causâ Dei contra Pelagium, et de Virtute Causarum; to this he prefixed the life of Bradwardin; Nazianzen's Steliteutics; and Xenophon's Institution of Cyrus; Prælec-

tiones Tredecim in principium Elementorum Euclidis Oxoniæ habitæ. He also published Oratio coram Elizabethâ Reginâ Oxoniæ habita, anno 1592. He was likewise concerned in the new translation of the Bible executed by command of James I., being one of the eight persons at Oxford who undertook to translate the four Gospels, Acts, and Revelation. He left behind him several MSS., some of which are now in the Bodleian library. He wrote notes upon the margin of many books in his library, particularly of Eusebius's Ecclesiastical History, which were afterwards used, and thankfully acknowledged, by Valesius, in his edition of that work in 1659. He is mentioned as a member of the Society of Antiquaries, in the introduction to the Archæologia. A sumptuous cenotaph was erected to his memory in the chapel of Merton college. Briggs was the first that held the mathematical professorship, founded by Sir Henry Savile, at Oxford.

SAVILE, (George, marquis of Halifax,) a celebrated statesman, descended from an ancient family in Yorkshire, was the son of Sir William Savile and Anne, daughter of Thomas lord Coventry, lord keeper of the great seal, and was born about 1630. Upon the death of his father, he succeeded to the title of baronet, and soon distinguished himself by his abilities in public affairs. Being zealous in bringing about the Restoration, he was raised to the peerage in 1668 by the titles of lord Savile of Eland and viscount Halifax. In April, 1672, he was called to a seat in the privy council; and, in June following, he went to Holland with the duke of Buckingham and the earl of Arlington, as ambassador extraordinary and plenipotentiary, to treat about a peace with France. In 1675 he opposed with vigour the non-resisting test-bill; and was removed from the council-board the year following by the interest of the earl of Danby, the treasurer. But upon a change of the ministry in 1679 he was made a member of the new council. During the discussion of the bill for the exclusion of the duke of York he opposed that measure so violently, that the House of Commons addressed the king to remove him from his councils and presence for ever: but he prevailed with his majesty soon after to dissolve that parliament, and was created an earl. A new parliament being called in 1680, he still opposed the exclusion-bill, preferring to limit the authority of the duke of York when the crown should devolve upon him: and he gained great reputation by his management of the debate, though it occasioned a new address from the House of Commons to remove him. In August, 1682, he was created a marquis, and soon after made privy-seal, and, upon the accession of James II., president of the council. But on refusing his consent to the repeal of the tests he was dismissed from all public employments. He declined to take part in bringing over the prince of Orange; but he was president of the convention parliament, and strongly supported the motion for declaring the throne vacant. On the accession of William and Mary he was made privy-seal; but he soon retired from the administration, upon inquiry being proposed to be made as to the authors of the prosecutions of lord Russell, Sidney, &c., in which he, as a member of the then existing Government, had concurred; and he continued in opposition thenceforward till his death, which took place in 1695. "He was," says bishop Burnet, "a man of great and ready wit, full of life and very pleasant, much turned to satire; he let his wit turn upon matters of religion; so that he passed for a bold and determined atheist, though he often protested to me, that he was not one, and said, he believed there was not one in the world. He was punctual in his payments, and just in all private dealings; but, with relation to the public, he went backward and forward and changed sides so often, that in the conclusion no side trusted him; he seemed full of commonwealth notions, yet he went into the worst part of king Charles's reign. The liveliness of his imagination was always too hard for his judgment. His severe jest was preferred by him to all arguments whatever; and he was endless in council; for, when after much discourse a point was settled, if he could find a new jest, whereby he could make that which was digested by himself seem ridiculous, he could not hold, but would study to raise the credit of his wit, though it made others call his judgment in question. When he talked to me, as a philosopher, of the contempt of the world, I asked him what he meant by getting so many new titles, which I called the hanging himself about with bells and tinsel; he had no other excuse for it but this, that, if the world were such fools as to value those matters, a man must be a fool for company: he considered them but as rattles, yet rattles please children; so these might be of use to his family." By his first wife, daughter

of Henry Spencer, earl of Sunderland, he had a son William, who succeeded him; and by a second wife, the daughter of William Pierrepoint, second son of Robert earl of Kingston, he had a daughter Gertrude, who was married to Philip Stanhope, third earl of Chesterfield, and was mother of the celebrated earl of Chesterfield. William, the second marquis of Halifax, died in 1699, when the dignity became extinct in his family; but it was revived in 1700 in the person of Charles Montague. George, marquis of Halifax, was the author of some tracts, written with considerable spirit and elegance. Besides his Character of a Trimmer, he wrote Advice to a Daughter; The Anatomy of an Equivalent; a Letter to a Dissenter, upon his Majesty's late Glorious Declaration of Indulgences; A Rough Draught of a New Model at Sea, in 1694; Maxims of State. All which were printed together after his death; and the third edition came out in 1717, 8vo. Since these there was also published under his name, The Character of King Charles the Second; to which is subjoined Maxims of State, &c., 1750, 8vo.; Character of Bishop Burnet, printed at the end of his History of his own Times; Historical Observations upon the Reigns of Edward I., II., III. and Richard II. with Remarks upon their faithful Counsellers and false Favourites, 1689. He also left memoirs of his own times, from a journal which he kept every day, of all the conversations which he had with Charles II. and the most distinguished men of his time. Of these memoirs two fair copies were made, one of which fell into the hands of Daniel earl of Nottingham, and was destroyed by him. The other devolved on the marquis's granddaughter, lady Burlington, in whose possession it long remained; but Pope, as the late lord Orford informed Malone, finding, on a perusal of these memoirs, that the Papists of those days were represented in an unfavourable light, prevailed on her to burn them.

SAVONAROLA, (Girolamo,) an Italian monk, born at Ferrara in 1452. He entered the Dominican order at Bologna, and became an eloquent and popular preacher, after teaching for some time physics and metaphysics. His influence in the pulpit was great at Florence, where he headed the democratic party; but when he inveighed against the corruptions of the Church of Rome, and the scandalous life of the pontiff Alexander VI., he drew down upon himself the vengeance of the holy see, which neither his popularity nor the purity of his morals could avert. He was condemned to be hanged and burnt; and suffered that dreadful punishment in May 1498, with great resignation. He wrote, Sermons; The Triumph of the Cross; and various other theological works, printed at Leyden, in 6 vols, 12mo. J. Fr. Picus, of Mirandola, has written his life.

SAVOT, (Lewis,) a physician and numismatist, was born in 1579 at Saulieu, in Burgundy, and became physician to Louis XIII. His works are, Discourse on Ancient Medals; French Architecture in Private Buildings; Galen's Art of Healing by Bleeding, from the Greek; De Causis Colorum. He died 1640.

SAWYER, (Sir Robert,) an eminent lawyer, was educated at Magdalen college, Cambridge, where he took his degree of M.A. in 1655, and was the same year admitted ad eundem at Oxford. After studying law at the Inner Temple, he was admitted to the bar. In 1661 he was knighted, and in 1680 was appointed attorney-general, from which office he was dismissed by James II. in 1687. He appeared to advantage as the principal counsel for the seven bishops. Granger, however, allows that he was justly censured for his harsh treatment of lord Russell on his trial; and it is certain that he supported some of king James's arbitrary measures, being the manager in depriving the city of London of its charter. At the time of the revolution he sat as member of parliament for the university of Cambridge; but he was expelled the house for being concerned, as attorney-general, in the prosecution of Sir Thomas Armstrong, who was executed for his share in the Rye-house plot. In the next session he was re-chosen, and appears to have sat quietly for the remainder of his life. He died in 1692. Under his name, and those of Heneage Finch, Sir George Treby, and Henry Pollexfen, were published in 1690, Pleadings and Arguments with other Proceedings in the Court of King's Bench upon the Quo Warranto, touching the Charter of the City of London, with the Judgment entered thereupon, fol.

SAXE, (Maurice, count of Saxony, marshal,) a celebrated general, born at Dresden in 1696, was the natural son of Frederic Augustus II., king of Poland, and elector of Saxony, by Aurora, countess of Königsmarck, a Swedish lady of high rank. He served at an early age in the allied army commanded by Eugene and

Marlborough. In 1708, when only in his twelfth year, he was present with the allied troops under the count of Schulembourg, at the siege of Lille; and at that of Tournay, and the battle of Malplaquet, in the following year. In the campaign of 1710 he obtained the public eulogies of the allied generals. He accompanied the king of Poland to the siege of Stralsund in 1711, where he distinguished himself so much, that a regiment of cavalry was raised for him, with which he fought against the Swedes at the battle of Gadebusch, where he had a horse shot under him, while he thrice rallied the retiring troops. Soon after his mother brought about a marriage between him and the countess of Loben, a lady of fortune and beauty, by whom he had one child, who died in infancy. Count Saxe, however, was too much attached to licentious pleasures to live happily in a domestic union, and he obtained a divorce in 1721, after which he never married again. In the meantime he was pursuing his military career, and in 1717 he served in Hungary, under prince Eugene, against the Turks, and was at the siege of Belgrade. After the treaties of Utrecht and Passarowitz, he withdrew to France, where in 1720 he received a brevet of maréchal-de-camp from the regent duc d'Orleans. He there engaged with ardour in the study of all the branches of mathematics connected with the military art, and in tactical improvements. Having in 1722 obtained the command of a German regiment in the French service, he disciplined it in a new method of exercise invented by himself, the merit of which caused the chevalier Folard to predict that he would become one of the first generals of his time. On the death of the duke of Courland in 1725, count Saxe was urged to become a candidate for the succession to that sovereignty, and in the following year he arrived at Mittau. He was secretly favoured by the widow of the late duke, Anna Iwanowna, niece of the czar Peter, and afterwards (1730) empress of Russia, who is said to have been desirous of marrying him. Through her influence he was elected by the states of Courland and Semigallia; but the courts of Russia and Poland opposed this election, and sent troops, under Menzikoff, to seize him. He resisted them with courage and success, till his cause was abandoned by the duchess of Courland; offended, it is said, by the discovery of an intrigue he was carrying on with one of her ladies. His inconstancy, however, did not shake the attachment of one of his French mistresses, the celebrated actress La Couvreur, who, learning that he was in want of money, pawned her plate and jewels to raise a sum of 40,000 livres, which she sent him. At length, in 1729, he was obliged to give up his project, and return to Paris, carrying with him nothing but his diploma of election. In the war which broke out between France and Austria, in 1733, in consequence of the death of his father, the king of Poland, count Saxe declined the command of the Polish army offered him by his brother, the elector, and joined the French army on the Rhine under the duke of Berwick. His brilliant services at the siege of Philipsburg caused him, in 1734, to be advanced to the rank of lieutenant-general. A short peace ensued, and he returned to Dresden for the purpose of prosecuting his claim to the dukedom of Courland; but, failing in this attempt, he went again to Paris, and devoted himself to the study of the art of war, and to the completion of a work on which he had employed himself for some time, and which he called Mes Rêveries, full of original and ingenious thoughts on tactical subjects. The death of the emperor Charles VI., 1740, occasioned a new war, and in 1741 count Saxe (who commanded the left wing of the army under the marshal of Belle-Isle) took Prague by assault, and then reduced the fortress of Egra. In the campaign of that year he obtained the victory of Rocoux, and was nominated marshal-general of the French armies. The victory of Lawfeldt, with the capture of Bergem-op-Zoom and Maestricht by Lowendahl, distinguished the campaigns of 1747 and 1748, which last was followed by the peace of Aix-la-Chapelle; and marshal Saxe was appointed commandant-general of all the conquests in the Low Countries. He was afterwards appointed to the command of the army of Bavaria. He was employed in the defence of Alsace, when he was suddenly summoned by Louis XV. to assist in placing prince Edward the Pretender on the throne of his ancestors; but he had scarcely reached Dunkirk when a tempest destroyed a part of his squadron, and the rest was blockaded by an English fleet. Count Saxe returned to Versailles, and Louis bestowed on him the staff of a maréchal of France (March, 1743). In 1744 Louis entered Flanders with an army of 80,000 men, the left wing being under the command of count Saxe, who was appointed to cover the sieges

which were to be undertaken by marshal Noailles under the immediate inspection of the king. Menai, Ypres, and Furnes were quickly gained, when news was brought that prince Charles had entered Alsace. The king and marshal Noailles hastened to its defence with the greatest part of the troops, leaving count Saxe in Flanders to act on the defensive against an army three times as numerous as his own. In the following year (1745) Louis XV. returned to Flanders with a large additional force; and count Saxe was now appointed general-in-chief. On the 22d of April the campaign was opened by the siege of Tournay. The allies advanced to its support with 45,000 men, English, Hanoverians, and Dutch. Marshal Saxe was suffering from dropsy, and underwent the operation of tapping on the 18th. Notwithstanding, he advanced to oppose the allies with a force not exceeding theirs, he himself being obliged to be borne in a litter. On the 11th of May he was attacked near the village of Fontenoy, where he completely defeated the English and Hanoverians. The Dutch kept aloof. The victory at Fontenoy, one of the most memorable of the eighteenth century, was soon followed by the conquest of all Belgium. Tournay, Ghent, Bruges, Oudenarde, Ostend, Brussels, Mons, Charleroi, and Namur, were all taken between May 23d, 1745, and September 19th, 1746. In the campaign of 1747, marshal Saxe took Lafeldt after a hard-fought battle (July 2d), which he followed up by the conquest of Bergen-op-Zoom, and in 1748 by that of Maestricht. The allies now made overtures of peace, which was definitely settled at Aix-la-Chapelle in the same year. Marshal Saxe now retired to his estate of Chambord, given him by the king of France, where he passed his time in the society of men of letters and artists. He only once quitted his retreat to visit the king of Prussia at Berlin, where he was received with the highest honours. His constitution seems never to have recovered the shock it had undergone, for he died on the 30th of November, 1750, in the fifty-fourth year of his age, and was buried with great funeral pomp in the principal Lutheran church at Strasburg, where a magnificent monument was erected to his memory. The marshal was a man of large size, and of extraordinary personal strength. In his last illness he said to his physician, Senac, "I have had a fine dream;" such did his life appear to him when about to quit it! Though licentious in his manners, he remained attached to the mode of religion in which he had been educated, which was Lutheranism. The queen of France happily said, at his death, "It is a pity we cannot say a De Profundis for one who has so often made us sing Te Deum." His work, Mes Rêveries, was published at Paris in 1757, 5 vols, 4to. It was translated into English by Sir William Fawcett.

SAXE-WEIMAR, (Bernhard, duke of,) born at Weimar, in 1600, was distinguished for his services in the Thirty Years' War. He served in the army raised by the margrave of Baden-Durlach for the purpose of assisting Frederic V., king of Bohemia and elector palatine, after the disastrous battle of Prague (Nov. 3, 1620). After the alliance between Louis XIII. and Gustavus Adolphus, (Jan. 13, 1631,) he joined the latter, and distinguished himself at the siege of Wurzburg, in forcing the passage of Oppenheim, and in the capture of Manheim. Gustavus afterwards appointed him to the command of an army designed for the conquest of Bavaria; but that prince recalled him to assist him against Wallenstein; and shortly afterwards they fought together at the battle of Lutzen, (Nov, 16, 1632,) and when Gustavus fell, the duke of Weimar took the command, forced the enemy to retreat, and drove the Imperial army out of Saxony. He afterwards took Ratisbon, but was defeated at Nordlingen, (Sept. 7, 1634). On the 6th of October, 1635, he concluded a treaty of alliance with the king of France. On the 3d of March, 1638, he gained the great victory of Rheinfelden; and on the 19th of December following he forced the strong fortress of Alt Breisach, which capitulated. He died in 1639.

SAXI, or SASSI, (Giuseppe Antonio,) an ecclesiastical historian, bibliographer, and antiquarian, born at Milan in 1675. He for some time taught the belles lettres in his native city, and afterwards was employed as a missionary. In 1703 he was admitted a doctor of the Ambrosian college at Milan, and eight years after was appointed director of that college, and keeper of its library. He died in 1751. His principal publications are, Historia literario-typographica Mediolanensis, 1745, fol.; De Studiis Mediolanensium Antiquis et Novis Prodromus; Archiepiscoporum Mediolanensium Series critico-chronologica ad criticæ leges et veterum monumentorum fidem illustrata, 1755, 3 vols, 4to. Some of his works have been inserted in the Rerum Italicarum Scriptores by Muratori.

SAXIUS, (Christopher,) a learned philologist and literary historian, born in 1714, at Eppendorff, in Saxony, where his father was a minister. His proper name was Christopher Gottlob Sach, which, when he commenced author, he Latinized into Sachsius, and afterwards into Saxius. After studying at the schools of Chemnitz and Misnia, he was sent in 1735 to Leipsic, where he studied philosophy under Wolff. In 1752 he was appointed professor of history, antiquities, and rhetoric, at Utrecht. After this his life seems to have been devoted entirely to the duties of his professorship, and the composition of a great many works on subjects of philology and criticism, some in German, but most of them in Latin. The best known of these is his Onomasticon Literarium, consisting of a series of biographical and critical notices, or references, respecting the most eminent writers of every age or nation, and in every branch of literature, in chronological order. The first volume of this appeared in 1775, 8vo, and it continued to be published until seven volumes were completed, with a general index, in 1790. To this, in 1793, he added an eighth, or supplementary volume. Many names are omitted which might justly be expected to find a place in it; and the English series is very imperfect. Saxius died in 1806, in his ninety-second year.

SAXO, called Grammaticus, on account of his great learning, was a Dane of the twelfth century, and the author of a Latin history of Denmark, which he prepared at the suggestion of his patron Absalom, archbishop of Lunden. It ends with 1186. There is an edition in folio, Paris, 1514, with the title Historia Regum Heroumque Danorum; and another by one of the Stephens, with prolegomena. Saxo is the earliest historian that makes mention of Hamlet, whose name is rendered familiar to us by the pen of our great dramatist.

SAY, (Samuel,) a dissenting minister, born in 1675, was the son of the Rev. Giles Say, (who had been ejected for non-conformity, in 1662, from the vicarage of St. Michael's in Southampton,) and was educated for the ministry in the academy of the Rev. Thomas Rowe, in London, where he had for his fellow-students Isaac Watts, Hughes the poet, and Josiah Hort, afterwards archbishop of Tuam. When he had finished his studies he became chaplain to Thomas Scott, Esq., of Lyminge, in Kent, in whose family he continued for three years. Thence he removed to Andover, in Hampshire; then to Yarmouth, in Norfolk; and soon after to Lowestoffe, in Suffolk, where he continued for eighteen years. He was afterwards co-pastor with the Rev. Samuel Baxter, at Ipswich, for nine years; and lastly was called, in 1734, to succeed Dr. Edmund Calamy in Westminster, where he died in 1743. Soon after his death appeared a volume of his poems, with two essays in prose, On the Harmony, Variety, and Power of Numbers, written at the request of Richardson the painter.

SAY, (John Baptist,) a French writer on political economy, born at Lyons in 1767. He went to Paris at the Revolution, and was one of the conductors of a journal entitled La Decade Philosophique. After the 18th Brumaire he was called to the tribunate, but ceased to be a member of it when Napoleon became emperor. He afterwards passed a retired life, engaged in his various works on political economy, and in lecturing on this and kindred subjects at the Conservatoire des Arts et Métiers, at Paris. He wrote, Traité d'Economie Politique; Catéchisme d'Economie Politique; Lettres à M. Malthus sur différents Sujets d'Economie Politique, 1820; Cours Complet d'Economie Politique Pratique, 6 vols, 1829; this, in effect, is the Traité more amply and familiarly illustrated. The first and second works in the above list have been translated into English. Say is the author of some smaller works, one of which is entitled De l'Angleterre et des Anglais. He died in 1832.

SCAEVOLA, (Publius Mucius,) a distinguished jurist and able orator, was tribunus plebis, B.C. 141, prætor B.C. 136, consul in B.C. 133, and B.C. 131, Pontifex Maximus. He is cited in the Digest several times. He was consul during the disturbances in which Tiberius Gracchus perished.

SCAEVOLA, (Quintus Mucius,) commonly called the Augur, was consul with L. Cæcilius Metellus, B.C. 117, and was distinguished for his knowledge of the Roman law. He was Cicero's master; and he is one of the interlocutors in Cicero's treatises De Oratore, De Amicitiâ, and De Republicâ.

SCAEVOLA, (Quintus Mucius,) commonly called the Pontifex, a distinguished orator and jurist, was the colleague of L. Crassus as tribunus plebis, B.C. 106, the year of Cicero's birth; ædile, B.C. 104; and consul, B.C. 95. As proconsul of the

province of Asia, he distinguished himself by the wisdom and justice of his administration. He subsequently attained the dignity of Pontifex Maximus. He was proscribed in the consulship of the younger Marius, B.C. 82, and was murdered in the temple of Vesta, where he had taken refuge. He was the first Roman who attempted to systematise the Jus Civile, which he did in a work in eighteen books, mentioned by Gellius, and cited in the Digest.

SCALA, (Mastino della,) was chosen, after the death of Eccelino da Romano, tyrant of Padua, Verona, and Vicenza, and the great Guibeline leader in Northern Italy, by the people of Verona, for their podestà about 1260; and after having held office for five years, he was made perpetual captain of the city. He was murdered in 1273.

SCALA, (Can Francesco,) called the Great, was grandson of the preceding, and the most illustrious of his family. He was appointed captain of the league made by Verona, Mantua, Brescia, and other towns, against the marquis of Este, lord of Ferrara, whom he defeated and obliged to withdraw to Ferrara. He subsequently became the head of the Guibeline party in Lombardy, like his contemporary Castruccio Castracani in Tuscany. In July, 1329, he took Treviso, but was a few days after seized with a violent fever, which carried him off at the age of thirty-nine. Castruccio had died the year before; and thus the Guibelines of Italy lost nearly about the same time, their two most distinguished leaders. Can Francesco was a liberal encourager of literature and the arts. His court was attended by poets, painters, and sculptors. Dante, in his exile, found an asylum there, and has immortalised Can Francesco in his verse. Boccaccio also wrote of him as one of the most illustrious chiefs that Italy ever had.

SCALA, (Bartolommeo,) an Italian man of letters, was the son of a miller, at Colle di Valdelsa in Tuscany, where he was born in 1430. He went to Florence, where his talents attracted the notice of Cosmo de' Medici, who took him into his service. By that patron of letters, and his son Pietro, Scala was brought forward in public life, and at length attained the offices of chancellor and gonfaloniere of the republic, and was enrolled in the senatorian and equestrian orders. In 1484 he was sent ambassador to pope Innocent VIII. He had a literary quarrel with Poliziano, whose superior learning had excited Scala's jealousy. He died in 1495. He wrote Apologues; Poems, both in Latin and Italian; Orations; and, History of Florence, brought down to the time of Charles I. of Naples; this was first printed at Rome in 1677, under the superintendence of Magliabecchi, and was inserted by Burmann in his collection of Italian historians. — His daughter ALESSANDRA was equally celebrated for her learning and beauty, and studied Greek and Latin under Lascaris and Chalcondylas; and some of her epigrams in the former language are extant, with a Latin letter of her composition. She was the wife of the Greek Marullus, an elegant Latin poet. She died in 1506.

SCALIGER, (Julius Cæsar,) an eminent scholar, who, with misplaced vanity, pretended to be descended from the princely family of the Scalas of Verona, was born in 1484, in the castle of Riva, near the Lago di Guarda. He became, according to his own account, a page of the emperor Maximilian, on whom he attended for seventeen years in peace and war; and he was next a pensioner of the duke of Ferrara, studied at Bologna, commanded a troop of horse under the French viceroy at Turin, engaged in the study of physic, and in 1525 accompanied to Agen, in France, the bishop of that diocese, one of the Rovera family, and there fixed his abode. In the opinion of Tiraboschi, the most probable account is, that he was the son of Benedetto Bordone, a Paduan, who practised the art of an illuminator at Venice, and who had acquired the surname of DELLA SCALA, either from the sign of his shop, or the street in which it was situated,—that to the forty-second year of his age, 1525, he passed his time at Venice or Padua, studying and practising medicine, and in the meantime published some works under his true name of GIULIO BORDONE,—and that either some offer, or the hope of bettering his condition, then drew him to Agen, where he passed the remainder of his days. In 1529 he married Andietta de Roques, a young woman of a noble and opulent family at Agen, where he resided till his death, in 1558. He was a man of extraordinary endowments, both natural and acquired; and though he is reckoned among the late learners, yet few have taken a wider range in science and literature. He had a strong memory, and a vigorous understanding; and he thought freely, though not always justly. His son dwells particularly upon his strict regard to truth; but he was of a very irritable temper, and excessively vain. His prin-

cipal works are, Commentarii in Hippocratis librum De Insomniis; De Causis Linguæ Latinæ Libri XVIII.; this is the first great work which was written on the Latin language in modern times, and is still valuable, though it contains a great many fanciful subtilties; Exercitationum Exotericarum Liber Quintus-decimus de Subtilitate ad Hieronymum Cardanum; Poetices Libri Septem; this is his greatest work; In Theophrasti Libros Sex de Causis Plantarum Commentarii; Commentarii in Aristoteli adscriptos Libros Duos de Plantis; Aristotelis Historiæ Animalium Liber Decimus cum vers. et comment.; Animadversiones in Theophrasti Historias Plantarum; J. C. Scaligeri adv. Desid. Erasmum Orationes Duæ, Eloquentiæ Romanæ Vindices, cum ejusdem Epistolis et Opusculis; and Latin poems.

SCALIGER, (Joseph Justus,) son of the preceding, whom he far surpassed in learning, was born at Agen in 1540, and at the age of eleven was sent, with two of his brothers, to the college of Bordeaux, where he studied the Latin language for three years. The plague then obliged him to return to his father, who made a practice of requiring from him every day a Latin declamation upon any subject he might choose, by which exercise he soon became familiar with that language. On his father's death he went, in his nineteenth year, to Paris, where he studied Greek under Turnebus. He was, however, his own principal master; and shutting himself up in his closet, he began to read Homer and the other Greek poets with such assiduity, that he had gone through them all in less than four months. He next taught himself Hebrew, and at the same time exercised himself in poetical composition in both the learned languages. His conversion to the Protestant religion, some time between 1565 and 1593, (for we have no certain account of him during this period,) proved an obstacle to his settlement in France; and in the last mentioned year he received an invitation to a chair of polite literature in the University of Leyden, and spent there the remainder of his life, devoting himself chiefly to the elucidation of the writings of antiquity. In pride and arrogance he was not at all inferior to his father, and by his letter to Dousa on the splendour of the Scaliger family, he endeavoured to support the fiction (which he might possibly believe) of his princely descent. No scholar has more abounded in contemptuous and abusive language towards his adversaries, of which his extensive acquaintance with words in various tongues supplied him with an inexhaustible store. He died of dropsy on the 21st January, 1609. He was never married. Joseph Scaliger was a man of immense reading, and so addicted to study that he would sometimes pass the whole day in his closet without food. Of his numerous works one of the most important is his treatise De Emendatione Temporum, Paris, 1583, fol, but of which the best edition is that of Geneva 1629. In this very learned work he was the first who laid down a complete system of chronology formed upon fixed principles, by which, and his invention of the Julian period, he has merited the title of the father of that science. Many errors, it is true, have been pointed out in his performance by Petavius and others, which he himself has partly corrected in his posterior publication entitled, Thesaurus Temporum, complectens Eusebii Pamphili Chronicon, cum Isagogicis Chronologiæ Canonibus, Amsterdam, 1658, 2 vols, fol. He also published Notes upon Theocritus, Seneca's Tragedies, Varro, Ausonius, Catullus, Tibullus, Propertius, M. Manilii Ashanomicon, and Festus. He likewise wrote, De tribus Sectis Judæorum; Dissertations on Subjects of Antiquity; Poemata; Epistolæ; and a Latin translation of two centuries of Arabian Proverbs. Two collections of Scaligeriana were published after his death.

SCAMOZZI, (Vincenzo,) a celebrated architect, was born at Vicenza in 1552, and was educated under his father Gian Domenico, an able artist in the same branch, and at the age of seventeen made designs for buildings which were much applauded. In 1579 he went to Rome, where, for eighteen months, he diligently studied the remains of antiquity. After visiting Naples he returned to his native city, and settled at Venice in 1583. Palladio being then dead, Scamozzi became the first architect in that capital, and was employed in various public and private works, of which the most remarkable were the additions to the library of St. Mark, left unfinished by Sansovino, and the new buildings in the square called Procuratie Nuove. On occasion of the passage of Mary of Austria through Vicenza, he was called thither to finish the famous Olympic theatre, begun by Palladio, in which the Œdipus of Sophocles, translated by Giustiniani, was to be represented. In 1588 duke Vespasiano Gonzaga engaged him in the construction of

a new theatre at Sabbionetta. In the same year he accompanied the senator Duodo to Poland; and some years afterwards he visited Bohemia, Hungary, and France. In another journey to Germany he was employed by the archbishop of Salzburg to erect a new cathedral in that city, which is his principal work, and one of the noblest temples of modern times, being greatly superior, as regards architecture alone, to St. Peter's at Rome. He also decorated several cities in Italy, besides Venice and Vicenza, with his edifices. He published in 1615, L'Idea dell' Architettura Universale, in six books, which, though ill written, contains many useful observations. He died on the 7th of August, in the following year, 1616.

SCANDER BEG, Prince of Albania, whose proper name was GEORGE CASTRIOT, a son of John, prince of that country, was one of the ablest generals of his day, and born in 1404. He received the name of Iscander Beg (Prince Alexander) from the Turks, on account of his heroism. Being given by his father as a hostage to Sultan Amurath II. he was educated in the Mahometan religion, and at the age of eighteen was placed at the head of a body of troops with the title of Sanjiak. After the death of his father, in 1432, he formed the design of possessing himself of his principality; and having accompanied the Turkish army to Hungary, he made a secret alliance with the famous Huniades, promising to desert to the Christians during the first battle that should occur. This he did soon after, 10th Nov. 1443, when he defeated the Turks on the plain of Nissa; and having taken Amurath's secretary prisoner, he compelled him to sign an order for the governor of Croia, the capital of Albania, to deliver that place and its citadel to the bearer. This stratagem succeeded, and he ascended the throne of his fathers, and renounced the Mahometan religion. After distinguishing himself in various subsequent engagements he was at length carried off by sickness, at Lissa in the Venetian territories, on the 17th January, 1467, and his death was soon followed by the submission of Albania to the Turkish dominion. The Turks gave a singular proof of their admiration of his valour; for when they took Lissa, they dug up his bones with great respect, and made use of them as relics, set in gold and silver, to be worn about their persons as amulets. There is a life of Scander Beg by Du Poncet, the Jesuit.

SCAPULA, (John,) a lexicographer, who studied at Lausanne, of which place he was probably a native, and was afterwards engaged in the printing establishment of Henry Stephens, at Paris. While thus employed he privately made an abridgment of the well known Thesaurus Linguæ Græcæ, which his master was preparing for the press, and by publishing it in 1580, under the title of a Greek Lexicon, he not only gained a considerable sum, but ruined in some degree the Thesaurus of Stephens, which, when it appeared, found but few purchasers. Stephens vented his indignation in the Latinity of Lipsius, but found no other redress. The dictionary of Scapula was first published in 1579, and has frequently been reprinted. He himself published a second edition at Basle, in 1589. Other reprints appeared in 1594, 1598, 1605, 1611, 1627, 1637. The Elzevirs of Amsterdam published, in 1652, a fine edition, fol, which was reprinted in 1665, at Basle. The last editions are those of Glasgow, 1816, 2 vols, 4to, and of London, 1820, 4to, edited by Major. Another work of Scapula, Primogeniæ Voces, seu Radices Linguæ Latinæ, was published at Paris in 1612, 8vo.

SCARBOROUGH, (Sir Charles,) an eminent English physician and mathematician, was born about 1616, and educated at Caius college, Cambridge, where he became a fellow and mathematical tutor; and at the same time he attended to the study of physic, for which profession he was designed. During the civil wars he was ejected from his fellowship; after which he went to Oxford, and entering himself at Merton college, was created M.D. in 1646. He assisted Dr. Harvey in the composition of his work De Generatione Animalium. He then settled in London, became a fellow of the College of Physicians, and rose to great professional eminence. When Harvey, in 1656, resigned the Lumleian lectureship of anatomy, Scarborough was appointed his successor, and held the office for sixteen or seventeen years. He is said to have made great use of mathematical speculations in explaining the animal functions, especially that of muscular action. At the restoration (1660) he was knighted, and appointed to the post of first physician to Charles II. He served in the same capacity James II. and William III., and was also physician to the Tower. He died in 1693. He has left a short syllabus of the muscles, annexed to Molins's Myotomia; some mathematical tracts; a Compendium of

Lily's Grammar; and an Elegy on the Death of Cowley.

SCARLATTI, (Alessandro,) the founder of the Neapolitan school of music, was born at Naples in 1650, and studied at Rome under Carissimi. He produced no fewer than two hundred masses, a hundred operas, and three thousand cantatas. Some of the last were arranged as duets by Durante, his pupil. He was knighted at Rome by Christina, queen of Sweden, and died there in 1725.

SCARLATTI, (Domenico,) son of the preceding, was born in 1683. At Venice he made the acquaintance of Handel, whom he followed to Rome, and only quitted him on receiving an appointment in the service of the king of Portugal. He afterwards went to Rome and Naples; and in 1735 he accepted an invitation to Madrid, as master of the royal chapel, and teacher to the queen, who had been his pupil at Lisbon. He died in 1751. He left many operas and other compositions; but his 42 Suites de Pièces pour le Clavecin is the work on which his reputation now solely rests.—He left a son, GIUSEPPE, born at Naples in 1718, who composed some harpsichord music, and many Italian operas. He died in 1776.

SCARPA, (Antonio,) an eminent anatomist, was born, of parents in humble life, in 1748, at La Motta, a small village of Friuli, and educated at Padua. In 1772 he was appointed professor of anatomy at Modena. He afterwards visited France, Holland, and England; and in 1783 he was invited to fill the anatomical chair in the university of Pavia by the emperor Joseph II. His researches into the anatomy of the organs of smell and hearing, and his treatises on the nerves of the heart, and on the minute anatomy of bone, followed each other in rapid succession. His works, especially that on the nerves of the heart, which decided in the affirmative the long disputed question whether the heart is supplied with nerves, had procured for Scarpa before the end of the eighteenth century a European reputation. In 1801 he published a treatise on the diseases of the eye, and in 1804 his observations on the cure of aneurism. In 1809 he published a work on hernia, which raised his reputation to the highest point. Three years afterwards he gave up the labour of public teaching, but received in 1814 the appointment of Director of the Medical Faculty of Pavia. He afterwards published some valuable remarks on the operation for the stone. After suffering for some years under almost total blindness, he was carried off by inflammation of the bladder, at Pavia, on the 30th of October, 1832. His industry was indefatigable; he was an elegant scholar; a man of great taste in the fine arts; and thoroughly skilled in agriculture. He was a member of the Institute of France, and of most of the learned societies of Europe.

SCARRON, (Paul,) a celebrated burlesque writer, was born at Paris, of an ancient and opulent family, in 1611. His father obliged him, against his inclination, to enter into the ecclesiastical state. The consequence was a life little conformable to his profession; and a journey to Italy, with a residence in the capital, proved equally injurious to his reputation and his constitution. The latter was finally ruined by a singular adventure. Having, in his twenty-seventh year, during the Carnival, rambled into the streets of Mans, (where he held a canonry,) covered with feathers, he was followed by a troop of boys, to escape from whom he took refuge among the rushes in the Sarthe. There the cold so penetrated his debilitated frame, that it brought on a disease which rendered all the rest of his life a course of suffering. A vein of pleasantry, however, supported him under his calamities, and attracted to him some of the best company of Paris. He lost his fortune through the knavery of an artful step-mother; but he contrived to support himself by his comic writings, many of which were brought upon the stage with success. For the plots he generally pillaged the Spanish drama; but he readily furnished from his own fund humorous dialogues and ludicrous characters. He also composed many poems of the burlesque kind, among which his Travesty of the Æneid was once popular. His Roman Comique, a diverting narrative in prose, is written in a pure style, and is reckoned the best of his works. This was translated into English by Goldsmith. Notwithstanding the deplorable condition to which he was reduced, he persuaded Mademoiselle d'Aubigné, then in the bloom of youth, but entirely destitute of fortune, to give him her hand. This lady was afterwards the celebrated Madame de Maintenon. His wife's modest and graceful behaviour corrected the indecorums of her husband's conversation, and drew to his house some of the most respectable society. Indigence, however, was his constant attendant through life, and his principal support at last was a pension from the superinten-

dent Fouquet. His constitution was too much broken to admit of long life, and he died in 1660. Some of his writings have been translated by the facetious Tom Brown.

SCHAAF, (Charles,) a learned Orientalist, was born in 1646, at Nuys, in the electorate of Cologne, and educated at Duisburg for the church. At the request of the students in theology at that university, he was nominated, in 1677, teacher of the Oriental languages. Three years after he was appointed to a similar post at Leyden, where, in 1681, he was appointed principal teacher of the same. He was afterwards raised to the chair as Oriental professor. He died in 1729, at the age of eighty-three. He published, Opus Aramæum, complectens Grammaticam Chaldaico-Syriacam, cum Versione Latinâ; Novum Testamentum Syriacum, cum Versione Latinâ; Lexicon Syriacum Concordantiale; and, Epitome Grammatices Hebrææ.

SCHAFEI, the surname of Abu Abdallah Mohammed Ben Edris, a celebrated Mahometan doctor, who was born at Gaza A.D. 767. He was the first among the Mahometans who wrote on jurisprudence; and he was the author of a work entitled Ossoul, or the Fundamentals of Islam, in which was comprised the whole Moslem law, civil and canonical. He wrote two other books on the law, entitled Sonan, and Mesnad; and his doctrine is regarded as of such authority by the orthodox Moslems, that Salah-ed-deen founded a college at Cairo in which it was forbidden to teach or profess any other. The magnificent mosque and college at Herat in Korassan, founded by sultan Gaiath-ed-deen, was appropriated to the doctors of the sect of Schafei. He died in 819.

SCHALKEN, (Godfrey,) a painter, was born at Dort, in 1643, and studied under Hoogestraeten, and Gerard Douw. He became eminent in his own country both for portrait and fancy pieces; and he aimed at novelty by the practice of throwing artificial lights on his figures, and in this manner he produced effects which have distinguished him from all other painters. He came to England by invitation, and painted portraits, in which he had great success while he confined himself to a small size; but in a large size he could not compete with Kneller, then in the height of his fame. After leaving England he went to the Hague, where he had great encouragement. The prince-palatine engaged him to visit Dusseldorp, where he painted many of his best pieces. He died in 1706. His works are all exact imitations of nature, and no painter studied more the various effects of light and shade, in the management of which he excelled; but his drawing of the figure was defective.

SCHANK, (John,) an ingenious naval officer, born in 1740, at Castlerig, in the county of Fife. In the American war he was employed in Canada, where he constructed a vessel called the *Inflexible*, the very appearance of which struck terror into the whole American flotilla. He also attended the army in the capacity of an engineer. Returning home at the peace, he obtained the rank of post-captain. He now devoted his leisure to the improvement of naval architecture; and in 1793 he published a treatise on a method which he had invented of navigating vessels in shallow water by means of sliding keels. He contributed to the foundation of the Society for the Encouragement of Naval Architecture; and in 1794 he was nominated agent of Transports, in which capacity he went with the army to Flanders. He subsequently was employed as an engineer in superintending the defence of the coast from Portsmouth to Berwick. On the establishment of the Transport Board he was made one of the commissioners; in 1805 he was raised to the rank of admiral; and in 1822 to that of admiral of the blue. His death took place at Dawlish in Devonshire, in June 1823.

SCHATZ, (George,) a German poet and miscellaneous writer, was born at Gotha, in 1763, and educated at Jena. The death of his father left him at liberty to return to Gotha, where he set about diligently studying almost every European language and literature, in order to become acquainted with their character, and with the best writers and the chief productions in them. He thus qualified himself to supply a number of excellent essays and papers to different literary journals, including those on Ercilla and Camoens, in the supplement to Sulzer's Theorie der Schönen Künste. In his prose fables he is second only to Lessing, while in his sonnets and madrigals he shows himself rather the rival than the imitator of Petrarca. He died in 1795.

SCHEELE, (Charles William,) a distinguished chemist, and extraordinary self-taught genius, was born in 1742, at Stralsund, in Pomerania, and educated at a private academy in his native town, and

afterwards at a public school. He was next apprenticed to an apothecary at Gottenburg, with whom he remained for eight years. In 1773 he removed to Upsal, where he became acquainted with Bergman, who wrote an introduction to Scheele's Chemical Observations and Experiments on Air and Fire. Scheele, like Priestley, discovered oxygen gas; and though not so early, yet, as Priestley himself admits, without any knowledge of what he had previously achieved. Scheele also discovered the elementary gaseous body now called chlorine, but by him named dephlogisticated marine acid. He likewise discovered tartaric acid, and pointed out the mode of preparation; and in 1771 his paper on fluoric acid appeared in the Memoirs of the Stockholm Academy; this was followed in 1774, by his experiments on Manganese in the same Memoirs. He also discovered about the same time the earthy substance barytes. In 1775 he proposed a new method of preparing benzoic acid, and published an essay on arsenic and its acid. A few years afterwards he made known the preparation of arsenite of copper, since largely employed as a pigment, under the name of Scheele's or mineral green. He afterwards published papers on molybdena and plumbago; on milk, and the lactic acid which it contains when sour; and also on the metal tungsten. In 1782 appeared his experiments on Prussian blue. He pointed out, in 1784, a process for preparing citric acid in a pure crystalline form; and not long afterwards he described processes by which malic and gallic acids might be obtained in a state of purity. He married the widow of an apothecary, named Pohler, at Köping, near Stockholm, of whose shop he had undertaken the management; but on the day of his marriage he was seized with a fever, which carried him off, on the 24th of May, 1786, at the early age of forty-four.

SCHEFFER, (John,) a learned writer, was born in 1621 at Strasburg. The principal objects of his study were the ancient languages and history. He went to Sweden, where, in 1648, he obtained a professorship in the university of Upsal. He died in 1679. Besides editions of Ælian's Variæ Historiæ, Phædrus, Arrian's Tactica, a newly discovered fragment of Petronius, Aphthonius, Hyginus, Justin, Jul. Obsequens, and others, he published, Agrippa Liberator, sive Diatriba, de Novis Tabulis; De Stylo ad Consuetudinem Veterum Liber Singularis; De Militiâ Navali Veterum Libri Quatuor; this book also contains his earliest dissertation, On the Ships of the Ancients; De Antiquorum Torquibus Syntagma; De Naturâ et Constitutione Philosophiæ Italicæ seu Pythagoriæ Liber Singularis; Regnum Romanum, sive Dissertationes Politicæ Septem in librum primum T. Livii, qui est de Regibus Romanorum; Graphice, seu de Arte Pingendi Liber Singularis; De Re Vehiculari Veterum Libri Duo, accedit Pyrrhi Ligorii Fragmentum ex ejus libro de familiis Romanis; Memorabilia Suecticæ Gentis; De Fabricâ Triremium Epistola, &c. Several of the works of Scheffer are incorporated in the collections of Gronovius and Grævius.

SCHEFFER, (Henry Theophilus,) a chemist, grandson of the preceding, was born at Stockholm in 1710, and studied mathematics, natural history, and chemistry, at Upsal, where he afterwards established, at his own expense, a laboratory, and devoted his attention to the analysis of such metals and plants as are used for dyeing. He was a member of the Academy of Sciences at Stockholm, and delivered a course of lectures on chemistry there, which were published in 1776, by Bergman. Scheffer was ennobled in 1756, and died in 1759.

SCHEID, (Everard,) Lat. *Scheidius*, a distinguished Oriental scholar, was born at Arnheim, in Holland, in 1742. In 1768 he was appointed professor at the university of Harderwyck. On his removal to Leyden he succeeded J. Albert Schultens in the chair of Oriental languages; but he died in 1795, soon after his appointment. Besides his edition of Sanctii Minerva de Causis Linguæ Latinæ, he published Primæ Lineæ Institutionum, sive Specimen Grammaticæ Arabicæ; Ebn Doreydi Kassida, sive Idyllium Arabicum, cum Scholiis; Oratio de Fontibus Literaturæ Arabicæ; Glossarium Arabico-Latinum Manuale; this is an abridgment of the large Arabic and Latin Lexicon by Golius. Scheid had projected a new Dutch translation of the Bible, and other works.

SCHEIDT, (Balthasar,) a German divine, was born at Strasburg in 1614, and studied at Königsberg, where he read lectures for some years on Hebrew and Greek. Having studied theology there for a considerable time, he returned to Strasburg, where he was made professor of Greek in 1645. Next year he obtained a doctor's degree, and in 1650 became professor of the Oriental languages. He

died in 1670. He read through the whole Mishna and Gemara, marking such passages as were calculated to illustrate the sacred Scriptures, and arranged them according to the order of the books in the Old and New Testament. The result of this labour amounted to ten quarto volumes, all written by his own hand; the first nine of which related to the Old Testament, and were entitled, Nucleus Talmudicus. The tenth, which related to the New Testament, was inscribed, Præterita Præteritorum. This part was printed by J. G. Meuschen in his Novum Testamentum ex Talmude et Antiquitatibus Ebræorum illustratum. The other nine remain in MS. His principal works besides the above were, Herodiani Historia, cum Indice philologico; De Astronomiâ Hebræorum Biblicâ; De Hydrographiâ, cum Commentatione Nauticâ; De Salomonis Mulieribus: De Eliâ Thesbite; De Veritate Propheticâ; De Anno Jubilæo Hebræorum.

SCHEIDT, (Christian Lewis,) Lat. *Scheidius*, was born at Waldenburg in 1709, and studied at Altorf, at Strasburg, and at Halle. In 1736 he went to the newly founded university of Göttingen, where, in 1738, he was appointed extraordinary professor of jurisprudence. In the following year he was invited to Copenhagen, to fill a professor's chair in the university of that city, which he accepted. After the death of Hoyer, he was made professor of the Law of Nature and Nations; and in 1743 he was nominated a counsellor of justice. In 1748 he was recalled to Hanover, to fill the place of historian and librarian to the house of Hanover. In 1749 he published Leibnitz's Dissertation on the Primitive State of the Earth, and in 1750 that of Eccard on the Origin of the oldest History of the Germans. The same year he edited the first volume of the Origines Guelphicæ, and a volume in each of the three succeeding. He wrote also in the Literary Gazette of Göttingen, and reviewed various works. He died in 1761. His principal publications are, Schediasma, ex jure publico Danico, de Regii Vandalorum tituli Origine et Causâ; Juris publici et privati Convenientiæ et Differentiæ Principes; Tractatio Generalis de Ratione Belli, seu ut à Gallis dici solet, Raison de Guerre; Disputatio Circularis de Buccellariis; Ethica Philosophica; Leibnitii Protogea; and, Origines Guelficæ.

SCHEINER, (Christopher,) a learned astronomer, was born in 1575, at Wald, near Mindelheim, in Suabia, and at the age of twenty entered the order of the Jesuits, and taught mathematics and Hebrew at Ingolstadt, Fribourg, and Rome. He afterwards became rector of the Jesuits' college at Neiss, in Silesia, and was appointed confessor to the archduke Charles. He died at Neiss in 1650. He is supposed to be the first who observed the spots on the sun; but this discovery is disputed with him by Galileo, Harriot, and others. Harriot is said to have observed them in the latter part of the year 1610; whereas Scheiner's observations were made at Ingolstadt in the month of March, 1611. Scheiner at first conceived these spots to be a kind of small planets, which revolved around the sun; and this opinion was adopted by father Malapert, and Tarde, a canon of Sarlat, the former of whom named them Sidera Austriaca, and the latter Sidera Borbonia; but this idea Scheiner afterwards abandoned. He published, besides other works, Pantographice, sive Ars nova delineandi Res quaslibet per Parallelogrammum Lineare, Vratisl. 1652, 4to. This is a treatise on the use of the pantograph, an instrument now well known and employed for reducing or enlarging figures.

SCHELHAMMER, (Gunther Christopher,) a learned physician, was born at Jena in 1649, and educated at his native place, and at Leipsic. He held for ten years a professorship of medicine at Helmstadt, which he then quitted for a chair at Jena. He finally removed to Keil, in Holstein, where he was appointed primary professor of the practice of medicine, and physician to the duke of Holstein Gottorp. He died in 1716. He was a member of the academy of Ricovrati at Padua, and of the Naturæ Curiosorum, to the memoirs of which last he contributed several dissertations.

SCHELLER, (Emmanuel John Gerard,) a philologist, was born in 1735 at Jhlow, in Saxony, and was educated at the Thomas Schule of Leipsic, and afterwards at the university of the same place, where he studied under Ernesti. In 1761 he was appointed head master of the public school at Lubber, and in 1772 rector of the gymnasium of Brieg, in which office he continued until his death, in 1803. He is the author of a Latin Dictionary, the first edition of which was published at Leipsic, 1783, 1788, and 1804-5. It has been translated into English and Dutch. He also compiled a smaller Latin dictionary for the use of schools; and wrote, Præcepta Styli bene Latini; and Ausführliche

Lateinische Sprachlehre; this Latin grammar has been translated into English.

SCHELSTRAATE, (Emanuel A.) a zealous advocate for the authority of the see of Rome, was born at Antwerp in 1649. He was a canon and chanter in his native city when, in 1678, he made himself known by a Latin treatise on the antiquities of the church; and his reputation caused him to be invited to Rome by Innocent XI., who appointed him keeper of the Vatican library. When the general assembly of the French clergy in 1682 drew up four famous articles, containing an explicit declaration of the doctrine of the Gallican church respecting the authority of the two powers,—the temporal and spiritual,—Schelstraatê, thinking he had discovered MSS. in the Vatican which proved that the first decree of the 4th session of the council of Constance, upon which the French clergy mainly rested their cause, had been corrupted by the fathers of the council of Basle, at the pope's instigation printed a work in 1683, entitled, Acta Constantinensis Concilii ad Expositionem Decretorum ejus Sessionum IV. et V. facientia, nunc Primum ex Codicibus Manuscriptis in lucem eruta et Dissertatione illustrata. Several answers were made to this publication, of which one of the ablest was that of Arnauld, doctor of the Sorbonne, entitled, Eclaircissements sur l'Autorité des Conciles Générales et des Papes. Schelstraate in 1685 published another treatise, under the title of, De Disciplinâ Arcani, contra Disputationem Ernesti Tentzellii, Dissertatio Apologetica. He was rewarded, in 1687, by the court of Rome for these labours, by a canonry of St. Peter's, and another of St. John of Lateran. His greatest work was, Antiquitates Ecclesiæ Illustratæ, of which he printed the first volume, fol. at Rome, in 1690. He died in 1692, while the second volume was in the press.

SCHEUCHZER, (John James,) a learned physician and naturalist, was born at Zurich, in 1672, and studied at Altorf and Utrecht, and after finishing his education, and receiving the degree of doctor, settled at his native place, where he was appointed one of the public physicians, and professor of mathematics and natural philosophy. He died at his native place in 1733. He was a member of the Academy Naturæ Curiosorum, the Royal Societies of London and Berlin, and the Institute of Bologna. His principal works are, Itinera Alpina; Specimen Lithographiæ Helveticæ; De Helvetiæ Aeribus, Aquis, et Locis, Specimen; Herbarium Diluvianum; Musæum Diluvianum; Physica Sacra, 4 vols, fol.; this is a natural history of the Bible, published first in German, and translated into Latin and French; the plants are arranged according to Tournefort's system, and the whole is illustrated by a number of plates. He published also a Bibliotheca Scriptorum Historiæ Naturalis.

SCHEUCHZER, (John,) a physician and naturalist, brother of the preceding, was born at Zurich in 1682. Being acquainted with business, as well as with literature, he was appointed by the republic their chancellor in the county of Baden, which post he occupied for ten years. After the death of his brother he succeeded him as professor of natural history, and first physician to the city of Zurich. He died in 1738. He published Prodromus Agrostographiæ; Methodus Graminum; Agrostographia, seu Graminum, Juncorum, Cyperorum, Cyperoidum, iisque adfinium Historia; an Inaugural Dissertation on the Use of Natural History in Medicine; and several memoirs on subjects in natural philosophy.

SCHEUCHZER, (John Gaspar,) son of John James, was born at Zurich in 1702, and, after studying at home, came to England, and received the degree of M.D. at Cambridge, during the royal visit of George I. in 1728, and died in London, April 13, 1729. He was a good antiquary, medallist, and natural historian. He translated into English Kömpfer's History of Japan, 1727, 2 vols, fol., and had begun a translation of Kömpfer's Travels in Muscovy, Persia, &c., but did not live to complete it. He wrote also a treatise on Inoculation. Some part of the correspondence of this learned family is in the British Museum.

SCHIAVONE, (Andrea,) an eminent painter, of the Venetian school, was born, of poor parents, at Sebenico, in Dalmatia, in 1522, and was sent, when young, to Venice, where his genius soon expanded, and, by studying the works of great artists, he formed a manner and acquired a facility which raised him to reputation. He was, however, still in an indigent and depressed condition, when Titian took notice of his performances, and gave him employment in the works at the library of St. Mark, where three entire ceilings are said to be by his hand. He painted in competition with Tintoretto; and though the latter arose to higher excellence, it is said that he always placed

before him a picture of Schiavone's when he worked. This artist was one of the first colourists of the Venetian school, and possessed a free, lively, and agreeable style of design, with singular grace in the airs of his heads, and a very elegant mode of drapery; but through the defects of his education he never attained to correctness in drawing. He died at Venice in 1582. He painted for the church of Santa Croce, at Venice, a representation of the Visitation of the Virgin to Elizabeth, which gained him considerable reputation. Two of his most admired works are in the church of the Padri Teatini at Rimini, one of them representing the Nativity of our Lord, the other the Assumption of the Virgin.

SCHIAVONETTI, (Luigi,) a painter, was born at Bassano, in the Venetian states, in 1765, and at the age of thirteen was placed under Giulio Golini, or Goldini, a painter of some eminence. He then turned his attention to engraving, and received some instruction in the mechanical part of the art from a very indifferent engraver named Lorio. He was employed for a time in engraving for count Remaudini; and he afterwards came to London, where he resided for some time with Bartolozzi, and subsequently set up for himself. He died in 1810. He was engaged at the time of his death on the large engraving of Stothard's Canterbury Pilgrimage, which was finished by James Heath. His principal performances are, the Madre Dolorosa, after Vandyck; the portrait of that master in the character of Paris; Michael Angelo's cartoon of the Surprise of the Soldiers on the Banks of the Arno; a series of Etchings, from designs by Blake, illustrative of Blair's Grave; the Portrait of Blake, after Phillips, for the same work; the Landing of the British Troops in Egypt, from Loutherbourg. His brother Niccolo engraved in conjunction with him, and did not long survive him.

SCHICKHARD, (William,) a learned Orientalist and astronomer in the seventeenth century, was educated at Tübingen, where he was made Hebrew professor. He was also a diligent reader of the rabbinical writings, and he published several works in that department of literature, of which the most considerable are, Beschinat Happeruschim; or an Examination of the Hebrew, Chaldean, Cabbalistical, and Rabbinical Interpretations of the Book of Genesis: Tarich; or the Series of Persian Kings for nearly 400 Years: De Jure Regio Hebræorum; Horologium Hebræum; or a Method of Teaching the Hebrew Language in Twenty-Four Hours. Schickhard was also professor of mathematics, and was the author of various inventions for giving summary views of the Copernican system, and of the lunar motions and appearances. He was cut off by the plague in 1635.

SCHIDONE, or SCHEDONE, (Bartolomeo,) a painter, was born at Modena, in 1560, and brought up in the school of the Carracci; but his taste led him to imitate Correggio, and no artist was judged to approach nearer to the style of that great painter. The fame he obtained by his early works caused him to be taken into the service of Rannuccio, duke of Parma, who made him his first painter. He executed many historical compositions in the style of Correggio for that prince, as well as a series of family portraits. Elegance, delicacy, lightness, and exquisite finishing, distinguish his works, which, though not perfectly correct in the design, are prized equally with those of the first artists. He died in 1616. His principal works are at Modena and Piacenza.

SCHILLER, (Frederic,) the first of German dramatists, was born in 1759, at Marbach, on the banks of the Neckar, and received his earlier education at Ludwigsburg, where he read the Latin classic poets under Jahn, and commenced Greek. His father being an officer in the service of the duke of Wurtemberg, he was sent to the military academy at Stuttgard. In 1773 he was enrolled as a student of law, but he exchanged it, in 1775, for the study of medicine. All his leisure moments, however, were devoted to Plutarch, Shakspeare, Klopstock, Lessing, Göthe, Garve, Herder, Gerstenberg, and others. The Messias of Klopstock and the Ugolino of Gerstenberg had early turned him to sacred poetry; and at the age of fourteen he had finished the plan of an epic on Moses, which he subsequently worked up into a dissertation on the Legation of Moses. He also felt a strong dramatic impulse, and wrote the Student of Nassau and Cosmo dei Medici; some fragments of the latter he preserved and incorporated with the Robbers. This tragedy (first published in 1781, and produced, with several entertainments, in the following year at Mannheim,) formed a great era in his life; for though full of rant and bombast, it was so powerfully conceived and

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written, that it became the admiration of all the youth of enthusiastic sentiments in Germany, and even induced some students at Leipsic to desert their college, with the project of forming a troop of banditti in the forests of Bohemia. Schiller, after having for a time acted as surgeon to a regiment, obtained the post of dramatic composer to the theatre of Mannheim; and he produced his Intrigue and Love, Conspiracy of Fiesco, and Don Carlos. He also published a volume of poems, which were much admired, and Philosophical Letters.' In the spring of 1785 he settled near Leipsic. Here he wrote the Ode to Joy, one of his most beautiful creations, and the novel of the Ghost-seer, which was never completed. He then went to Dresden, where he finished his Don Carlos. In 1789 he succeeded Eichhorn in the chair of history at Jena. Here he married Fraülein Lengefeld, a lady who had been captivated by his poetry. His poems also gained him the patronage of the duke of Saxe Weimar, who conferred on him the title of aulic counsellor. He had previously written in prose an unfinished account of the revolt of the Netherlands from the Spanish Government; and he now composed his excellent History of the Thirty Years' War in Germany. He also laudably employed himself in augmenting his store of knowledge by the study of Greek, philosophy, and classical literature in general, and drew up lectures worthy of his reputation as a writer. His hours of study were in the silence of the night, probably in consequence of habits of irregularity which he had contracted in early life, and both his health and spirits suffered in consequence. At length his friend Göthe procured his removal to Weimar, where his pension as honorary professor from the duke was continued to him, and where he lived happily in the bosom of his family and the society of men of letters. In 1799 appeared his Wallenstein; this, his greatest work, is well known through Coleridge's beautiful translation of it. It was followed by his Mary Stuart, William Tell, and the Bride of Messina. Latterly he conducted a monthly publication supported by the pens of many distinguished writers, and published at Tübingen; and also an annual poetical almanac. He composed another tragedy, entitled Die Jungfrau von Orleans (The Maid of Orleans,) which was represented at Leipsic in his presence, when he received from the audience the most flattering tokens of respect and admiration. His health, however, began to decline, and the medical knowledge he possessed only increased the depression of his spirits. He died of a pulmonary decay at Weimar on the 9th May, 1805, and was interred with great solemnity. His lyric poems are greatly and deservedly admired.

SCHILTER, (John,) a learned jurist, was born in 1632, at Pegau, in Misnia, and studied at Leipsic and Jena. He first settled as an advocate at Naumburg; and prince Maurice of Saxony made him keeper of his archives, and intendant of the territory of Sul. He was afterwards for some years privy-counsellor to duke Bernard of Saxe Weimar; and after the death of that duke he resided for a time at Frankfort, whence he removed to Strasburg on being appointed counsellor and advocate of that city, and honorary professor in the university. He died in 1705. His principal works are, Codex Juris Alemannici feudalis; Thesaurus Antiquitatum Teutonicarum; Institutions du Droit Canonique; Institutiones Juris Publici; De Pace Religiosâ. He likewise published a number of separate dissertations on subjects of legal antiquities.

SCHINDLER, (Valentine,) a learned German, was a native of Oedern, in Misnia, and became professor of the Oriental languages at Wittemberg, and at Helmstadt, where he died in 1611. He published Institutiones Hebraicæ; Epitome Bibliorum in sex Linguis; and, Lexicon Pentaglottum.

SCHLEGEL, (John Elias,) a German poet and historian, was born at Meissen, in 1718, and educated at Leipsic. He there made the acquaintance of Gottsched, to whose Kritischen Beiträgen he contributed several pieces, as he did also to the miscellany entitled, Belustigungen des Verstandes, &c., besides writing various dramatic compositions. On quitting Leipsic, he accompanied Von Spener (who had married his uncle's widow) to Copenhagen as his secretary, the latter being sent as envoy to the court of Denmark. He then published a weekly periodical, entitled Der Fremde, which obtained for him considerable notice. He afterwards became acquainted with Holberg, who procured him the professorship of modern history and the appointment of librarian at the academy of Soroe, founded by himself. He died in 1749, at the age of thirty-one. A complete edition of his works, in 5 vols, was published by his brother Johann Heinrich, 1761-70.

SCHLEGEL, (Frederic von,) a learned German poet and historian, distinguished for his acquaintance with the literature of the middle ages, was a nephew of the preceding, and was born at Hanover in 1772, and educated at Göttingen and Leipsic. In 1797 he published his Griechen und Römer, of which his Geschichte der Griechen und Römer, Berlin, 1798, may be considered as a continuation. In 1796 he set on foot, with his brother August Wilhelm, a literary periodical, called the Athenæum, which was directed against the most popular authors of the time, especially Kotzebue and Iffland. Another work, with the same object, was Kritiken und Charakteristiken, which he likewise edited with his brother. In 1799 Schlegel published at Berlin the first volume of his celebrated but reprehensible novel, Lucinde. In 1800 he went to Jena, where he delivered a course of lectures on philosophy. In 1801 he embraced the Roman Catholic religion at Cologne. In 1802 he visited Paris, where he delivered lectures on philosophy, and edited a monthly periodical called Europa. In 1809, after his return to Germany, he published a collection of his poems. In the same year he went to Vienna, where he was appointed imperial secretary at the head-quarters of the archduke Charles, and in this capacity he exercised a great and beneficial influence upon the Germans by his spirit-stirring proclamations. He soon, however, returned to his literary occupations, and delivered a course of lectures on Modern History, published at Vienna, 1811, and on the History of Ancient and Modern Literature, Vienna, 1815. The latter work has been translated into English. In 1812 and 1813 he edited the Deutsche Museum. In 1822 he published at Vienna, in 12 vols, a complete edition of his works. In 1827 he delivered a course of lectures on Practical Philosophy; and in 1828 a course on The Philosophy of History. He died on the 12th of January in the following year. In 1830 appeared at Vienna a course of lectures which he had intended to deliver at Dresden, under the title of, Philosophische Vorlesungen, insbesondere über die Philosophie der Sprache und des Wortes.

SCHLEIERMACHER, (Frederic Ernest Daniel,) a German divine, was born in 1768 at Breslau, of parents who belonged to the religious sect called Moravians, and was educated at Niesky, and at Barby, where the Moravians have a theological seminary. But when he was eighteen years old he left that sect, and began a course of study in the university of Halle, where he devoted himself to the sciences of philology and divinity. He afterwards went to Berlin, and was for some time engaged as teacher in the seminary for teachers, then conducted by Gedike. In 1794 he was appointed assistant preacher at Landsberg on the Warthe; but two years after he returned to Berlin, where he was engaged as preacher to the great hospital called the Charité, where he assisted Sack in translating Blair's Sermons into German. He also translated Fawcett's Sermons, Berlin, 1798, 2 vols. His first original works were some essays in the Athenæum, which was edited by the Schlegels. In 1799 he published his Discourses on Religion, a third edition of which appeared in 1821. In 1800 he published his Monologen, eine Neujahrsgabe; and, Briefe eines Predigers ausserhalb Berlin. He next undertook to translate into German several of the Dialogues of Plato, which version appeared at intervals, from 1804 to 1828, and consists of 3 vols, in 6 parts. A second edition of the first 5 parts appeared at Berlin from 1817 to 1827. Each of the dialogues is preceded by an introduction, in which the author develops the spirit and principle of the dialogue. Some of these introductions have been translated into English. In 1801 he published his first collection of sermons; this was followed by six other collections, which were published between 1808 and 1833. In 1802 he went to Stolpe with the title of court preacher; and there he wrote his Grundlinien einer Kritik der bisherigen Sittenlehre; and, Zwei unvorgreifliche Gutachten in Sachen des Protestantischen Kirchenwesens. In the same year he was appointed professor of theology and philosophy in the university of Halle. In 1809 he was appointed preacher at Trinity church in Berlin; and in 1810, when the new university of that capital was opened, he was appointed professor of theology. In 1811 he was created a member of the Academy of Sciences at Berlin, and furnished some of the best papers on various subjects, but especially on particular points of the history of ancient philosophy. They are published in the Transactions of the Academy. In 1811 he published, Kurze Darstellung des Theologischen Studiums. In 1814 he was made secretary to the philosophical section of the Academy. He published about this time, Ueber die Schriften des Lukas, ein Kritischer Ver-

such; this was translated into English; and, Der Christliche Glaube, nach den Grundsätzen der Evangelischen Kirche im Zusammenhange dargestellt. In the autumn of 1833 he visited England, and opened the new German chapel at the Savoy. He died on the 12th of February, 1834.

SCHLICHTINGIUS, (Jonas de Bucowiec,) a Socinian writer, was born in Poland in 1596, and was brought up under Crellius. In 1647 he was banished for writing the Confessio Fidei Christianæ, which was publicly burnt at Warsaw. After many removals, he died at Zullichau, in 1664. His works are in the collection of Socinian writers of Poland.

SCHMIDT, (Erasmus,) a learned philologist, was born at Delitzch, in Misnia, in 1560, and became eminent for his skill in Greek and in the mathematics; both of which he professed for many years at Wittemberg, where he died in 1637. He published an edition of Pindar in 1616, 4to, with a Latin version and notes. While Heyne finds many defects in this edition, he honours the editor with the title of Editorum Pindari facile princeps. He wrote notes also upon Lycophron, Dionysius Periegetes, and Hesiod; which last was published at Geneva in 1693. He is best known, however, for his excellent Concordance to the Greek Testament, fol, the best edition of which is that of 1717. He also wrote a Commentary on the New Testament, Argent. 1650, fol.

SCHMIDT, (Sebastian,) a professor of Oriental languages at Strasburg, who died there in 1697.

SCHMIDT, (John Andrew,) a learned Lutheran divine, was born at Worms in 1652, and studied at Augsburg, Altorf, and Jena. In his twenty-seventh year he hurt his right arm with a fall so much, that he could never recover the use of it: he learned to write, however, so well with the left, as to be able to compose nearly a hundred publications, without the help of an amanuensis, but they are chiefly theses upon subjects of ecclesiastical history. In 1683 he became professor of logic at Jena; and in 1695 he was appointed professor of theology and ecclesiastical history at Helmstadt. One of his pieces is entitled, Arcana dominationis in rebus gestis Oliverii Cromwelli; another is against a book, supposed to be Le Clerc's, with this title, Liberii de sancto amore Epistolæ Theologicæ. He translated Pardie's Elements of Geometry out of French into Latin. He died in 1726; and his funeral oration was made by Mosheim, (his successor in the office of superintendent of the abbey of Marienthal,) who speaks very highly of him.

SCHMIDT, (George Frederic,) a native of Berlin, eminent as an engraver. He was the pupil of Larmessen at Paris, and for his abilities was admitted into the French academy of painting. His engravings of portraits were particularly admired. He died at Berlin in 1775, aged sixty-three.

SCHMIDT, (Christopher,) a learned German, was born in 1740 at Nordheim, and studied the law at Göttingen, whence he removed to Helmstadt. He was soon after appointed professor in the Caroline college at Brunswick, where he lectured on history, public law, and statistics, until 1779, when the prince made him a counsellor and keeper of the archives at Wolfenbuttel. In 1784 the prince added the title of aulic counsellor. He died in 1801. In 1762 he had visited Petersburg; and he there contracted a fondness for Russia and its language, and published in German, Letters on Russia; Materials for a Knowledge of the Constitution and Government of Russia; and, An attempt towards a new introduction to the History of Russia. He published also, A Manual of History; Historical Miscellanies; and, A History of Germany.

SCHMITH, (Nicholas,) a writer of history, was a native of Oldenburg, in Hungary. He entered the society of Jesuits, and taught the belles-lettres and theology in the schools of his order. He died in 1767, rector of the college at Tirnau. His principal works are, Series Archiepiscoporum Strigonensium; Episcopi Agriensis, fide Diplomaticâ Concinnati; Imperatores Ottomannici à captâ Constantinopoli, cum Epitome Principum Turcarum ad Annum 1718, 2 vols, fol. 1760.

SCHNEBBELIE, (Jacob,) an artist, was born in Westminster in 1760, and brought up to his father's business, which was that of a confectioner, but quitted it to profess drawing, in which he acquired so much eminence, that the Society of Antiquaries appointed him their draughtsman, and he executed many fine pieces for their publications. He also conducted The Antiquaries' Museum; and he was engaged in a compilation on Antique English Dresses, when he was carried off by a fever in 1792.

SCHNEIDER, (Conrad Victor,) an eminent physician and anatomist, was born in 1610 at Bitterfield, in Misnia,

He was professor of botany, anatomy, and pathology, in the university of Wittemberg, where he at length occupied the first medical chair. He died in 1680. His principal works are, Liber de Osse Cribriformi et Sensu et Organo Odoratus, et Morbis ad utrumque spectantibus; and, De Catarrhis Libri quinque, 4to, 1660—1662.

SCHNEIDER, (John Gottlieb,) a philologist, and natural historian, was born in 1750, in the village of Kolm, near Wurzen, in Saxony, where his father was a poor village mason. He was sent by an uncle to the public school of Schul Pforte, and thence, at the age of eighteen, to the university of Leipsic to study the law. But the acquaintance which he here formed with some of the most eminent philologists induced him to resume the study of ancient literature, which he had successfully commenced at school. His first work, Anmerkungen über den Anacreon, Leipsic, was published in 1770; and in the following year appeared the Periculum Criticum in Anthologiam Constantini Cephalæ. To the latter work was added a series of emendations of the text of Aristotle's Natural History, which thenceforth became his favourite study. In the same year he went to Göttingen, and thence to Strasburg, where he became an assistant to Brunck, to whom Heyne introduced him, in his edition of the Greek poets. At Strasburg he began to pay attention to anatomy, botany, and zoology; and there also he published, Versuch über Pindars Leben und Schriften, 1774, 8vo; and Plutarch, De Puerorum Educatione, acced. bina ejusd. et Marcelli Sidetæ Fragmenta, 1775, 8vo. Conjointly with Brunck, he published, in 1776, an edition of Oppian's Poems, and a collection of the fragments of Pindar. In the following year he was appointed professor of philology and eloquence in the university of Frankfort-on-the-Oder, where he published an essay, De dubiâ Carminum Orphicorum Auctoritate et Vetustate. In 1811 the university of Frankfort was transferred to Breslau. Schneider followed the university, and continued to hold the same office. In 1816, on the death of Bredow, he succeeded him as chief librarian to the university. He died in 1822. Besides the works already mentioned, he published editions of Demetrius Phalereus, De Elocutione Liber; Ælian De Natur. Animal; those works of Xenophon that had been left unedited by Zeune; Nicander, Alexipharmaca, seu de Venenis, &c. Carmen, cum Vers. Lat. Schol. Græc. &c.; Nicander, Theriaca, Scriptores Rei Rusticæ, cum Comment. illustr., et fig.; Aristotelis De Animalibus Historiæ Libri X. Græc. et Lat. cum Comment. et Indice; Theophrasti Characteres, cum viror. doct. conject. correcti; Eclogæ Physicæ, comprising the most important parts of natural history known to the ancients, with valuable notes; Argonautica Orphei; Vitruvius; Aristotelis Politica, with a Latin translation; Æsop's Fables; Epicuri Physica et Meteorologica; Oppiani Cynegitica et Halieutica, with a Latin translation; Anonymi Œconomica, quæ vulgo Aristotelis falso ferebantur; and, Theophrasti Opera Omnia. In 1797 he published the first edition of his Greek Dictionary, the best that had appeared since the days of Henry Stephens; a second edition appeared in 1805, and a third in 1820, 2 vols, 4to; and in the following year he published a supplement to it. A list of his German works on natural history, and of his short essays on various subjects, is given in Meusel's Gelehrtes Deutschland.

SCHNURRER, (Christian Frederic,) an eminent Oriental scholar, was born in 1742, at Canstadt, in Würtemberg, and studied at Tübingen and Göttingen. He afterwards made a journey through Holland, England, and France. In 1770 he was appointed professor of philosophy at Tübingen, where he lectured on the Greek and Oriental languages; and in 1805 he was appointed chancellor of the university. In 1817 he was deprived of his office; and he soon after sold that part of his extensive library which consisted of Arabic literature, and which he had chiefly collected during his stay in England, to Mr. Knatchbull. He died in 1822. He took an active part in a literary journal called, Tübinger Literarische Nachrichten; and he published, Bibliotheca Arabica. His Orationum Academicarum Delectus Posthumus, was edited by Paulus, Tübingen, 1828.

SCHOEFFER, (Peter,) one of the inventors of printing, was born in the beginning of the fifteenth century, at Gernsheim, in the territory of Darmstadt, and in early life followed the trade of a copyist at Paris. About 1450 he obtained employment in the printing-office of Guttenberg and Fust at Mayence; and upon the dissolution of the partnership between them, he joined Fust as a principal, and he afterwards married his daughter. Schöffer's name first appears with Fust's at the end of the Psalter of 1457, and they continued to print jointly till Fust's death

in 1466. His last work was a Latin Psalter, fol. 1502; in which year he is supposed to have died.

SCHOENNING, or SCHONING, (Gerrard,) a learned Norwegian, was born at Skatnæs, in Nordland, in 1722, and received the early part of his education at the school of Drontheim; and, after completing his studies at other seminaries, he was, in 1751, made a member of the royal society for improving the Danish language and history. In 1758 he became a member of the Academy of Sciences at Copenhagen; and in 1760, in conjunction with bishop Gunnerus and the celebrated Suhm, he established the Drontheim Society, which afterwards, in 1767, obtained the title of the Royal Norwegian Society. In 1765 he was made professor of eloquence and history in the academy of Soroe; in 1772 was chosen a member of the historical institute of Göttingen; and in 1774 appointed a counsellor of justice. In 1775 he was made private keeper of the records to the king, and in 1776, member of the society formed for the purpose of publishing Icelandic works from the collection of Arnas Magnæus. He died in 1780.

SCHOEPFLIN, (John Daniel,) a learned historian and antiquary, was born in 1694 at Sultzburg, in the Brisgau, and studied at Dourlach, Basle, and Strasburg. In 1720 he was chosen professor of eloquence and history, at the last-mentioned university. In 1726 he travelled into France, Italy, and England, and on his return was presented with a canonry of St. Thomas. In 1751 he published the first volume of his Alsatia Illustrata, fol. When he presented this to the king of France, he took the opportunity of pleading for the privileges of the Protestant university of Strasburg, and obtained a confirmation of them. The second volume of this work appeared in 1761, and in the interval he published, Vindiciæ Celticæ. He also prepared, as supplements to his history of Alsace, a collection of its charters, and an account of its learned men, which his assistant and successor in his professorship, Mr. Koch, published under the titles of, Alsatia Diplomatica, and, Alsaticarum Rerum Scriptores. His great work was his Historia Zuringo-Badensis, 7 vols, 4to, 1763-66. Of his smaller pieces are several dissertations printed in the Memoirs of the French Academy of Inscriptions and Belles Lettres, one of which is an attempt to prove that Guttenberg first practised the art of printing at Strasburg, which Schöffer afterwards brought to perfection at Mayence. Schöpflin had collected a fine library and museum, which he presented to the city of Strasburg; of this Oberlin published a description under the title of, Musæum Schöpflinianum. Schöpflin died at Strasburg in 1771.

SCHOLARIUS. See GENNADIUS.

SCHOMBERG, (Henry de,) of an ancient family of Misnia, established in France, was made governor of la Marche, and served with reputation under Charles IX. and his two successors. He died suddenly in 1599.—His son, of the same name, succeeded him in the government of la Marche, and distinguished himself in Piedmont in 1617, under marshal d'Estrées, and against the Huguenots in 1622, for which he was made maréchal of France. He contributed much, in 1625, to the defeat of the English in their attack against the isle of Rhé; and two years after he forced the passage of Suza, where he was severely wounded. In 1630 he made himself master of Pignerol, and relieved Casal; and he soon after defeated the rebels in Languedoc, at the famous battle of Castelnaudari, where Montmorenci was wounded and taken prisoner. He was in reward for his services made governor of Languedoc, and died the next year, aged forty-nine. He was ambassador for some time in England and Germany; and he wrote a Relation of the War in Italy, in which he had been engaged, printed in 1630, 4to, again in 1669, and 1682.—His son, CHARLES, distinguished himself also in the service of France, and was made governor of Languedoc, and maréchal of France. He defeated the Spaniards at Leucate in Roussillon, and took the town of Tortosa by assault. He died in 1656, aged fifty-six.

SCHOMBERG, (Armand Frederic de,) a distinguished military officer, was of a German family, but born of an English mother, of the house of Dudley, about 1619. He began his career in the Swedish army, during the Thirty Years' War, and was punished by the emperor for the part which he took by confiscation of his property. He then entered the service of Frederic Henry prince of Orange, and afterwards of his son William. He went in 1650 into the service of the French king, and was made governor of Gravelines and Furnes, and in 1661 he was sent to command the army in Portugal, where he behaved with such bravery and prudence, that Spain was obliged to acknowledge the family of Braganza as lawful sovereigns of Portugal. He was in 1675

made maréchal of France, though a Protestant; and in the next year he went to the campaign of the Low Countries, and compelled the enemy to raise the sieges of Maestricht and Charleroi. On the revocation of the edict of Nantes (1685) he retired to Prussia, where the elector of Brandenburg appointed him his prime minister, and commander-in-chief. He was afterwards in Portugal and in Holland; and in 1688 he accompanied William of Orange to England, and for his services was created a duke, appointed master of the ordnance, made knight of the garter, and rewarded with a pension by the parliament. In 1689 he was sent to Ireland as commander-in-chief; and the following year he attended William III. at the battle of the Boyne, and bravely crossed the river, which was obstinately defended by the enemy. He was, however, wounded by one of the soldiers of James II., and soon after shot dead by mistake by one of the French refugees in his own regiment, 1st of July, 1690, in his eighty-second year. He was buried in the choir of St. Patrick's cathedral, in Dublin, where a monument, and an elegant inscription by Dr. Swift, mark his grave.

SCHOMBERG, (Alexander Crowcher,) a divine, was born in 1756, and educated at Southampton school, the grammar school at Winchester, and at Magdalen college, Oxford, of which he became fellow and tutor. In 1785 he published his Chronological View of the Roman Laws; which was followed by his Treatise on the Maritime Laws of Rhodes; Historical and Political Remarks on the Tariff of the Commercial Treaty with France; and, Present State and Manufactures in France. He died in 1792. He had taken orders, but had no ecclesiastical preferments.

SCHOMBERG, (Isaac,) a physician, was the son of Dr. Schomberg, a Jewish physician, of Cologne, who died in London in 1761. Isaac graduated at Leyden; after which he obtained his degree at Cambridge, and then demanded to be admitted to a fellowship in the College of Physicians; but this being refused, a lawsuit followed, which was determined against him. He died in 1780.—His brother, RALPH, was a physician at Yarmouth, and afterwards at Bath; but, having defrauded a public charity, he was obliged to leave that city in disgrace. He died at Reading in 1792. He published some medical books; and, A Life of Mecænas, taken, without acknowledgment, from Meibomius.

SCHONER, (John,) a German mathematician, was born at Carolostadt, in Franconia, in 1477, and studied at Nuremberg, and at Erfurt, where he applied to philosophy, theology, and the mathematics. He was settled for some time as a minister at Bamberg; but on the recommendation of Melanchthon, he was, in 1528, made professor of mathematics in the gymnasium of Nuremberg, where he published his astronomical tables, called on account of their clearness, Resolutæ, dedicated to the magistrates of that city in 1536. Though attached to judicial astrology, he rendered considerable benefit to science by his labours. After his death, in 1547, his works were published by his son in 1551.

SCHOOCKIUS, (Martin,) a critic and miscellaneous writer, was born at Utrecht in 1614, and was successively professor of languages, eloquence, history, physics, logic, and philosophy at Utrecht, Deventer, Groningen, and finally at Frankfort-on-the-Oder, where he died in 1669. His principal works are, De Statu Reipublicæ Fœderati Belgii; De Imperio Maritimo; De Linguâ Hellenisticâ; and, Exercitationes Variæ.

SCHOOTEN, (Francis,) an eminent Dutch mathematician, who flourished between the years 1627 and 1659. He filled the mathematical chair at Leyden, and was one of the first who adopted the geometry of Descartes, which he first translated into Latin, in order to make it more generally known; and then published it with his commentary in 1649; and in 1659 he prepared a new edition, to which were added a great many interesting pieces. To the whole is subjoined, as the author died (1659) while it was under the press, a posthumous work of his own, entitled De Concinnandis Demonstrationibus Geometricis ex Calculo Algebraico. Schooten was the author of a treatise, De Organicâ Sectionum Conicarum in Plano Descriptione; Principia Matheseos; and, Exercitationum Mathematicarum Libri Quinque.

SCHOREL, or SCHOREEL, (John,) a painter, was born in 1495 at Schorel, a village near Alkmaer, in Holland. He studied under different masters in his own country, and then rambled about Germany in the exercise of his profession, and, after passing some time at Nuremberg with Albert Durer, went to Venice, whence he took a voyage to Palestine, making designs in his passage of all the most curious objects in the Mediterranean islands that fell in his way; and when he

had reached his destination, he was very industrious in taking sketches of all the remarkable scenery in and about Jerusalem, which afforded him valuable materials for the Scripture pieces which he afterwards painted. He also visited Cyprus and Rhodes. On returning to Europe, he gratified his desire of visiting Rome and studying the masterpieces of art in that capital; and he is accounted the first who introduced the Italian style into the Netherlands. He painted many history pieces in this manner after his return to Holland, most of which were destroyed by the reformers in 1566; the rest were bought by Philip II., and carried into Spain. In the collection of old paintings made by Messrs. Boisserée, now in the possession of the king of Bavaria, are four of his pictures; and in lord Methuen's gallery at Corsham House there is a very fine one. Esteemed for his polite accomplishments and integrity, Schorel died at Utrecht, in 1562.

SCHOTANUS, (Christian,) a divine and historical writer, was born in 1603 at Scheng, a village in Friseland. He was chosen professor of Greek and ecclesiastical history at Franeker, and one of the ministers of that place. He died in 1671. His principal works are, A Description of Friseland; History of Friseland to the year 1558; Continuatio Historiæ Sacræ Sulpitii Severi; Bibliotheca Historiæ Sacræ Veteris Testamenti, sive Exercitationes in Historiam Sacram Sulpitii Severi et Josephi; this last was a summary of his lectures on ecclesiastical history.

SCHOTT, (Andrew,) a learned Jesuit, was born at Antwerp in 1552, and studied at Louvain. He was for two years in the family of Busbequius at Paris, whence he went to Spain, and entered into the order of Jesuits in 1586. He taught Greek and rhetoric at Toledo and Saragossa; and he was at length made professor of eloquence at Rome. Returning to Antwerp, he passed his remaining years in learned labours, and died in 1629. Schott was a man of an open and liberal disposition, and took pleasure in obliging men of letters of whatever communion. His chief works are, Vitæ Comparatæ Aristotelis ac Demosthenis, Olympiadibus ac Prætoris Atheniensium digestæ; Hispania Illustrata, seu rerum urbiumque Hispaniæ, Lusitaniæ, Æthiopiæ et Indiæ Scriptores varii; Thesaurus Exemplorum ac Sententiarum ex Auctoribus Optimis collectus, in Centurias quatuor divisus; and, Adagia, sive Proverbia Græcorum ex Zenobio, Diogeniano, et Suidæ collectaneis partim edita, partim nunc primum Latine reddita; accedunt Proverbiorum Græcorum e Vaticana Bibliotheca Appendix et Jos. Scaligeri Stromateus. He also took a part in the edition of the Bibliotheca Patrum, which appeared at Cologne in 1618, &c. He likewise published editions of several ancient writers.

SCHOTT, (Gaspard,) a Jesuit, famous for his discoveries in natural and experimental philosophy, was born in 1608, in the diocese of Wurtzburg. He passed several years at Palermo, whence he removed to Rome, where he contracted an intimacy with Kircher. He wrote, Physica Curiosa, sive Mirabilia Naturæ et Artis; Magia Naturalis et Artificialis; Technica Curiosa; Anatomia Physico Hydrostatica Fontium et Fluminum; and, Organum Mathematicum, 4to. In the writings of this Jesuit are said to be met with the germs of the greater part of modern experiments in physics. He died in 1666.

SCHREVELIUS, (Cornelius,) a laborious critic and lexicographer, was born at Haerlem, about 1615, and in 1625 removed to Leyden, where he succeeded his father as rector of a school in 1642. He was one of the principal compilers of the notes to the Variorum editions of the classics, in the exercise of which task he is thought to have displayed more industry than taste or judgment. His name is principally known by a manual Greek and Latin dictionary, which has been reprinted in most countries in Europe to the present time. He also edited the Lexicons of Scapula and Hesychius. He died in 1664, or 1667.

SCHRYVER, (Peter,) Lat. *Scriverius*, a critic and poet, born at Haerlem, in 1576. He read lectures on law at Leyden, but afterwards devoted himself to his private studies. He died in 1660. His works are, Batavia Illustrata; Batavia comitumque omnium Historia; Miscellanea Philologica; Carmina Latina et Belgica; Populare Hollandiæ Chronicon; and, Collectanea Veterum Tragicorum.

SCHULEMBOURG, (John Matthias, count von,) was born on the 8th August, 1661, at Cendan, near Magdeburg, and early devoted himself to military affairs. He was first in the service of the king of Poland, who entrusted him with the command of the Saxon troops in 1704, and with a small force he bravely withstood, in an advantageous situation, five attacks of Charles XII. of Sweden. In 1708 he was placed at the head of 9000

Poles, who were in the service of the Dutch; and the next year he was at the battle of Malplaquet, where he gained the esteem of prince Eugene. In 1711 he went into the service of the Venetians, and ably defended them against the Turks at the siege of Corfu. In 1726 he visited his sister, the countess of Kendal, in England, and was received with distinction by George I. He died at Venice in 1743.

SCHULTENS, (Albert,) an eminent Orientalist, was born at Groningen in 1680, and studied at Leyden, and at Utrecht under Reland. He entered into the ministry in 1708; and in 1711 he was chosen pastor of Wassenaar; and two years afterwards he removed to Franeker, as professor of the Oriental languages. Thence, in 1720, he was invited to the same office at Leyden, which he held till his death, in 1750. He was succeeded by his son John Jacob. Of the numerous learned works of Schultens the most considerable are, A Commentary on the Book of Job, with a new version; A Commentary on Proverbs, with a translation and commentary; Vetus et Regia Via Hebraizandi, 4to.; Origines Hebraicæ; A Latin version from the Arabic of Hariri; The Life of Saladin from the Arabic; Animadversiones Philologicæ et Criticæ ad varia Loca Vet. Testamenti; and, Grammatica Hebraica. He also published an edition of the Arabic Grammar of Erpenius.

SCHULTENS, (Henry Albert,) grandson of the preceding, and an eminent Oriental scholar, was born at Herborn in 1749, and educated at Leyden, where he studied Hebrew and Arabic under his father (John Jacob), and Everard Scheid, and Greek and Latin under Hemsterhuis, Rhunkenius, and Walkenaar. He also cultivated English literature, and was an enthusiastic admirer of Shakspeare. In 1722 he published his Anthologia Sententiarum Arabicarum, with a Latin version and notes. Shortly after he visited Oxford, for the purpose of consulting the Arabic MSS. in the Bodleian Library; and he resided there for some time as a gentleman commoner of Wadham college. In May 1773, the university conferred on him the degree of M.A. by diploma. He also visited Cambridge, and made several corrections and additions to the catalogue of the Oriental MSS. in the university library. While in England he published his Specimen Proverbierum, Meidani ex versione Pocockiana (1773, 4to), which he had transcribed while at Oxford from the original MS. of Edward Pocock, preserved in the Bodleian. On his return to Holland, Schultens was appointed professor of Oriental languages in the academical school of Amsterdam; and in 1778 he was called to succeed his father as professor of the Oriental languages at Leyden; and in 1787 he was elected rector of the university. In 1788 he delivered his remarkable peroration De Ingenio Arabum, which was afterwards printed. He died in August, 1793, at the age of forty-four. Besides the works already mentioned, he published, Pars versionis Arabicæ Libri Colaili Wa Dimnah sive Fabularum Bilpai; a supplement to D'Herbelot's Bibliothèque Orientale; a Dutch translation of Eichorn on the Literary Merits of Michaelis; and three Latin Orations. He left his edition of Meidanius to the care of professor Schröder, who published a volume 4to, under the title, Meidani Proverbiorum Arabicorum pars. Latine vertit et Notis illustravit H. A. Schultens. Opus posthumum, 1795.

SCHULTET, (Abraham,) Lat. *Scultetus*), an eminent Protestant divine, was born at Grunberg, in Silesia, in 1566, and studied at Breslau, Wittemberg, and Heidelberg. In 1594 he was ordained to the ministry; and in 1598 he was chosen minister of one of the churches in Heidelberg. In 1610 he accompanied the prince of Anhalt to the war of Juliers; and in 1612 he attended the prince Palatine Frederic to England, where he formed an acquaintance with the most distinguished men of learning. In 1618 he was appointed professor of theology in the university of Heidelberg. He was one of the deputies to the synod of Dort, in which he tried to conciliate the different parties; but, failing in his endeavours, he warmly espoused that of the contra-remonstrants. When the elector accepted the crown of Bohemia, Schultet attended him to that country; but after the disastrous battle of Prague he returned to Heidelberg, which, however, he was obliged to quit, with the rest of the professors, on the approach of the enemy. He withdrew to Emden in 1622, having obtained permission from the elector to accept the place of a minister offered him by that city. He died in 1625. Schultet was distinguished for his eloquence as a preacher, and was the author of various works, theological, moral, and historical. He published in 1593, at Leyden, a treatise on Ethics, in two books, one, On a

Virtuous Life; the other, On a Happy Life.

SCHULTING, (Antonius,) a learned jurist, was born at Nimeguen, in 1659, and, after receiving instructions under Ryequius and Grævius, studied law at Leyden under Voet and Noodt, to the latter of whom he became colleague in 1713 at Leyden, where he died in 1734. He wrote, Enarratio partis primæ Digestorum; Thesium Controversarum juxta seriem Digestorum decades C.; Notæ ad Veteres Glossas Verborum Juris in Basilicis; Jurisprudentia Vetus ante Justinianea; this is his principal work, and contains the remains of the four books of the Institutiones of Gaius, the Sententiæ Receptæ of Paulus, the twenty-nine Tituli ex Corpore Ulpiani, the fragments of the Codices Gregorianus et Hermogenianus, and the Mosaicarum et Romanarum Legum Collatio.

SCHULTZE, (Ernest Conrad Frederic,) a German poet, was born at Celle, in 1789, and studied at Göttingen, where he gained the friendship of Bouterwek. In 1815 he wrote his Cecilia, a romantic poem in twenty cantos. His principal poem is his Die Bezauberte Rose.

SCHURMAN, (Anna Maria,) one of the most celebrated of learned females, was born, of a Protestant family, at Cologne, in 1607, and resided chiefly at Utrecht. From childhood she manifested an extraordinary taste for reading and ornamental accomplishments. She acquired the arts of drawing, painting, embroidery, sculpture, engraving, and music. She wrote a beautiful hand, cut portraits with a diamond on glass, modelled in wax, and made artificial pearls. She became perfect mistress of Latin, Greek, and Hebrew, acquired a knowledge of several other Oriental dialects, and spoke with great facility the French, Italian, and English. She was also well versed in astronomy, geography, and the philosophical sciences, and made a particular study of theology and the Scriptures. All this wonderful extent of knowledge did not render her vain, or disqualify her for the usual occupations of her sex; and her singular merits might have remained unknown to the world, had not Vossius, Spanheim, and some other men of letters, who became acquainted with her, drawn her from obscurity. Her reputation soon spread throughout Europe, and the most distinguished literary characters became her correspondents. She was visited by all the persons of rank and eminence who passed through Utrecht, and enjoyed the particular esteem of Elizabeth Princess Palatine. She first appeared as a writer in a copy of Latin verses on the founding of the university of Utrecht in 1636. Some Latin letters of hers were then published by different persons; and in 1641 was printed part of her Latin dissertation Whether the Study of Literature is suitable to a Christian Woman? Spanheim at length persuaded her to publish her Opuscula, (1652,) consisting of pieces of prose and verse in different languages. About 1650 a great change appeared in her life and pursuits; and she at length became a zealous follower of the celebrated mystic and enthusiast Labadie, whom she accompanied in his various migrations; and it was in her arms that he breathed his last at Altona. After his death she sold her property, and took up her abode with an association of kindred religionists at Wywert, near Leuwarden, where she died in 1678.

SCHURTZFLEISCH, (Conrad Samuel,) Lat. *Sarcmasius*, a man of letters, was born in 1641 at Corbach, in the county of Waldeck, and studied at his native place, at Giessen, and at Wittemberg, where, in 1671, he obtained the professorship extraordinary of history. In 1678 he was promoted to the ordinary professorship of history in that place, to which was afterwards added that of Greek; and in 1700 he was made professor of eloquence. He died in 1708. His principal works are, Disputationes Historicæ Civiles; Epistolæ Arcanæ; Continuation of Sleidan's Work, De Quatuor Imperiis; Judicium de novissimis Prudentiæ civilis Scriptoribus.

SCHWARTZ, (Berthold,) otherwise named CONSTANTINE ANCKLITZEN, has secured to himself a lasting remembrance by the discovery of gunpowder. He was a native of Friburg, a monk by profession, and lived in the latter part of the thirteenth century. Being attached to chemistry, an accident revealed to him the composition of that mixture of nitre with sulphur and charcoal which forms that destructive substance. The invention was soon perfected, and the Venetians are said to have employed cannon in 1300, and the English and French at Crecy in 1346.

SCHWARTZ, (Christian Frederic,) a celebrated missionary,) was born in 1726, at Sonnenburg, in the province of Brandenburg, and educated at the schools of Sonnenburg and Custrin, and at the uni-

versity of Halle, where he obtained the friendship of Herman Francke, a warm supporter of missionary labours, who persuaded him to proceed to India as a missionary. Having been ordained at Copenhagen, he embarked at London, Jan. 21st, 1750, and in July arrived at Tranquebar, on the Coromandel Coast, the appointed scene of his labours, and the seat of a Danish mission. Here he continued to labour till 1766, when he devoted his services to the Society for Promoting Christian Knowledge, to which the Danish mission was soon afterwards transferred. He now took up his abode at Trichinopoly, where he had founded a church and school in 1765. He afterwards settled at Tanjore, where he built a church. He also went on a successful embassy from the presidency of Madras to Hyder Ali at Seringapatam; and in 1783 he, through the influence of his high moral reputation, saved Tanjore, then besieged by Hyder's troops, from the horrors of famine. In 1785 he engaged in a scheme for the establishment of schools throughout the country for the purpose of teaching the natives the English language, which was carried into effect at Tanjore and other places. In 1787 the Raja of Tanjore confided to the care of Schwartz his successor Maha Sarbojee, a minor, who, some years afterwards, manifested his filial affection for his tutor and protector by erecting a monument, by Flaxman, to his memory in the mission church at Tanjore. Schwartz died February 13th, 1798. A monument by Bacon was erected to his memory at the expense of the East India Directors, in the church of St. Mary at Madras.

SCHWARTZENBURG, (Charles Philip, prince,) an Austrian field-marshal, was born, of an ancient and illustrious family, at Vienna, in 1771. After serving two campaigns against the Turks, he was employed in the first campaign against the French in the war which followed the execution of Louis XVI. He served under general Mack in 1805; and succeeded in withdrawing the cavalry under his command from the consequences of the capitulation of Ulm. He also took a share in the battle of Austerlitz, (which was fought against his advice,) and in that of Wagram. At the peace of Vienna he was nominated ambassador to the court of France. In 1812 he was appointed to the command of the auxiliary force of 30,000 Austrians, extorted by Napoleon in aid of his disastrous invasion of Russia. In 1813 he was invested with the rank of field-marshal, and was made commander-in-chief of all the armies allied against France. On the return of Buonaparte from Elba he was again intrusted with the command of a great portion of the allied forces; and at the conclusion of the war he was named president of the aulic council of war, which post he occupied until his death, in 1820.

SCHWERIN, (Curt Christopher, count von,) governor of Niess and Brieg, and field-marshal in the Prussian service, was born in 1684, and rose by merit to the highest honours. He served under Marlborough and Eugene; and in 1739, he became general of infantry, and in the following year was raised by Frederic II. to the rank of a count, and made a field-marshal. He gained the battle of Molwitz, in 1741, when the Prussians thought that all was lost; and he continued to distinguish himself in succeeding engagements against the Austrians, till the battle of Prague in 1757, in which he fell. His memory was honoured with a statue by the king of Prussia in Berlin, and a monument by Joseph II., in 1783, on the spot where he expired. He had been, in 1712, envoy from the duke of Mecklenburg to Charles XII. of Sweden, at Bender.

SCIOPPIUS, (Caspar,) a very learned critic, of great polemic celebrity, was born of poor parents of the Reformed faith, in 1576, at Neumark, in the Upper Palatinate, and educated at Amberg, Heidelberg, and Altorf. He made such rapid progress, that at the age of seventeen he published some clever Latin poems. After the completion of his studies he travelled into Italy; and in 1599 he was at Ferrara, where he wrote a panegyric on Clement VIII. and the king of Spain. The pope became his patron, and Scioppius followed him to Rome, where he renounced the Protestant religion, and the pope gave him the title of a knight of St. Peter, and soon afterwards made him Comes Apostolicus de Claravalle. As it was his wish to ingratiate himself with the court of Rome, he displayed the bitterest enmity against the party he had quitted, and even wrote a work called Classicum Belli Sacri, in which he urged the total extirpation of the Protestants. At the same time he attacked in the most abusive terms the principal writers of that party, among whom he honoured James I. of England with some very contemptuous notice, for which he was dreadfully beaten by some of the servants of the English ambassador

at Madrid (1613). Against the Jesuits, too, he wrote a number of works under different assumed names. He also attacked Joseph Scaliger in his Scaliger Hypobolimæus, hoc est, Elenchus Epistolæ Joan. Burdonis pseudo-Scaligeri, de Vetustate et Splendore Gentis Scaligeræ. In this book he ridiculed, with the bitterest satire, the pretensions of Scaliger, and attacked Henry IV. of France for having granted civil liberty to the Protestants. Scioppius treated the great authors of antiquity with no less rudeness than those of his own time; and pure Latinity being a point in which he greatly prided himself, he did not hesitate to charge Cicero himself with barbarisms in writing his own language. He at last settled at Padua, where he lived under the protection of the republic of Venice, which he had once offended by his treatment of Fra. Paolo. In his latter days he became an expositor of prophecy, and he sent some of his commentaries on the Book of Revelation to Mazarin, who paid no regard to them. Universally hating and hated, he died in 1649. His principal works, besides those already mentioned, are Verisimilium Libri Quatuor, in quibus multa veterum Scriptorum loca emendantur, augentur, et illustrantur; Suspectarum Lectionum Libri Quinque, in quibus amplius ducentis locis Plautus, plurimis Appuleius, Diomedes Grammaticus, et alii, corriguntur; De Arte Criticâ et præcipue de alterâ ejus parte emendatrice, quænam ratio in Lat. Scriptoribus ex ingenio emendandis observari debeat Commentariolus; Elementa Philosophiæ Stoicæ Moralis; Grammatica Philosophica, sive Institutiones Grammaticæ Latinæ; Paradoxa Literaria, in quibus multa de literis nova contra Ciceronis, Varronis, Quinctiliani, aliorumque literatorum hominum tam veterum quam recentiorum, sententiam disputantur; this work was published under the assumed name of Pascasius Grosippus; Auctarium ad Grammaticam Philosophicam, ejusque Rudimenta; this was published under the name of Mariangelus a Fano; Arcana Societatis Jesu publico bono vulgata, cum Appendicibus utilissimis; Consultationes de Scholarum et Studiorum Ratione, deque Prudentiæ et Eloquentiæ parandæ Modis; Mercurius Quadrilinguis, id est, de Linguarum ac nominatim Latinæ, Germanicæ, Græcæ, et Hebrææ et nova compendiaria Discendi Ratione, Basle, 1637, 8vo. He also wrote notes on the Minerva of Sanctius, which first appeared at Padua in 1663.

SCIPIO (Publius Cornelius), an illustrious Roman, was the son of Publius Cornelius Scipio, who opposed Hannibal, and was wounded at the battle of Ticinus. After the battle of Cannæ young Scipio revived the spirits of his countrymen, and conquered Spain. On his return to Rome he was made consul; after which he served in Africa, where he defeated Syphax king of Numidia; and he afterwards routed Hannibal at the battle of Zama. This was followed by a peace between the Romans and the Carthaginians; on the conclusion of which Scipio returned in triumph, and gained the name of Africanus. Notwithstanding these services Scipio experienced the ingratitude of his countrymen, who accused him of treachery to the republic. Though he cleared himself of the charges brought against him, his enemies continued their persecutions to such a degree, that he found it necessary to retire to Liternum, where he died, B.C. 189.—His brother, LÆLIUS CORNELIUS SCIPIO, obtained a triumph and the name of Asiaticus, for defeating Antiochus, near Magnesia; but afterwards he also fell into disgrace, and was thrown into prison, whence he was released by the interest of Gracchus.—PUBLIUS SCIPIO, called Æmilianus, and Africanus junior, the son of Paulus Æmilius, was adopted by the son of the great Scipio. He was an able commander, and, after gaining a mural crown for his services in Spain, went to Africa, where he began the third Punic war, and destroyed Carthage. He died B.C. 139.

SCLATER, (William,) a divine, was a native of Somersetshire, and was educated at Brazennose college, Oxford, of which he became fellow. He was presented to the living of Otterden, in Kent, where he died in 1647. He published elegies and epitaphs, under the title of Threnodia Britannica; Palæ-Albion, or History of Great Britain to the reign of James I., in Latin and English verse; Psalms, or Songs of Sion; Genethliacon, or Stemma Jacobi Regis ab Adamo.—Another divine of the same name was fellow of King's college, Cambridge, and vicar of Pitminster, in Somersetshire, where he died in 1626. He wrote a Commentary on the Epistles of St. Paul to the Thessalonians and Romans.

SCOPAS, a celebrated sculptor and architect of antiquity, was born in the island of Paros, and flourished between B.C. 400 and 300. According to Pausanias (viii. 45) the temple of Minerva

Alea, at Tegea, in Arcadia, was constructed under his direction. Pliny tells us that Scopas was one of the sculptors employed on the tomb erected in honour of Mausolus, king of Caria, by his queen Artemisia. The eastern side was assigned to Scopas. Pliny also mentions a series of figures by this artist, representing Neptune, Thetis, Achilles, Nereids mounted on dolphins, and attended by Tritons and other marine monsters. This group was preserved in the temple of Cneius Domitius, in the Circus Flaminius, at Rome. It is supposed by some that the well known series of figures representing Niobe and her Dying Children, now in the gallery of the grand duke of Tuscany at Florence, was the work of Scopas. Horace, in one of his Odes, refers to Scopas as an artist at the head of his profession.

SCOPOLI, (Giovanni Antonio,) an eminent naturalist, was born at Cavalese, in the Tyrol, in 1723, and studied at Trent, and at Innspruck, where he took the degree of doctor in medicine in 1743. Botany especially attracted his attention; and on his obtaining an appointment as a physician at Idria, he published a Flora of Carniola. His proximity to the quicksilver mines gave him many opportunities for cultivating mineralogy; and one of the results of these was a valuable essay on the diseases to which the miners are liable. He was appointed professor of mineralogy at Idria; and thence he removed to the same chair at Schemnitz. In 1777 he was appointed professor of natural history at Pavia, where he died in 1788. His principal works are, Flora Carniolica; Entomologia Carniolica; Tentamina Physico-chemico-medica; this contains his paper on the diseases of the workers in the quicksilver mines; and, Deliciæ Floræ et Faunæ Insubriæ.

SCOTT, (Sir Michael,) celebrated as a magician, was a native of Scotland in the thirteenth century, and was held in great estimation at the court of the emperor Frederic II. After travelling through Europe he settled in his native country, where he had the reputation of being a magician. He translated Avicenna's History of Animals from the Arabic into Latin. He also published the works of Aristotle, with notes. His own works are, The Secrets of Nature; The Sun and Moon; and, Mensa Philosophica. He died in 1291. Dante has introduced him in his Inferno; and he is mentioned by Boccaccio and other early Italian writers. He is severely arraigned by John Picus (Mirandola), in his work against astrology; and is defended from such charges, as well as Picus himself, in Naudé's Apologie pour les grands personnages faussement accusés de Magie.

SCOTT, or ROTHERAM, (Thomas,) a munificent prelate, was born at Rotheram, in Yorkshire, whence he took his name, though that of his family was Scott. He became fellow of King's college, Cambridge, master of Pembroke hall, and chancellor of the university. He was also prebendary of Sarum, chaplain to Edward IV., keeper of the privy seal, and secretary to four kings; and he was successively bishop of Rochester and Lincoln, and archbishop of York. He also held the office of lord chancellor. He was a liberal benefactor to Lincoln college, Oxford, and died in 1500.

SCOTT, (Reynold, or Reginald,) a learned and extraordinary man, was born, early in the sixteenth century, in Kent, and educated at Hart-hall, Oxford, which he left without a degree. He then settled on his paternal estate, near Smeeth; and in 1576 he published, A Perfect Platform of a Hop Garden; and in 1584 another work, which made a great noise, entitled, The Discovery of Witchcraft. In this treatise he denied the possibility of incantations, and endeavoured, by arguments and facts, to overthrow the prejudices of his times. His book was burnt by the common hangman; and he was abused by Meric Casaubon, by Glanvil (author of the Scepsis Scientifica), and by James I. himself, who wrote his Demonologie, as he informs us, "chiefly against the damnable opinions of Wierus and Scott; the latter of whom is not ashamed in public print to deny there can be such a thing as witchcraft." Scott died in 1599.

SCOTT, (John,) a learned divine, was born in the parish of Chippingham, in Wiltshire, in 1638, and, not being intended for a literary profession, served an apprenticeship in London, much against his will, for about three years, when he went to Oxford, where he was admitted a commoner of New Inn in 1657; but he left the university without taking a degree, and being ordained, came to London, where he officiated in the perpetual curacy of Trinity in the Minories, and as minister of St. Thomas's in Southwark. In 1677 he was presented to the rectory of St. Peter Le Poor, in Old Broad-street; and was collated to a prebend in St. Paul's cathedral in 1684. In 1685 he accumulated the degrees of bachelor and doctor in divinity.

In 1691 he succeeded Sharp, afterwards archbishop of York, in the rectory of St. Giles-in-the-Fields; and in the same year he was made canon of Windsor. He died in 1694, and was buried in St. Giles's church. When Popery was encroaching under Charles II. and James II. he was one of those champions who opposed it with great warmth and courage, particularly in the dedication of a sermon preached at Guildhall chapel, Nov. 5, 1683, to Sir William Hooker, lord mayor of London, in which he declares that "Domitian and Dioclesian were but puny persecutors and bunglers in cruelty, compared with the infallible cut-throats of the apostolical chair." His principal work is The Christian Life. The first part was published 1681, 8vo, with this title, "The Christian Life, from its beginning to its consummation in Glory, together with the several means and instruments of Christianity conducing thereunto, with directions for private devotion and forms of prayer, fitted to the several states of Christians;" in 1685 another part, "wherein the fundamental principles of Christian duty are assigned, explained, and proved;" in 1686 another part, "wherein the doctrine of our Saviour's mediation is explained and proved." He published also Examination of Bellarmine's Eighth Note concerning Sanctity of Doctrine; The Texts Examined, which Papists cite out of the Bible concerning Prayer in an Unknown Tongue; Certain Cases of Conscience resolved, concerning the lawfulness of joining with Forms of Prayer in public worship; A Collection of Cases and other Discourses lately written to recover Dissenters to the Communion of the Church of England, 1685, 4to. All his works were published in 2 vols, fol, 1704.

SCOTT, (David,) a Scotch historian, was born near Haddington, in 1675, and brought up to the law at Edinburgh. He was strongly attached to the Stuart family, and refused to take the oaths to William III. He wrote a History of Scotland, fol, an indifferent performance. He died in 1742.

SCOTT, (Daniel,) a dissenting minister, the son of a merchant in London, was educated, with Butler and Secker, afterwards eminent prelates in the church of England, at the academy of Mr. Jones, at Tewkesbury, in Gloucestershire, whence he removed to Utrecht, where he took his degree of doctor of laws. While he was in that city he became a Baptist, but occasionally joined in communion with other denominations. On his return to England he settled in London, or Colchester. In 1725 appeared his Essay towards a Demonstration of the Scripture Trinity, without his name. In 1741 he published A New Version of St. Matthew's Gospel, with Critical Notes; and an Examination of Dr. Mill's Various Readings. At the persuasion of his friends Secker and Butler, to whom he dedicated the work, he published, in 1745, Appendix to H. Stephen's Greek Lexicon, 2 vols, fol. He died in 1759.—His father had, by his first wife, a son, THOMAS, a dissenting minister at Norwich, who published several occasional sermons, and died in 1746, leaving two sons, one of whom, THOMAS, a dissenting minister at Ipswich, published a poetical version of the Book of Job, a second edition of which was printed in 1774. This has been thought more valuable as a commentary than as a translation. His other son was JOSEPH NICOL, who was a dissenting minister, and published 2 vols. of sermons "preached in defence of all religion, whether natural or revealed." He afterwards practised physic in London, and died about 1774.

SCOTT, (George Lewis,) a mathematician, was born at Hanover, where his father resided in a public character, in the reign of the elector, afterwards George I. He received a liberal education, and was appointed sub-preceptor for the Latin language to George III. He became a fellow of the Royal Society, a member of the Board of Longitude, and ultimately a commissioner of excise. He assisted in the Supplement to Chambers's Dictionary, 2 vols, fol. He died in 1780.

SCOTT, (James,) an episcopal divine, was born at Leeds in 1733, and studied at Catherine hall, and at Trinity college, Cambridge, where he obtained a fellowship. Soon afterwards he became lecturer at St. John's church, at Leeds, where he remained till 1760. He then obtained the curacy of Edmonton, where he continued about twelve months, and, returning to Cambridge, rapidly rose to great eminence as a preacher. In 1768 he removed to Leeds, to officiate as lecturer at Trinity church. In 1771 he was presented to the rectory of Simonburn, in Northumberland, where he became involved in a protracted litigation with his parishioners. He finally removed to London, where, after having much increased his reputation as a preacher, he died in 1814.

SCOTT, (John,) a poet, was the son of a respectable tradesman, of the Quaker persuasion, resident in Grange-walk, Bermondsey, in the borough of Southwark, where he was born in 1739. In his tenth year his father retired to Amwell, in Hertfordshire, and there he carried on the malting trade. In 1760 he published, Four Elegies Descriptive and Moral, which acquired him the praise of Dr. Young, Miss Talbot, and Mrs. Carter. In 1766 he became known to Dr. Johnson. In 1776 he published his Amwell, a Descriptive Poem. He is also said to have written answers to Dr. Johnson's Patriot, False Alarm, and Taxation no Tyranny. In 1778 he also published, A Digest of the Highway and General Turnpike Laws. He died in 1783. A volume of Critical Essays, written, it is said, in consequence of his dissatisfaction with some of the Lives of the Poets by Dr. Johnson, was published in 1785 by Mr. Hoole, who prefixed a life of the author.

SCOTT, (Thomas,) a divine, was born in 1747, at Braytoft, in Lincolnshire, where his father was a small farmer. He was put to school to learn Latin; and at the age of sixteen he was bound apprentice to a medical practitioner at Alford; but at the end of two months he was dismissed. He was now employed to keep sheep; but having a strong desire to enter into orders, he qualified himself for examination by intense study, and was ordained in 1773 by the bishop of Lincoln. He for some time held the curacies of Weston Underwood and Ravenstone, in Buckinghamshire, where he maintained a correspondence and controversy with the Rev. John Newton, which ended in the conversion of Mr. Scott, who succeeded his friend in the curacy of Olney in 1781. Four years afterwards he removed to the chaplainship of the Lock Chapel, Grosvenor-place, besides which he held two lectureships in the city. In 1801 he obtained the living of Aston Sandford, in Buckinghamshire, where he studied Arabic, and other eastern languages, to qualify himself as a teacher of missionaries. He died in 1821. He published, in 1799, a sort of autobiographical tract, entitled The Force of Truth, 8vo, which was followed by several single sermons, and other works; but his principal productions are a Defence of Calvinism, against bishop Tomline; and a Commentary on the Bible, 6 vols, 4to.

SCOTT, (Helenus,) an eminent physician, the son of a Scottish minister, who resided near Dundee, was educated at Aberdeen and Edinburgh. He then visited London, whence he proceeded to Venice. After practising for some time successfully at Bombay, he embarked for New South Wales, but died on the voyage in November 1821. He was the author of an ingenious romance entitled, The Adventures of a Rupee.

SCOTT, (John,) an ingenious writer, who published, A Visit to Paris in 1814, being a Review of the Moral, Political, Intellectual, and Social Condition of the French Capital; and, Paris Revisited in 1815, by way of Brussels, including a Walk over the Field of Waterloo. In January 1820 he commenced the publication of the London Magazine, which he conducted with great success till the beginning of the following year. He died in February, 1821, in consequence of a wound received in a duel, arising out of a literary quarrel. A volume of his Observations during a Journey on the Continent, appeared after his death.

SCOTT, (John,) earl of Eldon, lord chancellor, youngest son of William Scott, coal-fitter, of Newcastle-upon-Tyne, was born there on the 4th of June, 1751, and was educated at the grammar school of Newcastle, and at University college, Oxford, of which he was elected fellow in 1767. In early life he married Miss Elizabeth Surtees, a young lady of Newcastle, to whom he was ardently attached, and to whom he united himself against the advice of his friends. He now took lodgings in the university, and applied himself with great assiduity to the study of the law; and in 1773 he proceeded to the degree of M.A., and was admitted a member of the Middle Temple. With the exception of keeping term, he resided, however, in or near Oxford; for some time in lodgings; afterwards at the Parsonage-house, at Woodeaton; and subsequently at the Principal's lodgings in New Inn hall; of which society he became vice-principal. During this time, in order to increase his income, he took a part in the tuition of University college, in conjunction with his brother and Mr. Fisher, afterwards master of the Charter-house. He also read lectures as the deputy of Sir Robert Chambers, the Vinerian professor of common law, from 1774 to 1776, when he was called to the bar, and removed to London, where his prospects were at first sufficiently discouraging. But in 1781 he displayed so much ability in an election case before a committee of the House of Commons, which unex-

pectedly fell into his hands, that his professional practice rapidly increased. He soon after became the leader on the Northern circuit. Lord Thurlow about this time offered him a mastership in Chancery, which, however, he declined. In 1783 a patent of precedence was granted him by lord Loughborough, then First Commissioner of the Great Seal; and in the same year he was introduced into parliament, upon lord Weymouth's interest, for the borough of Weobly, for which he continued to sit until 1796. From the first he attached himself to the party of Mr. Pitt, who was his personal friend, and with whom he always remained upon the most intimate terms. In June, 1788, he was appointed solicitor-general, and was knighted. Shortly after this time George III.'s first illness occurred; and the Regency Bill introduced by Mr. Pitt on that occasion was drawn up by Sir John Scott; to whom also are attributed the line of conduct adopted by the minister, and the constitutional doctrines for which he successfully contended. On the 13th of February, 1793, he was appointed attorney-general; and he held the office for six years. In 1796 he was returned for Boroughbridge. On the death of Sir James Eyre, in 1799, he succeeded him as lord chief justice of the Common Pleas; and, on the 18th of July, in that year, he was raised to the peerage as baron Eldon, of Eldon, in the county of Durham. In 1801 he became lord chancellor. In the same year he was nominated high steward of the university of Oxford, by the duke of Portland, then chancellor of the university; and the degree of D.C.L. by diploma was immediately after conferred upon him. He resigned the Great Seal on the 7th of February, 1806: he was reappointed April 1, 1807, from which period he continued in office until the 30th of April, 1827. At the coronation of George IV. he was created Viscount Encombe and earl of Eldon, by patent dated July 7, 1821, in which it was expressly stated by his majesty's special desire, that the said titles were conferred "in consideration of his profound knowledge of the laws of his country, and the distinguished ability and integrity which he had invariably evinced in administering them in his said office of chancellor, during a period of nineteen years." He died on the 13th January, 1838. By his lady, already mentioned, who died in 1831, he had two sons and two daughters. He was succeeded in his titles by his grandson, the present earl of Eldon. There is a fine portrait of the lord chancellor Eldon by Sir Thomas Lawrence.

SCOTT, (William,) lord Stowell, judge of the high court of admiralty, elder brother of the preceding, was born at Heworth, in the county of Durham, on the 8th of October, 1745, and was educated at the grammar school of Newcastle-upon-Tyne, and at Corpus Christi college, Oxford, whence he removed to University college, where in his twentieth year he became a tutor. He took his master's degree in 1767; and in 1772 proceeded B.C.L., having determined to pursue the civil law as a profession. In 1774 he was chosen Camden Reader of ancient history. In 1779 he took the degree of D.C.L. and went out grand compounder. About this time he was introduced to Dr. Johnson, whom he accompanied to Edinburgh, and who, at his death, bequeathed to him the Dictionnaire de Commerce, and Lectius's edition of the Greek Poets. In 1783 he was appointed Register of the Court of Faculties. In 1788 he was selected by the bishop of London to be the judge of the Consistory Court; and in the same year he was made advocate-general, and knighted. In 1790, on the death of Dr. Halifax, bishop of St. Asaph, he was chosen to the situation of master of the faculties; and in 1798 he was appointed judge of the High Court of Admiralty, and a privy councillor. In April, 1782, he married Anna Maria, eldest daughter and co-heiress of John Bagnell, of Early Court, in Berkshire, at whose death he came into possession of the family residence near Reading. At the general election in 1790, by the influence of ministers with the earl of Radnor, he was returned to parliament for the borough of Downton; and in the following year he was elected as representative for the university of Oxford. He became a widower in 1809, and soon after married Louisa Catherine, relict of the marquis of Sligo, and daughter of the distinguished admiral Richard earl Howe. In July 1821, at the coronation of George IV. he was created a peer, by the title of baron Stowell. In the Christmas vacation, 1828, he retired from the bench, upon which he had sat for thirty years. He died on the 28th of January, 1836, in the ninety-first year of his age, leaving only one child, lady Sidmouth. Lord Stowell was an accomplished scholar, an accurate reasoner, and a zealous defender of the civil and ecclesiastical institutions of his country. The Reports of his deci-

sions in the Admiralty Court, published by Dr. Robinson, form a valuable code of international law.

SCOTT, (Sir Walter,) was the third son of Walter Scott, Esq., writer to the Signet, and was born at Edinburgh on the 15th of August, 1771. His mother was Anne, daughter of Dr. John Rutherford, professor of the Practice of Medicine in the university of that city. He had attained his twenty-second month, and could already walk tolerably well for a child of his age, when the girl who took care of him was awakened one morning by his screams, and, on examination, found his right leg powerless and cold as marble. Medical aid was unavailing: he was lame for life. In his fifth year he was trusted to the care of his paternal grandfather, at Sandy Knowe, near the vale of the Tweed; and he was afterwards carried by a maiden aunt to Bath. In his eighth year he was sent to the High School of Edinburgh. Towards the close of 1784 he had a violent attack of sickness, for the only distinct account of which we are indebted to himself:—'My indisposition arose in part at least from my having broken a blood-vessel; and motion and speech were for a long time pronounced positively dangerous. For several weeks I was confined strictly to my bed, during which time I was not allowed to speak above a whisper, to eat more than a spoonful or two of boiled rice, or to have more covering than a counterpane." In May, 1786, he was sufficiently recovered to commence his apprenticeship as writer to the Signet; and after his fourteenth or fifteenth year he was little troubled with indisposition. But the physical sufferings he had already undergone gave a permanent colour and direction to his future course. During the confinement of his second attack he was allowed to devour the contents of a circulating library, founded, it is believed, by Allan Ramsay. Scott has declared, "I believe I read almost all the romances, old plays, and epic poetry in that formidable collection." His mind even at that early age was developing the talents of a narrator of romantic incidents. He was surrounded too by characters calculated to leave a deep impression on the mind of a bookish boy. Many personages belonging to a less tranquil period were still surviving. George Constable, of Wallace Craigie, near Dundee, who sat for his picture in the Antiquary; Mrs. Anne Murray Keith, the Mrs. Bethune Babol of the Chronicles of the Canongate; Mrs. Margaret Swinton, who figures in the introduction to My Aunt Margaret's Mirror.; Alexander Stewart, of Invernahyle, a Highland gentleman, who had been "out in the forty-five," by their appearance and conversation carried the boy's imagination back to a state of society which had ceased to exist, and formed a connecting link between the real world in which he lived and the imaginary world which he found in his romances. On one of his visits to a paternal uncle, who resided in the environs of Kelso, he met with Percy's Reliques of Ancient Poetry, and he became an enthusiastic admirer of our earlier ballads. The perusal of this work led him on to the kindred publications of Herd and Evans. To the influence of this sort of reading upon the mind of Scott must be ascribed his youthful essays On the Manners and Customs of the Northern Nations of Europe; On the Origin of the Feudal System; On the Origin of the Scandinavian Mythology, and On the Authenticity of Ossian's Poems. In 1793 or 1794, Miss Aiken, (afterwards Mrs. Barbauld,) then on a visit to Professor Dugald Stewart, at Edinburgh, directed Scott's attention to the works of Bürger; and in 1796 he made his first appearance in print by publishing translations of that writer's Lenore and Der Wilde Jager. In 1791 he had been admitted by the Faculty of Advocates to his first trials; in 1792 he had been called to the bar. In the Court of Justiciary he had made several appearances, in all of which he distinguished himself by diligent preparation. He continued for some time his professional efforts, and was engaged as counsel for the defendants in several of the prosecutions for riots, seditious practices, and other offences arising out of the political ferment of the day. In December, 1799, he was appointed sheriff of Selkirkshire, with a salary of 300*l.* a-year; and in March, 1806, he was appointed one of the principal clerks of the Court of Session, which office was ultimately a lucrative one, although the arrangement he made with Mr. George Home, his predecessor, prevented his deriving the full emolument (about 1200*l.* a-year) from it till 1812. He had succeeded to a small landed property on the death of an uncle in 1797; and he had received a moderate fortune with Miss Carpenter, whom he married towards the close of the same year. In 1799 he published a translation of Göthe's Götz of Berlichingen; and he composed and circu-

lated among his friends the ballads of Glenfinlas and the Eve of St. John. In 1806 he collected his compositions in the ballad style into a small volume, which he published under the title of Ballads and Lyrical Pieces. The volume contained several compositions which he had contributed to Monk Lewis's Tales of Wonder, published in 1801. Scott now, bidding farewell to the irksome trammels of legal study, commenced author by profession. In 1805 he published his Lay of the Last Minstrel. In the same year, encouraged by the rising fame of his productions, the booksellers issued an elegant fine paper edition of his Poetical Works, in 5 vols. In 1808 he published his Marmion, for which he received 1000*l.*: this led to his being noticed by Lord Byron in his satire entitled English Bards and Scotch Reviewers. But the poem brought a vast accession of fame to the author. It was followed, in 1809, by The Lady of the Lake; in 1811, by Don Roderick; in 1813, by Rokeby; in 1814, by The Lord of the Isles. To these may be added, The Bridal of Triermain, and Harold the Dauntless, published anonymously, the former in 1814, the latter in 1816, and both of which were regarded as failures, and led to his abdication of the laurel. In 1808, soon after the appearance of Marmion, he published The Works of Dryden, Illustrated with Notes, Historical, Critical, and Explanatory, and a Life of the Author. In the same year he edited Captain George Carleton's Memoirs, and Strutt's Queen Hoo Hall, a Romance; and Ancient Times, a Drama. In 1809 he assisted Mr. Clifford in editing the State Papers and Letters of Sir Ralph Sadler, to which he prefixed a Life of that statesman; and he likewise contributed similar assistance to a new edition of Lord Somers's Tracts, and to the Memoirs of Sir Robert Cary. His extensive acquaintance with the manners and customs of Scotland, more especially of the olden time, had stimulated him to attempt a portraiture of them in a prose imaginative narrative. The task was prosecuted for some time, but, in consequence of the unfavourable opinion of a friend, it was laid aside. In 1814, however, he resolved to make the attempt, and Waverley was published anonymously. The success of this book was prompt, brilliant, and decisive. In the course of four years it was followed by Guy Mannering, The Antiquary, The Black Dwarf, Old Mortality, Rob Roy, and The Heart of Mid Lothian. The concealed authorship of these admirable novels for a time excited and piqued the curiosity of the public; but suspicion from the first pointed strongly towards Scott. The novels which he afterwards wrote, and which followed in quick succession from 1818 to 1826, are less deserving of admiration, and were less admired. They bear marks of reading for the purpose of finding materials to fill up a previously sketched outline. Individual characters and incidents in some of them may be equal; but not one of them can bear comparison with his earlier novels, when considered as a whole. The names of this latter class of novels are, The Bride of Lammermoor, A Legend of Montrose, Ivanhoe, The Monastery, The Abbot, Kenilworth, The Pirate, The Fortunes of Nigel, Peveril of the Peak, Quentin Durward, St. Ronan's Well, Redgauntlet, Tales of the Crusaders, Woodstock, Chronicles of the Canongate, Anne of Geierstein, Count Robert of Paris, and Castle Dangerous. In 1810 he edited the poetical works and correspondence of Miss Seward. To the Supplement of the Sixth Edition of the Encyclopædia Britannica he contributed the articles Chivalry, Romance, and The Drama. In 1815 he made a tour through France and Belgium, visiting the scene of the recent victory over Napoleon. The result was a lively traveller's volume, under the title of Paul's Letters to his Kinsfolk, and a poem called, The Field of Waterloo. Scott had contributed to the Edinburgh Review at its commencement; and when differences of political opinion induced him to break off from that publication, he took a warm interest in the establishment of the Quarterly Review. He had also written a Life of Swift (1814), and the biographical and critical prefaces to Ballantyne's collection of the English novelists. In March, 1820, he was created a baronet by George IV. But a storm was gathering, which darkened and disturbed the closing years of this gifted man. The ambition of his life was to enact the part of one of those feudal lords, who were the favourite objects upon which his imagination dwelt. To this was owing the purchase and building of Abbotsford, and the extensive scale on which he exercised his hospitality. The commercial crisis of 1825 revealed the unstable basis upon which Scott's fortunes were founded. When "a state of the affairs" of Constable and Co. and Ballantyne and Co. was made up subsequently to the bankruptcy

of the two companies, it appeared that Sir Walter was indebted to Constable's creditors, as a partner of Ballantyne and Co., for nearly 72,000*l.*; and that the total amount of the debts of Ballantyne and Co. was about 110,000*l.*, for the whole of which Sir Walter was liable as a partner. About half of the 72,000*l.* due to Constable and Co. being included in the debts of Ballantyne and Co., Scott's actual liabilities were somewhere about 147,000*l.* But under this almost crushing weight Scott bore bravely up. "Gentlemen," said he to the creditors, "Time and I against any two. Let me take this good ally into my company, and I believe I shall be able to pay you every farthing." He surrendered the whole of his property; executed a trust-deed in favour of certain gentlemen, who were to receive the funds realized by his labours, and pay off his debts with interest by instalments; sold his house and furniture, and retired to lodgings, and resumed his literary labours. Of these the best known was his life of Napoleon Buonaparte, which was published in 1827, in 9 vols, 8vo. The task he had undertaken was too much for his overworn brain and shattered nerves; but he accomplished it, though the effort cost him his life. There can be little doubt that the disease which proved fatal to him was superinduced by excess of mental toil. His debts, materially diminished before his death, were afterwards entirely liquidated by the profits of the edition of his collected works. Early in 1831 symptoms of paralysis began to appear; and in the autumn his physicians recommended an excursion to Italy. A passage to Malta in the *Barham* ship of war was obtained for him, and he reached Naples by that route, December 27. In April, 1832, he went to Rome, and visited Tivoli, Albani, and Frescati. Feeling, however, that his strength was rapidly decreasing, he determined upon returning, with all possible speed. On his arrival in London it was found that medical assistance was now useless; and at his own anxious desire he was conveyed by sea to Newhaven, where he landed on the 9th of July, reached Abbotsford on the 11th, and, after lingering for two months in a state of almost total insensibility, he died on the 21st of September, 1832.

SCOUGAL, (Henry,) a divine, second son of the bishop of Aberdeen, was born in 1650, at Saltoun, in East Lothian, and educated at the university of Aberdeen, where he became professor of philosophy at the age of twenty. On taking orders he settled at Auchterless, a small village about twenty miles from Aberdeen; but in 1675 he was appointed professor of divinity in King's college. He died in 1678. His principal work, entitled, The Life of God in the Soul of Man, was first printed by bishop Burnet in 1677, without the author's name. It has been since published with his sermons and essays, in 8vo.

SCRIBONIUS, (Largus,) a Roman physician, who lived in the time of Claudius, and is said to have attended that emperor to Britain. He wrote a treatise, De Compositione Medicamentorum, which has been printed in the Medicæ Artis Principes, of Henry Stephens, 1567.

SCRIMZEOR, (Henry,) a learned critic, was born at Dundee, in 1506, and educated at St. Andrew's, at Paris, and at Bourges. On returning from Italy, he was appointed to the professorship of philosophy at Geneva. He then went to Augsburg, and resided there with Ulric Fugger. In 1563 he returned to Geneva, where he became the first professor of civil law. He died in 1571. His works are chiefly collations and emendations of Greek authors. They were all posthumous, except his Greek translation of Justinian's Novella, printed at Paris in 1558.

SCROGGS, (Sir William,) a judge, was born in 1623, at Deddington, in Oxfordshire, and educated at Oriel, and Pembroke college, Oxford, for the church; but he was drawn into the army during the civil wars. He afterwards entered at Gray's Inn, and was called to the bar. His abilities recommended him to the court; he was knighted in 1669, and made serjeant-at-law; and in 1678 he was raised to the office of chief justice of the king's bench. Three years after he was removed from his place by an impeachment of the Commons, because he was supposed to have acted with partiality on the trial of persons concerned in the Popish plots, which so frequently alarmed the nation in those turbulent times. He died in 1683. Some of his speeches have been preserved in the State Trials.

SCUDDER, (Henry,) was educated at Cambridge, and became minister of Collingbourne Ducis, in Wiltshire. He wrote, The Christian's Daily Walk, 8vo, a popular work. He was in his principles a Presbyterian, and died before the restoration.

SCUDERI, (George de,) a French writer, born at Havre-de-Grace in 1603.

He settled at Paris, where in 1627 he published Observations upon the Cid of Corneille with a view of making his court to Richelieu. He was received a member of the Academy in 1650, and died in 1667.

SCUDERI, (Magdeleine de,) sister of the preceding, was born at Havre-de-Grace in 1607, and became eminent for her wit and writings. She went early to Paris, where she gained admission into the assemblies of learning and fashion, and her house became the rendezvous of the wits of the day. She was also the acknowledged dictator of the Hôtel de Rambouillet. The academy of the Ricovrati at Padua complimented her with a place in their society; and Christina of Sweden corresponded with her, and settled on her a pension. Cardinal Mazarin left her an annuity by his will; and Louis XIV., in 1683, at the solicitation of Madame de Maintenon, settled a pension upon her. She died in 1701, aged ninety-four; and two churches contended for the honour of possessing her remains, which was thought a point of so much consequence, that nothing less than the authority of the cardinal de Noailles, to whom the affair was referred, was sufficient to decide it. It is a remarkable fact, that she obtained the first prize of eloquence founded by the Academy. Her merits are set forth by Boileau, in the Discours prefixed to his dialogue entitled Les Hero des Roman. Her principal works are, Artamene, ou le Grand Cyrus; Clelie; Celanire, ou la Promenade de Versailles; Ibrahim, ou l'Illustre Bassa; Almahide, ou l'Esclave Reine; Celine; Mathilde d'Aguilar; and, Conversations et Entretiens.

SCULTETUS. See SCHULTET.

SCULTETUS, or SCULTZ, (John,) a writer on surgery, was born at Ulm in 1595, and studied under Spigelius at Padua, where he graduated. Returning to his native place, he practised with great reputation both in physic and surgery till his death, in 1645. He was the author of a work long found in every surgeon's library, entitled, Armamentarium Chirurgicum xliii. Tabulis ære incisis ornatum, of which the first edition was published after his death at Ulm by his nephew, in 1653, fol, and which was many times reprinted, and translated into different languages.

SCYLAX, a mathematician and geographer of antiquity, was a native of Caryanda, in Caria, and is mentioned by Herodotus and Suidas. A Periplus remains bearing the name of Scylax, which is a brief survey of the countries along the shores of the Mediterranean and Euxine seas, together with part of the Western coast of Africa, surveyed by Hanno. A question has been raised, whether this Periplus be the work of the ancient Scylax, or of some later writer; and critics of eminence have taken opposite sides. It was first published from a Palatine MS. by Hoeschelius in 1600. It was afterwards edited by Isaac Vossius, Amst. 1639; by Gronovius, Lugd. B 1697; and by Hudson, Oxon. 1698, with the Minor Geographers. This last edition contains a Dissertation by Dodwell on the authorship of the work; a subject which is likewise discussed by Sainte Croix in the 42d vol. of the Recueil de l'Académie des Inscriptions.

SCYLITZA, or, SCYLITZES, (John,) surnamed Curopalates, a Greek historian, who composed an abridgment of history from the death of Nicephorus Logothetes, in 811, to the deposition of Nicephorus Botoniates in 1081. This history from the commencement to 1067 is the same with that of Cedrenus; which has caused a discussion among the learned which of the two was the plagiary. Vossius supposed it to have been Cedrenus. A Latin translation of this history was published at Venice in 1570; and the part not copied by Cedrenus was printed in Greek and Latin conjointly with that author, Paris, 1647.

SCYMNUS of Chios, who flourished about B.C. 80, wrote a description of the earth in Greek iambic verse. The first 741 verses are extant, and fragments of 236 other verses. His description begins at Gades, and follows the left coast of the Mediterranean as far as the entrance of the Pontus Euxinus, where the last verse ends. It was first printed by Hoeschel with Scylax in 1600, but under the name of Marcianus of Heraclea. It is also in Hudson's Geographi Græci Minores, and in the edition of that work by J. F. Gail, 1828.

SEAMAN, (Lazarus,) a native of Leicester, educated at Emmanuel college, Cambridge, and made master of Peterhouse, in consequence of his active exertions in favour of the parliament during the civil wars. He was afterwards one of the divines of the Westminster Assembly, and died in 1675. He published several sermons.

SEBA, (Albert,) a native of East Friesland, born in 1665, was a druggist in Amsterdam, and a member of the

demy Naturæ Curiosorum. He published part of a descriptive catalogue of his collection of objects in natural history in 4 vols, fol, Amst. 1734, illustrated by a great number of engravings, and with explanations in Latin and French. He died in 1736.

SEBASTIAN, king of Portugal, posthumous son of the infant John, by Joanna, daughter of the emperor Charles V., was born at Lisbon in 1554. He succeeded to the crown in 1557 on the death of his grandfather, John III. At the age of twenty he undertook a campaign against the Moors of Africa, in which, however, he gained no advantage. But soon afterwards (1578) he went to the assistance of Muley Mohammed, sultan of Fez and Morocco, against his uncle, Abdu-l-malik. The armament consisted of nine thousand Portuguese, two thousand Spaniards, three thousand Germans, and six hundred Italians. These forces landed on the 10th of July at Arsila, where they were joined by Muley Mohammed at the head of his army. It was resolved to begin the campaign by the siege of Larache. Abdu-l-malik, whose army was far superior in numbers to the Portuguese, being increased by that of his brother Ahmed, governor of Fez, determined to oppose the passage of the Christians over the river Luk, in the way to Larache, crossed the river, and offered Sebastian battle. The cavalry of the Christians at first gave way; but Sebastian placed himself at the head of his infantry, and, charging the enemy, compelled him to fall back on his artillery. Abdu-l-malik placing himself at the head of a body of cavalry totally routed the Portuguese infantry. Sebastian made every effort to rally the fugitives, but in vain. He plunged into the thickest of the fight, where he met with an honourable death, according to some authorities; others assert that he was taken prisoner by some Moors, but that as they were going to dispute about the possession of so rich a prize, one of their officers came up and killed him with his own hand. On the morning after the battle a search was made, and a body was found, which, though much disfigured, was instantly recognised by Resende, a valet of Sebastian, to be that of his master. The news of his death caused the greatest consternation. Some disbelieved the report; and for many years it was supposed that he was still living in captivity. This belief produced several impostors, such as Alvarez, the stone-cutter, Gabriel de Espinosa, called by the Spaniards el Pastelero de Madrigal, and two others, who ended their days on the scaffold or in the galleys. Sebastian died without issue, and Portugal was annexed to Spain.

SEBASTIAN DEL PIOMBO. See Piombo.

SEBER, (Wolffgang,) a philologist and divine, was born at Sula, in the district of Henneburgh, in 1573, and studied at Leipsic. He became, successively, rector of the school of Schleusingen, superintendent and pastor at Wasungen, and inspector of the gymnasium and assessor of the consistory at the former. He died in 1634. His Index omnium in Homero Verborum is well known, and was published at Oxford, 1780, 8vo. He edited, Julii Pollucis Onomasticon; Theognidis Sententiæ; Pythagoræ et Phocylidis Carmina; and wrote various poems, epistles, and orations.

SEBONDE, or SABUNDE, (Raymond de,) a physician and divine, a native of Barcelona, flourished about 1436, and is said to have been a professor of philosophy, medicine, and theology in the university of Toulouse. His principal work, entitled Liber Creaturarum, and afterwards Theologia Naturalis, was printed at Strasburg in 1496, and was brought into notice by Montaigne, who translated it into French. Grotius refers to him in his book De Veritate. The book afterwards appeared under the title of, Viola Animæ, per Modum Dialogi de Hominis Naturâ, &c.

SECKENDORF, (Vitus Lewis von,) a statesman, historian, and divine, was born in 1626 at Herzogenaurach, near Erlangen, in Franconia, and educated at the gymnasia of Coburg and Gotha, and at the university of Strasburg, where he studied under Böcler, Rebhan, and other celebrated professors. He was then appointed page to the duke of Gotha, who entrusted him with the care of his library. In 1664 he entered the service of Moritz, duke of Zeitz, who appointed him his privy councillor, chancellor, and president of the consistory. In 1681 he retired to his country seat, Meuselwitz, near Altenburg. In 1691 Frederic III., elector of Brandenburg, invited him to Berlin as his privy councillor, and appointed him chancellor of the newly established university of Halle. Seckendorf accepted the offer, but died in the following year. His principal political work is, Deutscher Fürstenstaat; this for a long time was thought the most useful manual of political science. His

theological and historical works are, Compendium Historiæ Ecclesiasticæ; Der Christenstaat; Commentarius Historicus et Apologeticus de Lutheranismo, 3 vols, fol.; this is chiefly directed against the Jesuit Maimbourg's Histoire du Lutheranisme. Seckendorf also wrote several smaller discourses in German, and sacred hymns, some of which are still sung in the Protestant churches of Germany.

SECKER, (Thomas,) an eminent prelate, was born in 1693, of parents who were Dissenters, at the village of Sibthorpe, in the vale of Belvoir, in Nottinghamshire, and educated at the grammar school of Chesterfield, in Derbyshire, at a Dissenters' academy at Attercliffe, near Sheffield, and at the academy of Mr. Jones at Tewkesbury, where he laid the foundation of a strict friendship with Butler, afterwards bishop of Durham, and with Samuel Chandler. He had been designed by his father for the ministry. With this view his studies were directed chiefly, and assiduously, to divinity; but not being able to decide upon certain doctrines, or determine absolutely what communion he should embrace, he resolved to pursue some profession which should leave him at liberty to weigh these things more maturely in his thoughts, and therefore, about the end of 1716, he applied himself to the study of physic, both at London and Paris. Through the persuasion of his early friend Butler, who had conformed, and was become preacher at the Rolls, and of Mr. Talbot, a son of the bishop of Durham, to whom Butler introduced him, Secker's deliberations issued in the determination to become a member of the established Church. He entered at Exeter college, Oxford, and in 1723 was ordained by the bishop of Durham. His progress in the church was rapid. He was made chaplain to bishop Talbot; he had the living of Houghton-le-Spring, which he exchanged in 1727 for that of Ryton, and a prebend of Durham; in 1732 he was nominated one of the king's chaplains, and in the following year rector of St. James's, Piccadilly. In that year he went to Oxford to take his degree of doctor of laws (not being of sufficient standing for that of divinity). On this occasion he preached his celebrated Act sermon, on the advantages and duties of academical education, which was printed at the desire of the heads of houses, and quickly passed through several editions. Early in 1735 he was made bishop of Bristol; in 1737 he was translated to Oxford. In 1750 he gave up the rectory of St. James's, and his Durham prebend, and was made dean of St. Paul's. In 1758 he became archbishop of Canterbury. He died in 1768, and was buried in the churchyard of Lambeth parish. He expended upwards of 300*l.* in arranging and improving the MS. library at Lambeth. He also made it his business to collect books in all languages from most parts of Europe, at a great expense, and left them to the library at his death. All designs and institutions that tended to advance good morals and true religion he patronized with zeal and generosity. He contributed largely to the maintenance of schools for the poor, and to the rebuilding or repairing of parsonage-houses and places of worship. To the Society for Promoting Christian Knowledge he was a liberal benefactor; and to that for Propagating the Gospel in Foreign Parts, of which he was the president, he paid much attention, was constant at the meetings of its members, and superintended their deliberations with consummate prudence and temper. *The greatest part of his noble collection of books he bequeathed to the archiepiscopal library at Lambeth.* To the MS. library there he left a large number of valuable MSS. written by himself, on a great variety of subjects, critical and theological. His well-known Catechetical Lectures, and his MS. sermons, he left to be revised by his two chaplains, Dr. Stinton and Dr. Porteus, by whom they were published in 1770. The Life prefixed to his works, in 4 vols, was written by Dr. Porteus, afterwards bishop of London.

SECOUSSE, (Denis Francis,) a French historian, born at Paris in 1691, was one of the first pupils of the celebrated Rollin; and being brought up to the bar, he was for time a pleader. This profession, however, he quitted, to devote himself entirely to letters. In 1723 he was admitted into the Academy of Inscriptions and Belles Lettres; and in 1728 he was engaged by the chancellor d'Aguesseau to continue the collection of Royal ordonnances, begun by de Laurier. The office of censor-royal was also conferred upon him. He died in 1754. His publications are, Collection of Royal Ordonnances, from the 2d to the 9th vol. inclusive; Mémoires pour servir à l'Histoire de Charles le Mauvais; an edition of the Mémoires de Condé; and several dissertations in the Mém. de l'Acad. des Inscriptions.

SECUNDUS. See EVERARD.

SEDAINE, (Michael John,) a clever dramatic writer, born at Paris, in 1719. His best pieces are, Le Déserteur, and, Richard Cœur de Lion. He was a member of the French Academy. He died in 1797.

SEDANO, (don Juan Jose Lopez de,) a Spanish antiquary, born at Alcala-de-Henares, in 1729, and educated at Salamanca, whence he proceeded to Madrid, where he ultimately obtained the charge of the cabinet of medals in the royal library. He died in 1801. He published the Spanish Parnassus, or a Collection of the choicest Specimens of the most celebrated Poets of Spain; Dissertation upon the Medals and ancient Monuments found in Spain; Explanation of the Inscriptions and of the Medals found in the Towns of Catalonia, and of the kingdom of Valencia.

SEDGWICK, (Obadiah,) a puritan divine, was born at Marlborough, in Wiltshire, in 1600, and educated at Magdalen hall, Oxford; after which he obtained the vicarage of Coggeshall, in Essex; but in the rebellion he removed to London, and was chosen preacher at St. Paul's, Covent-garden, and a member of the Westminster Assembly of Divines. He died in 1658. He published The Fountain opened; An Exposition of Psalm xxiii.; The Anatomy of Secret Sins; The Parable of the Prodigal; Synopsis of Christianity.—He is to be distinguished from William Sedgwick, another divine of the same stamp, who was called the Apostle of Ely; and also Doomsday Sedgwick, from his foretelling that the end of the world was at hand. He died about 1669.

SEDLEY, (Sir Charles,) a dramatic writer, was born at Aylesford, in Kent, about 1639, and educated at Wadham college, Oxford. At the Restoration he was one of the wits of the court, and also a member of parliament for Romney, in Kent. James II., when duke of York, took his daughter for a mistress, and at his accession made her countess of Dorchester. Sir Charles, however, actively promoted the Revolution; and, when asked the reason, answered, that "he did it out of gratitude;" "for since," said he, "the king has made my daughter a countess, it is fit I should do what I can to make his daughter a queen." He died in 1701. His plays and poems were published in 1722, in 2 vols, 12mo.

SEDULIUS, (Cælius, or Cæcilius,) a priest and poet, either Irish or Scotch, of the fifth century, was the author of an heroic poem, called Carmen Paschale, in five books. The first begins with the Creation, and comprehends the more remarkable passages of the Old Testament. The next four narrate the life of Christ. He afterwards wrote a piece on the same subjects in prose. The poem was printed by Aldus in the collection of sacred poets, in 1502. It is also in Maittaire's Corp. Poet., and has since been published with learned notes, by Arntzenius, 1761, 8vo, and by Arevale at Rome, 1794, 4to. There is an edition by Cellarius, Halle, 1704. Sedulius also wrote a poem in elegiac verse, entitled Collatio Veteris et Novi Testamenti; a beautiful Hymn, in Iambic dimeters; and De Verbi Incarnatione, composed of verses taken, with slight alterations, from Virgil.

SEED, (Jeremiah,) a divine, was born at Clifton, near Penrith, in Cumberland, and educated at Lowther, and at Queen's college, Oxford, of which he was chosen fellow in 1732. The greatest part of his life was spent at Twickenham, where he was curate to Dr. Waterland. In 1741 he was presented by his college to the living of Enham, in Hampshire, where he died in 1747. He published, Discourses on several important Subjects, 2 vols, 8vo. His Posthumous Works, consisting of Sermons, Letters, Essays, &c., in 2 vols, 8vo, were published in 1750.

SEGERS, or SEGHERS, (Gerard,) a painter, was born at Antwerp in 1589, and, after studying under Henry van Balen and Abraham Janssens, went to Rome, where he became the disciple of Bartolommeo Manfredi. Here he accepted the invitation of cardinal Zapara, the Spanish ambassador, to accompany him to Madrid, where he was presented to the king, and was engaged in his service. After some years he returned to Flanders, and died at Antwerp in 1651. His most esteemed productions are, the principal altar-piece in the church of the Carmelites at Antwerp, the subject of which is The Marriage of the Virgin; and The Adoration of the Magi, the altar-piece in the cathedral of Bruges.—His brother Daniel, born at Antwerp in 1590, was a pupil of Velvet Breughel, and was a painter of fruit and flowers, which he, being a Jesuit, executed at his convent at Rome. He frequently painted garlands of flowers, as borders for pictures, which were filled up with historical subjects by the first painters. He died in 1660.

SEGNERI, (Paolo,) an eloquent divine, was born in 1624, at Nettuno, in the Campagna di Roma, and studied at

Rome under the Jesuits. He is one of the few really eloquent preachers that Italy has produced; and his Quaresimale, or Series of Sermons for Lent, is still admired. He is also one of the purest writers of that age, and his language has been approved by the Crusca Academy. He composed also Laudi, or Prayers in Verse, to be sung before and after his sermons. Innocent XII. chose Segneri for his own preacher, as well as of the College of Cardinals. He died at Rome in 1694. He composed, besides his sermons, several pious tracts, among which is his Il Cristiano Istruito.

SEGNI, (Bernardo,) an Italian historian, was born at Florence about the close of the fifteenth century, and educated at Padua, where he pursued with great assiduity the study of the Latin and Greek languages. He then engaged in legal studies, which were interrupted by a commission from his father to manage some commercial business at Aquila. Returning to Florence, he was employed in public affairs by the republic, and by duke Cosmo, the founder of the Tuscan dynasty; who, in 1541, sent him on an embassy to Ferdinand, king of the Romans. In 1542 he was consul of the university of Florence, then in high reputation. He composed a history of Florence from the year 1527 to 1555, which for elegance of style, skill in narration, and solidity of sentiment, is accounted one of the best of that age. It was seen by no one while he lived, and was not printed till 1713, when it appeared together with a life of Niccolo Capponi, gonfaloniere of Florence, Segni's uncle. He also translated into Italian the Rhetoric, Ethics, Politics, and Treatise on the Soul, of Aristotle, which were printed at Florence in 1549-50. He died in 1559.

SEGRAIS, (John Renaud de,) a French poet, was born at Caen in 1624, and educated at the Jesuits' college there. He became gentleman to Madame de Montpensier; but being dismissed from her service for opposing her marriage with count de Lauzun, he went to live with Madame de la Fayette, whom he assisted in her romance of Zayde. He was admitted into the French Academy in 1662; and he contributed to establish that at Caen, where he died in 1701. He wrote Nouvelles Françoises; and translated into French the Georgics and Æneid of Virgil. Towards the end of his life he was afflicted with deafness. A Segraisiana was published after his death.

SEGUIER, (John Francis,) a man of letters and a botanist, was born at Nismes in 1703, and educated for the law. Having, however, acquired a taste for plants, he rendered himself an able botanist; and he accompanied the learned Scipio Maffei in his travels. He published Bibliotheca Botanica, seu Catalogus librorum omnium qui de Re Botanicâ, de Medicamentis ex Vegetabilibus paratis, de Re Rusticâ et Horticulturâ tradunt; and, Plantæ Veronenses, seu Stirpium quæ in agro Veronensi reperiuntur methodica Synopsis. He was likewise well versed in antiquarian studies, and almost from childhood had a great passion for medals. It is to his ingenuity that the explanation of the inscription on the Maison Carrée at Nismes is owing, which he made out by means of the holes of the nails with which the letters were fastened. He was an associate of the Academy of Inscriptions, and the protector of that of Nismes, to which he bequeathed his books, manuscripts, and antiques. He died in 1784. Besides the works above mentioned, he published a French translation of Maffei's Memoirs.

SEGUIER, (Anthony Louis,) a lawyer and statesman, was born at Paris, in 1726, and in 1748 was appointed by Louis XV. to the office of king's advocate in the court of the Châtelet. In 1755 he rose to be advocate-general in the Parliament of Paris, which office he held till the dissolution of that body in 1790. In the revolution he refused the post of mayor of Paris. He died in 1792. Several of his professional speeches and some of his writings are extant.

SEGUR, (Philip Henry, marquis de,) maréchal of France, born in 1724, distinguished himself, when young, in the wars of Italy and Bohemia, especially at the siege of Prague. At the battle of Rocoux a musket-ball entered his breast, passed through to his back, and had to be extracted by the spine: at the battle of Laufeld, in leading his regiment to a charge after it had been three times repulsed, his arm was shattered in such a manner that it was necessary to amputate it: at Clostercamp he was pierced in the neck by a bayonet, received three sabre-wounds on the head, and was made prisoner. At the termination of the war he was appointed inspector-general of the infantry. In 1780 Louis XVI. made him minister of war, and in 1783, raised him to the dignity of maréchal. When the cardinal de Brienne became minister, Ségur resigned; and he lived in retirement till he was arrested

by order of the Convention, (1790,) and was thrown into the prison of La Force. Buonaparte, when first consul, set him at liberty, and granted him a pension of 4,000 francs. He died in 1801.

SEGUR, (Louis Philip, count de,) eldest son of the preceding, was born at Paris in 1753. He offered his services to the American deputies in the cause of American independence; but he was not permitted to leave France till May, 1782. He entered the Delaware in September, narrowly escaped being taken by the English, and with much difficulty reached the camp of Rochambeau, under whom he fought till the termination of the American war. He returned to France in June, 1783. In the latter part of 1784 he was appointed ambassador to Russia, and was treated by the empress Catherine II. with especial favour, and in 1787 obtained from her an advantageous commercial treaty. In 1790 he was sent as ambassador to Frederic of Prussia. In 1798 he published his Théâtre de l'Hermitage; in 1800 his Histoire des Principaux Evénemens du Règne de Frédéric Guillaume II., Roi de Prusse; and in 1801, his Décade Historique, ou Tableau Politique de l'Europe depuis 1786 jusqu'à 1796. In 1803 he was chosen a member of the French Academy. In 1818 he became a member of the Chamber of Peers. In 1819 he published his Contes Moraux et Politiques; in 1821, his Histoire Universelle, Ancienne et Moderne; in 1822, his Pensées, Maximes, et Reflexions; in 1823, his Galérie Morale et Politique. His Mémoires, Souvenirs, et Anecdotes, were published in 1826, 3 vols, 8vo. He died in 1830.

SEGUR, (Joseph Alexander, viscount de,) younger brother of the preceding, was born at Paris in 1756, entered the army, and rose to the grade of maréchal-de-camp. He relinquished active life, however, to devote himself to literature. He wrote Contes, Fables, Chansons, et Vers; Œuvres Diverses; Les Femmes, leur Condition et Influence dans l'Ordre Social; Romances et Chansons; besides a great number of comedies, vaudevilles, and operas. He died in 1805.

SEJANUS, (Lucius Ælius,) was a native of Vulsinii, in Etruria. His father, Seius Strabo, a Roman knight, was commander of the prætorian guards in the reign of Augustus, and at the beginning of that of Tiberius. Sejanus, when young, attached himself to Caius Cæsar, the grandson of Augustus. After the death of that prince and of Augustus, he was associated with his father in his command by Tiberius, who appointed him governor to young Drusus, and sent him with that prince to suppress the insurrection of the legions in Pannonia, with a view to pave the way to the supreme power. He ingratiated himself with the prætorian guards, whom he caused to be assembled in one camp, and to be officered by persons nominated by himself. He also created a great personal interest in the senate by means of his recommendations to lucrative places. The imperial family being a great obstacle to his ambitious projects, he determined upon their destruction; and beginning with Drusus, he entered into a criminal intrigue with his wife Livia, the sister of Germanicus, who caused her husband to be poisoned soon after. Sejanus was anxious to marry the widow of Drusus, but he was strongly dissuaded from it by Tiberius. He now began to fear lest Tiberius should suspect his designs; and accordingly he persuaded the emperor, who was fond of ease, to retire to Campania, and afterwards to the island of Capreæ. Sejanus, now released from restraint, acted in the most arbitrary and oppressive manner. He procured the death of Agrippina, the widow of Germanicus, and also of her two sons, Nero and Drusus. At length suspicions of his designs began to enter the mind of Tiberius, first infused, according to Josephus, by secret information of his practices from Antonia, the widow of Drusus. The emperor, who was a master of dissimulation, gradually withdrew from his favourite the tokens of his confidence; and finding that this change had greatly diminished the crowds that attended his levee, he proceeded, though with great caution, to the measures for his destruction. After appointing another commander of the prætorians, he sent a long letter to be read in the senate, which concluded with an order to seize his person. Instantly the whole base assembly loaded with insults and reproaches the man at whose feet they had lately bent, and the people began to throw down his statues before which they had offered sacrifices. He was committed to custody, accused of high treason, and condemned without a single defender. On the same day he was executed, his body was exposed to every indignity from the populace, and finally thrown into the Tiber. A massacre ensued of all his relations and friends. This took place A.D. 31.

SELDEN, (John,) a distinguished scholar, and an eminent political character, was born in 1584, of reputable parentage, at Salvington, near Worthing, in Sussex, and educated at the free school in Chichester, and at Harthall, since merged in Magdalen hall, Oxford. He then removed to London for the study of the law, which he pursued first at Clifford's Inn, and then at the Inner Temple. He was called to the bar, and occasionally pleaded, but was more employed as a chamber counsel. The first object of his private studies was the history and antiquities of his own country; and in 1607 he published his Analecton Anglo-Britannicon lib. duo, a chronological summary of English history down to the Norman conquest. This was succeeded in 1610 by England's Epinomis. and Jani Anglorum facies altera. He thus acquired the esteem of several eminent literary characters, among whom were Camden, Spelman, and Sir Robert Cotton. He was also on familiar terms with Ben Jonson, Drayton, Browne, and other poets of the time. In 1614 he published his Titles of Honour, which soon became a standard authority with respect to all that concerns the degrees of nobility and gentry in this kingdom. In 1617 he published his celebrated work De Diis Syris; the primary purpose of this performance was to treat on the heathen deities mentioned in the Old Testament; editions of it were published by Ludovicus de Dieu, Leyden, 1629; and Andrew Beyer, Leipsic, 1668, and 1672. In 1618 he published his History of Tythes, in which he allows the legal, but denies the divine right of the clergy to the receiving of tithes. This was attacked by various writers, especially by Montague, and Comber. James I., who was fond of interfering in theological disputes, sent for Selden and rebuked him; and being afterwards called before the archbishop of Canterbury and some other members of the high-commission court, he was induced to sign a declaration of his sorrow for publishing his book. In 1621 he was committed to custody for advising the House of Lords touching certain claims of the House of Commons that were offensive to the crown. His confinement, however, was not rigorous, and he was discharged after five weeks, through the interest of Andrewes, the learned bishop of Winchester. Resuming his antiquarian studies, he edited in 1623 the historical work of Eadmer, with learned notes relative to the laws and customs established by William the Conqueror. In the following year he was elected to the new parliament as one of the representatives for Lancaster. He was again a member (for Great Bedwin, in Wiltshire) in the two first parliaments of Charles I., in the second of which he was appointed to support some of the articles in the impeachment of the Duke of Buckingham. He afterwards was counsel for Sir Edward Hampden, who had been imprisoned for refusing to contribute to a forced loan; and, in 1628, he was commissioned by the House of Commons to produce matter of record to justify its resolutions in favour of the subject's right to his liberty and property. In 1629 he drew up his treatise entitled Marmora Arundelliana. On the sudden dissolution of the parliament, on account of its vigorous proceedings against the measures of the court, Selden was one of eight members of the House of Commons who were imprisoned in the Tower on a charge of sedition. After remaining there for eight months, he was removed to the Marshalsea prison, and then to the Gatehouse, at Westminster, and was at length suffered to go at large on bail. He was finally released through the interest of archbishop Laud and the lord treasurer. In 1631 he published De Successionibus in Bona Defuncti ad Leges Ebræorum, reprinted in 1636, with the addition of a treatise De Successione in Pontificatum Ebræorum. In 1635 he published his well-known Mare Clausum, seu de Dominio Maris; in this elaborate performance, in answer to the Mare Liberum of Grotius, (who had supported in that treatise the right of the Dutch to the herring fishery on the English coast,) the author first attempts to prove by reasoning and example that the sea is capable of dominion; and then to establish historically the British right of dominion over the circumjacent seas. This treatise was translated into English in 1652 by Marchamont Needham. Another English version was published in 1663 by J. H. Gent. In 1640 Selden published his De Jure Naturali et Gentium juxta disciplinam Ebræorum Lib. Septem. In 1640, memorable for the meeting of the Long Parliament, he was chosen a representative for the university of Oxford. In one of its strong measures, however—the impeachment of the earl of Strafford—he did not concur. Neither does he seem to have been willing to proceed further in the reformation of religion, than to check the usurpations of ecclesiastical power; and he had no wish to abrogate

the episcopal form of church government, which he preferred to the presbyterian. His last public acts of any importance were the discussions in which he took part in the Assembly of Divines at Westminster, to which he was appointed one of the lay members, and where he is said by Whitelocke to have perplexed his ecclesiastical antagonists by the depth of his learning and the variety of his knowledge. In 1643 he took the covenant; and in the same year the parliament made him chief keeper of the rolls and records in the Tower. In 1645 he was one of the twelve commoners appointed to be commissioners of the admiralty. In the following year the parliament, sensible of his services, voted him the sum of 5000*l*. Of his other publications the principal are, Eutychii Ægyptii Origines Ecclesiæ suæ, translated from the Arabic, with notes; *De Anno Civili Veteris Ecclesiæ*; Uxor Ebraica; an edition of the ancient legal work entitled Fleta, with a learned Dissertation annexed; De Synedriis Veterum Ebræorum; and a preface to an edition of Ten early Writers of English History. His concluding work was Vindiciæ de Scriptione Maris Clausi. Selden had great influence in the House of Commons, and he frequently used it for the best purposes. He procured the restitution of the endowment of the Arabic professorship in Oxford, which had been seized on the attainder of Laud. He remained in parliament after the execution of Charles I., though it does not appear what his conduct or opinions were in that transaction. He withdrew from public affairs as much as possible, and declined to write an answer to the Eikon Basilike, at the request of Cromwell. He died November 30th, 1654, at the Carmelite or White Friars, the house of Elizabeth, countess dowager of Kent, whose estates he had latterly managed. He had lived with the countess for some time, and it was reported that he had been married to her. He was interred with great solemnity in the Temple church; the venerable and learned primate Usher, to whom he had been a constant friend, preached his funeral sermon. His valuable library and museum, which he had intended to bequeath to the university of Oxford, but, in consequence of some offence given him, had left to his executors, was by them restored to its first destination, and now makes a valuable part of the Bodleian library. Some time after his death there was printed by Richard Milward, his amanuensis, a collection of his sayings or apophthegms, entitled Selden's Table Talk. His works were published collectively in 3 vols, fol, by Dr. David Wilkins, in 1726, with a life of the author.

SELIS, (Nicholas Joseph,) born at Paris in 1737, became professor of the belles-lettres in the central school of the Pantheon, and a member of the Institute. His principal works are, Epître sur les Pédans de Socrate; a French translation of the Satires of Persius; Relation of the Malady, Confession, and Death of Voltaire; Epistles in Verse; Petite Guerre entre Le Mounier et Selis; Lettre à M. de la Harpe, sur le Collége de France. He died in 1802.

SELKIRK, (Alexander,) a native of Largo, in Fifeshire, who, by his knowledge of navigation, obtained the command of a ship, and made several voyages to the South seas. In one of these (1704) while in the ship of captain Stradling, he had a quarrel with him, and in consequence of it was put on shore on the desert island of Juan de Fernandez, with only a fowling-piece, gunpowder and shot, and a very few necessaries. In this desolate situation he remained for four years and four months, till the accidental arrival of captain Wood Rogers, in 1709. This singular adventure forms the basis of Defoe's Robinson Crusoe.

SELLER, (Abednego,) a native of Plymouth, educated at Lincoln college, Oxford, which he quitted without a degree. He became minister of Combeintine head, in Devonshire, and obtained another living in London, both of which he lost at the revolution for refusing to take the oaths to William III. He wrote, Remarks relating to the State of the Church, in the three first Centuries; The Devout Communicant, often reprinted under the title of The Week's Preparation for the Sacrament; and, Tracts against Popery. He died about 1720, aged seventy-three.

SELLIUS, (Godfrey,) a native of Dantzic, member of the Imperial Academy, and of the Royal Society in London. He lived much of his time in France, and died at Charenton, where he had been confined in consequence of insanity, in 1767. He wrote, Geographical Description of Dutch Brabant; Voyage to Hudson's Bay; Dictionary of Monogrammes; Natural History of Ireland; History of the Ancient Revolutions of the Globe; and, History of the United Provinces.

SEMLER, (John Solomon,) a celebrated Lutheran divine, was born in 1725,

at Saalfeld, in Saxony, where his father was a minister, and educated at Halle. He resided for some time at Saalfeld, whence, in 1750, he removed to Coburg, to become editor of the Gazette. In 1751 he obtained the chair of rhetoric and poetry at Altorf; and two years after, that of theology at Halle, where he remained till his death, in 1791. Semler was one of those German divines who reduced the principles of Christianity to a near accordance with deism, explaining away every thing miraculous in the Gospel history, and criticising the Scriptures with a temerity beyond all bounds. His principal works are, Historiæ Ecclesiasticæ selecta Capita; An Introduction to Exegetic Theology; Apparatus ad Liberalem N. Test. Interpretationem; Apparatus ad Liberalem V. T. Interpretationem; and, his own Life.

SENAC, (John Baptist,) a French physician, was born in 1693, in the diocese of Lombez, in Gascony, and graduated at Rheims, but was aggregated to the faculty of Paris. He obtained the post of consulting physician, and in 1752 that of first physician to Louis XV. He died in 1770. He was a member of the Academy of Sciences, and of the Royal Society of Nanci. In 1749 he published his great work, to which he chiefly owes his anatomical reputation, Traité de la Structure du Cœur, de son Action, et de ses Maladies, 2 vols, 4to. The author designed a new and improved edition, which was published after his death by Portal. It was translated into English and other languages.—His son, Gabriel Senac de Meilhan, was master of the requests, and intendant for several provinces. On the breaking out of the revolution he left France, and was received at some of the German courts with distinction. He afterwards went to Petersburg, where Catharine II. gave him a pension of 6000 roubles. On her death he removed to Vienna, where he died in 1803. He published, Mémoires d'Anne de Gonzague; Considération sur les Richesses et le Luxe; a translation of Tacitus; and some political works on the Revolution, with Œuvres Philosophiques et Littéraires.

SENAULT, (John Francis,) an eloquent divine, was born in 1599, at Antwerp, and entered when young the congregation of the Oratory, then newly established by cardinal de Berulle. He preached with uncommon reputation for forty years, at Paris, and in the principal cities of France, and wrote several popular devotional books. He was elected general of the Oratory in 1662. He died in 1672. His principal works are, A Paraphrase on the Book of Job; L'Usage des Passions; L'Homme Chrétien; L'Homme Criminel; Le Monarque, ou les Devoirs du Souverain; and, Panegyrics on the Saints. "It was this father," says L'Avocat, "who banished from the pulpit that empty parade of profane learning, and that false taste, by which it was degraded, and who introduced a strong, sublime, and majestic eloquence, suited to the solemnity of our mysteries, and to the truths of our holy religion."

SENEBIER, (John,) a natural philosopher and historian, born at Geneva in 1742. He adopted the ecclesiastical profession, and having finished his course of theology he was admitted a minister in 1765. Philosophy and natural history occupied more of his attention than divinity; and he made a visit to Paris to consult the royal library. Returning to Geneva, he published Moral Tales, in imitation of those of Marmontel, which were translated into German. By the advice of Bonnet he wrote a memoir on the question proposed by the literary society of Haerlem, "En quoi consiste l'Art d'observer?" and he obtained the prize. In 1769 he was chosen minister of Chancy; and in 1773 he obtained the office of public librarian at Geneva. He became one of the conductors of the Journal of Geneva in 1787, and he enriched it with a great number of important articles. He died in 1809. His principal works are, Essai sur l'Art d'observer, et de faire des Expériences; Mémoires Physico-Chimiques sur l'Influence de la Lumière Solaire sur les Trois Règnes de la Nature; Rapports de l'Air avec les Etres organisés; and, Histoire Littéraire de Genève. He also published, Catalogue des MSS. dans la Bibliothèque de la Ville de Genève.

SENECA, (Marcus Annæus,) a rhetorician, was a native of Corduba, in Spain, and the author of Suasoriæ, Controversiæ, Declamationumque Excerpta. His memory was so strong, that he could repeat two thousand words in the same order as he heard them.

SENECA, (Lucius Annæus,) a celebrated philosopher, son of the preceding, was born at Corduba, in Spain, near the commencement of the Christian era. His father brought him to Rome when a child, and initiated him in the study of eloquence; but his inclination led him to philosophy, in which his first preceptor

was Sotion, a Pythagorean, whose school he left to become a disciple of Attalus, a Stoic. He afterwards travelled into Greece and Egypt. In compliance with the wishes of his father, he pleaded for a time in the courts of justice with great reputation, but is said to have relinquished the bar through fear of the jealousy of Caligula. Entering into public life, he obtained the office of quæstor, and had risen to consequence in the court of Claudius, when, at the instigation of Messalina, he was accused of an adulterous commerce with Julia, the daughter of Germanicus, and wife of Vinicius, and was banished to Corsica, where he remained for eight years, consoling himself as well as he was able with the maxims of philosophy, though, as may be inferred from his complaints, and from his abject applications to the emperor for pardon, with little success. Upon the marriage of Claudius to his second wife Agrippina, Seneca was through her influence recalled, and after being raised to the prætorship, was appointed preceptor to her son Nero, while Burrhus was made his governor and military instructor. Burrhus died; and Seneca found himself unable longer to check the torrent of depravity that carried all before it. But though he lost his influence over his pupil, he experienced his lavish bounty to a degree which produced an accumulation of wealth not only beyond the wants of a philosopher, but almost surpassing the measure of a private fortune. It amounted to 300,000 sestertia, or two millions four hundred and twenty-one thousand eight hundred and seventy pounds sterling of our money. (Tacit. Ann., xiii. 42, &c.) Seneca, however, soon found that the tyrant had cast jealous eyes upon this very wealth. He, therefore, with consummate address, offered to refund his immense treasures, and begged permission to retire on a small competency. Nero would not accept this. Seneca then shut himself up, and, under pretence of indisposition, avoided appearing in public. (Tacit. Ann., xiv. 53, &c.) Nero now attempted to poison him by means of Cleonicus, but he failed. Shortly after Antonius Natalis, when on his trial for his share in the conspiracy of Piso, mentioned Seneca as one of the conspirators. No further proof of guilt was requisite in such a reign. He was commanded to put himself to death. He embraced and endeavoured to comfort his wife Paulina, but she refused any other consolation than that of dying with him. The death he chose was that by opening his veins in a bath, A.D. 65. The emperor would not permit Paulina to die with her husband; but she had already lost so much blood, that, though she long survived, her cheeks always retained a deadly paleness. Of Seneca's writings which are come down to our times the greater part are moral, consisting of epistles, and of distinct treatises on Anger; Consolation; Providence; Tranquillity of Mind; Philosophical Constancy; Clemency; The Shortness of Life; A Happy Life; Philosophical Retirement; and, Benefits. There are, besides, seven books on physical topics, entitled, Quæstiones Naturales, in which are to be found the rudiments of some notions regarded as fundamental in modern physics. A number of tragedies are extant under the name of Seneca, but to whom they ought to be ascribed is one of the most intricate questions in literary history. Whether they belong to Seneca the rhetorician, to Seneca the philosopher, to some other Seneca, or are a collection of pieces by different authors, is matter of conjecture. These tragedies are sententious, lofty, and turgid, unlike nature both in language and character, and rather vehicles for sentiment, than representations of action and passion. Of the works of Seneca (not including the tragedies) the most esteemed editions are those of Lipsius; the Variorum; the Leipsic, 2 vols, 8vo, 1770; and the Bipontine, 4 vols, 8vo, 1782-3. Of the tragedies, are the Variorum of Scriverius; Daniel Heinsius's with notes by Scaliger, 1611; the Variorum by Thysius and Gronovius, 4to, 1682; and the Delphin, 4to, 1728. The tragedies were translated into English by Jasper Heywood; by Alexander Neyle; by John Studely; by Thomas Nuce; and by Thomas Newton; and there appeared a complete edition in 1581, entitled, Seneca his Tenne Tragedies, translated into English, Mercurii nutrices horæ.

SENECAI, or SENECE, (Antoine Bauderon de,) a French poet, born at Macon, in 1643. A duel obliged him to retire to the court of Savoy, where he had another quarrel with the brothers of a lady who attached herself to him, and the consequences of which caused him to withdraw to Madrid. Returning at length to France, he married, and purchased the place of first valet-de-chambre to Maria Theresa, the wife of Louis XIV. Losing that office on the death of the queen, he, with his family, was received into the house of the duchess of Angou-

lême, at whose death he returned to his native town, where he died in 1737. Voltaire terms him "a poet of a singular imagination," and says that his tale of Kaimac is a distinguished performance, which proves that a story may be successfully told in a different manner from that of La Fontaine. He also speaks in praise of his Travaux d'Apollon. His tale entitled, La Manière de filer le parfait Amour, is much esteemed. He was also the author of Rémarques Historiques, with some observations on the Mémoires of Cardinal de Retz.

SENEFELDER, or SENNEFELDER, (Aloisa) the inventor of the art of lithographic engraving, was the son of a performer at the Theatre Royal, Munich, and was born about 1771 or 1772, and studied the law at the university of Ingolstadt. The invention which has given celebrity to his name was the result of accident; and he published an account of it, of which an English translation was published by Ackermann, in 1819, entitled, A Complete Course of Lithography, 4to. In 1819 the Society for the Encouragement of Arts, &c., in London, voted their gold medal to Senefelder, as the inventor of lithography. He died at Munich, in 1834.

SENNERTUS, (Daniel) an eminent physician, was born, in 1572, at Breslau, where his father was a shoemaker, and educated at Wittemberg, Leipsic, Jena, and Frankfort-upon-the-Oder. In 1601 he returned to Wittemberg, and was promoted to the degree of doctor in physic, and soon after to a professorship in the same faculty. He was the first who introduced the study of chemistry into that university. He died there of the plague in 1637. He was the first to endeavour to reconcile the then modern doctrines of Paracelsus with the ancient ones of Galen. His works have often been printed in France and Italy. The last edition is that of Lyons, 1676, 6 vols, fol.

END OF VOL. XI.

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